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A

RURAL AND AGRICULTURAL GLOSSARY

THE N.-W. PROVINCES AND OUDH.

BY

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BENGAL CIVIL SERVICE.



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INTRODUCTORY NOTES.

IN 1879, the Government of these Provinces permitted me to publish a Digest of Rural and Agricultural Terms in general use. This Digest was in a great measure based on the Glossaries of Sir H. M. Elliot, Professor H. H. Wilson, and Mr. J. R. Reid's Azamgarh Glossary, supplemented by a collection of words made from various settlement reports and other available sources of information. For a number of terms current in Gorakhpur and the adjoining districts I was myself responsible. This pamphlet was circulated to officers in the Educational and Revenue Departments for additions and corrections. During the following year a mass of materials of various degrees of interest and value came into my hands. These in the intervals of official work I endeavoured to classify and arrange, and during that time my duties as Manager of the Awa Estate under the Court of Wards gave me some special opportunities for prosecuting enquiries of this kind, of which I availed myself as far as possible. By 1885 the Glossary was in a great measure completed. It was then reprinted and circulated to the following gentlemen, to all of whom I beg to express my obligations for much valuable assistance: Messrs. V. A. Smith, P. Whalley, and F. N. Wright of the Bengal Civil Service; Mr. J. Nesfield of the Oudh Educational Department; Mr. John Michel of Dasnah; Captain L. D. Hearsey of Kheri; M. Ajudhia Pershad of Shâhjahânpur; Râna Shankar Baksh of Râe Bareli; Râja Lachhman Singh, Deputy Collector, Bulandshahr; M. Piyâre Lâl of the North-Western Provinces Educational Department; Pandit Kâshi Nâth, Head Master, Zilla School, Muzaffarnagar; and M. Wazir Ahmad of Hume's High School, Etâwah.

The next question which arose was the form of the Glossary. In the original Digest of 1879 I arranged the words by subjects, on the system which was afterwards more fully carried out by Mr. G. A. Grierson, C.S., in his very valuable "Bihâr Peasant Life." This plan had its manifest advantages in bringing together at a glance the synonymous terms in use in various parts of the Province. But as I proceeded with the work I found this system practically unworkable, and I was obliged to revert to the ordinary alphabetical arrangement. I have, however, added an elaborate system of cross references, by which the terms of cognate

meaning are grouped under one leading word. By this I trust it will be comparatively easy for a reader, acquainted with one of the many synonymous terms, to turn to those in use in other parts of the Province. The working out of this system of cross references has been a troublesome task, but I hope it will be found useful.

As to what may be called the habitat or local range of particular terms, I have not attempted a minuteness of definition which is not warranted by our present knowledge of the provincial dialects. For this purpose the ordinary classification of the dialects—Braj, Bhojpuri, &c.—is of little value, because this division is based not so much upon vocabulary as grammar, with which we have no immediate concern. It may be hoped that the more extended use of this book will in some measure remove this deficiency. As it is, if I get a word, say from Azamgarh or Muzaffarnagar (unless it is clearly proved to be purely local), I class it generally as “East districts” or “Upper Duab.” More than this, it seems at present unsafe to do.

This book being intended as a handy manual of reference for European officers who have dealings with the people, it seemed useless to print the Hindi and Urdu words in the Devanagari or Persian characters. To do this would have greatly added to the bulk and cost of the book, without any apparent corresponding advantage to the persons who are likely to use it. I have at the same time endeavoured to make the transliteration of the vernacular words as accurate as possible. As some excuse for any shortcomings in this respect, it must be remembered that errors will inevitably occur in the transliteration of words, many of which are, I believe, recorded for the first time and are not to be found in the existing dictionaries. Many again have been taken down direct from the lips of illiterate peasants, or culled from reports and other official publications where accuracy of transcription was a matter of secondary importance.

Opinions will naturally differ as to the scope of a Glossary like this. It might have been confined to words not to be met with in existing dictionaries or glossaries. But this would not have answered the purpose I had in view. My object, however imperfectly attained, was to bring together most of the common terms used by the people in connection with agriculture and rural life. I have as a rule not included the names of the many varieties of cultivated plants, trees, &c. These varieties still in many cases await more precise definition, and for the present a complete collection of their names must be postponed.

A prominent feature of the Glossary was intended to be the collection of a number of the rustic rhymes and proverbs which embody the

accumulated experience of generations on the processes of agriculture and the transactions of rural life. For this purpose unfortunately the published materials are very scanty as far as I am aware. I have intentionally avoided consulting Dr. Fallon's Dictionary of Proverbs, a book which I have never seen. I have endeavoured however to include none of those already recorded by the same writer in his Hindustāni Dictionary; but as we have in some measure travelled over the same ground, a few familiar proverbs are possibly repeated in this Glossary which have already appeared in Dr. Fallon's book. I have used the Agra reprint of Bhaddālī's verses and of the *kundālīs* of our greatest local poet Girdhar, who still unfortunately remains unedited. The existing reprint is very inaccurate, and I have in a great measure depended on Pandit Kāshināth (who has read the MSS. very carefully) for a more correct recension. Bhaddālī's weather lore will in all probability not stand the test of modern scientific meteorology, but it is interesting, if for no other reason than that it is implicitly believed in by the native agriculturist. Some of these verses will, I believe, throw a novel light on some of the processes of farming as it is at present conducted. For this special purpose the various native collections of proverbs are not of much value. Several I have read and used to a certain extent, among which may be mentioned the *Imsāl bé misāl* of M. Chiraunji Lāl, the *Imsāl Hindi* of Babu Kālīcharan, and the *Zarūb ul masāl* of Shaikh Aḥmad Husain of Lucknow. For a few proverbs and notes on Folklore and rustic superstitions I am indebted to the volumes of "Indian Notes and Queries" conducted by Captain R. C. Temple, F.R.G.S. I have constantly used the Sanskrit Dictionary of Sir Monier Williams, the Hindi Dictionary by Mr. Bate, and the Hindustāni Dictionaries of Dr. Fallon and Mr. Platts—the latter by far the most valuable book of the kind in print. To his labours, and particularly in the matter of derivations, I find it difficult to express my obligations. Every page of this book is a witness to the use I have made of it. I have also compared the MSS. page by page with Mr. G. A. Grierson's "*Bihār Peasant Life*," and have derived much help from this elaborate and useful book.

My special obligations are due to Mr. W. Cockburn, lately Assistant Manager on the Awa Estate, whose wide knowledge of the language and the people was placed freely at my disposal; to M. Pyāre Lāl, late Officiating Inspector of Schools, Agra Division, but more especially to Pandit Kāshināth, who has spared no pains in revising the MSS. and who adds to first-rate Hindi scholarship an unusually extensive knowledge of English. I have not encumbered the book by minute references to my authorities, except where I have made special long quotations. I have used a number of settlement reports, among which

those by Messrs. E. B. Alexander, A. Cadell, S. M. Moens, J. R. Reid, R. S. Whiteway, and F. N. Wright, all of the Bengal Civil Service, have been most useful for this special purpose; and I have made large use of Mr. C. L. Tupper's "Panjâb Local Law," Mr. D. C. Ibbetson's "Panjâb Ethnography," and Mr. E. T. Atkinson's "Himalayan Gazetteer," which contain more information on modern Hinduism than any other books with which I am acquainted.

Dr. Johnson once remarked to Boswell, "Ray has made a collection of north country words. By collecting those of your country, you will do a useful thing towards the history of the language. Make a large book, a folio." Boswell, "But of what use will it be?" Johnson "Never mind; do it." This book is not a large book nor a folio, but I hope it may be of some use. My only apology for its obvious faults and imperfections is, that it was compiled during the scanty intervals of leisure from official work, and often without opportunities of consulting books of reference or scholars. I can only hope that a foundation has been made for the production at some future time, by other hands than mine, of a manual which will, I am sure, be useful to any person who has any dealings with the rural community of these Provinces. I need hardly say that in case a demand for a new edition may ever arise, any corrections, criticisms, or information will be welcome.

WILLIAM CROOKE.

ETAH, N.-W. PROVINCES.

December 1887.

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RURAL AND AGRICULTURAL GLOSSARY

FOR

THE N.-W. PROVINCES AND OUDH.

'ABĀ

ĀBPĀSHĪ

A

'Abā—[Arabic 'abā = to prepare]—a long coat open in front from the neck to the skirt, shaped like a dressing-gown, worn by respectable men and religious mendicants. In Egypt, "in cold or cool weather a kind of black woollen cloak called 'abdeh is commonly worn. Sometimes this is drawn over the head."—(Lane, "Modern Egyptians," I. 38.) (Choghā, chughā.)

Ābād—[Skt. āvāsa = abode] (*chain, chālī, hal-ghasī, jutāū, khētār*)—land cultivated, as opposed to *partī, zamīn uftādah* (qv.).

Ābādī—[*ābād*] (*basgat, basgit, basikat, basti, dih*)—the village homestead or site; the part of the village lands under cultivation or occupied by dwelling-houses.

Ābādkār—[*ābād*, Skt. *kāra* = doer]—a class of tenants in Gorakhpur who were originally allowed to settle on and clear jungle lands; now a kind of middlemen who are held bound to pay only their proportion (*partā*) of the Government revenue assessed on the village.

Ābādkārī—[*ābādkār*]—the tenure of an *ābādkār* (qv.).

Ābērī—[Skt. *a priv. vēd* = time]—late—of crops, etc.

Abhijit—lit. victorious—a term sometimes applied to the 21st or 22nd lunar asterism. It is not a regular asterism, but is made up of one "foot" of *Uttara khārā*, and one fifteenth of *Shravana*. (Nakshatra.)

Abhīrog—a disease in cattle in Bundelkhand; said to be caused by a worm in the tongue.

Abhuāb—(*khēlab*)—to move about so as to give the appearance of being possessed of the devil. Eastern districts.

Ābīz—[Pers. *āb* = water]—generally means land irrigated either from tanks or wells, as opposed to *bārānī* or *khākī*; but it is often specially applied to tank irrigation as opposed to *chāhī* or *nahrī*.

Ābīj—[*a priv. bīj* = seed]—seed that fails to germinate (*bījmar*).

Abīr—(*abarak, abrag, bhoḍal, bhuṛbhuṛ*)—the ground-mica or talc mixed with coloured powder thrown at the Holi festival—cf. *gulāl*.

Ābkār—[Pers. *āb* = water; *kār* = maker] (*kallāl, kalvār*)—a distiller; a maker of intoxicating spirits.

Ābkārī—[*ābkār*]—the making of country liquor; the duties derived from the sale of liquor, drugs, opium, etc.; the distillery in which liquor is made. The distiller is *ābkār, kallāl, kalvār, kashiddār*. The liquor is made from the flowers of the *mahūd* (*Bassia latifolia*) or molasses (*shīrah*). It is fermented in jars (*gharā, mathor*) and distilled in a cauldron (*dēgh*), which is covered by an inverted vessel (*nānd*), and the vapour passes thence into a "worm" (*naichā*), and thence into condensing vessels (*bhakhā, bhaphkī*) which are buried in a water-vat (*hauz*). The liquor is then collected in a pot (*matukā, matukī*). The fermented sugar or *mahūd* is to the west *lāhan*; to the east, where *mahūd* is most generally used, it is *pās*. Each boiling is *tāo*. Liquor distilled once is *ēkbārā* or *tharrā*, of which there are two kinds—*rāsī* or weak, and *phāl, phūlkā*, stronger spirit. As in other trades, sale by wholesale is *thok furoshī*, and retail sale *kḥurdā, kḥurdah furoshī*. The distillery itself is *ābkārī* or *bhaṭṭhī*, and the retail shop *gaddī*.

Abkhorā— } (*omkhorā*)—a drinking-vessel,

Abkhorah— } generally made of metal, seldom

Ābkhorā— } of earthenware, the sides of

Ābkhorah— } which are broader towards the mouth. It resembles the *gīās* (glass), but the latter has generally no stand (*gorā*), and the sides are straight or only slightly curved. It is derived from Pers. *āb* = water; *kḥaurdun* = to eat. Earthen vessels of a somewhat similar shape are the *ḍabūd, kūlhrā, matkainā* or *purvā*.

Ablak— } piebald-coloured—of animals.

Ablaq— }

Ābpāshī—[Pers. *āb* water; *pāshīdan* to sprinkle] (*bharāī, kuleono, pangūt, sīnchāī*)—irrigation of land. For the various kinds of irrigation see *nāo, paléh, paléo, paréh, paréo, palévaṭ, parévaṭ, paṭaiā*. To irrigate is *āb-pāshī karūd, pānī paṭānd, pānī dēnā, pānī bahānd, paréhnā, paṭānd, paṭkab, sīchnūd, sīnchūd*. For the men employed in irrigation

see **panihārā**; for reciprocal assistance in irrigation **hūṇḍ**, and for irrigation fees **panivāt**. When the water is raised to the field from a lower level it is known as **dāl**; when the field is watered by cutting the bank of the distributary it is **tor**. For the season to irrigate see under **bonā**. The value of well water is expressed in the proverb **māē kē dādāh sē kya bihtar** = what is better for a child than its mother's milk.

Pānī bhariyē khēt mēn, ghar mēn bhariyē dām,

Donoñ hāth uchhāliyē; gīhī siyānā kām.
Yīhī siyānā kām. Dām kuchh Har kē liyē,

Parsevdrath kē kās sīs tāj apno dijē

Kahē Girdhar Kohirā;

Mard kī gīhī hāt hāt;

Sīs jāc to jāc, rahē ānkhn kē pānī.

[Fill the water in your fields and so fill your house with money. Bale it up with both your hands. This is the work of a wise man. Devote yourself to God. Give even your head for the good of others. Says the poet Girdhar—"This is what becomes a man. Let your head go, but maintain your self-respect."]

Sabai kisandī hētē

Aghanū pānī jētē

[All cultivation is backward, but that watered in Aghau is superior.]

Aghan mēn surā bhar, phir kaprā bhar = a bowl of water in Aghau is as good as a pitcherful afterwards.

Ābpāshī karnā—to irrigate land (**ābpāshī**).

Abra—(*āparā, āparā*)—the outer piece in clothes, as opposed to *astar* or *tullā* (qqv.) = the lining.

Abra—} the mica or talc powder thrown at the

Abra—} Holi festival (*ābir*).

Abri—[Pers. *abr* = a cloud]—marbled paper, used in book-binding, etc.

Ābtābā—} [Pers. *ābtāb* = brightness]—a

Ābtābah—} water ewer (*ābtābā*).

Ābtan—} (*baknā, mādnā, bān, baṭnā, ubatnā,*

Ābtanā—} *ubtan, uptan*)—the cosmetic rubbed

over the body of the bridegroom at the marriage

ceremony. After the *kaṅgand* (qv.) ceremony the

women of the family take a coloured cloth by

the four corners and wave it over the head of

the bridegroom. Then seven earthen vessels

are brought, the first containing turmeric, rice,

and alum (*rolī*), the second myrtle (*mānḍī*),

the third turmeric (*batāī*), the fourth oil (*tēl*),

the fifth curds (*dahi*), the sixth milk (*dādāh*),

and the seventh *ābtan*, which is generally made

of flour, turmeric, oil, and some perfume. The

Brahman puts these things on some *dūh* grass, and then rubs the boy's feet up to the knees and touches his forehead. Then four men and four women do the same, and the boy gives each of them some light sweetmeats (*batāshā*). After this the barber takes off the boy's clothes and rubs him well with the cosmetic. What remains of it he rubs over the unmarried boys present for good luck and to bring about their marriage quickly. In the hills after this is over the boy's father takes three small bags (*potālī*) of cloth containing cone, betel, turmeric,

and alum (*rolī*) and rice, one of which is buried within the hearth where the food is cooked, a second is suspended from the handle of the iron pan (*kurāhī*) in which the food is cooked, and the third is attached to the handle of the spoon. The object of these proceedings is to keep off ghosts and demons from the feast. See Atkinson, Himalayan Gazetteer, II. 907, also cf. *tēlbān*, *tēlchaphānā*.

Abvāb—[plural of Arabic *bāb* = a door—hence heads or subjects of taxation]—(1) (*bhēj, kar, lagṭā*) miscellaneous cesses in the nature of rent levied by Government and landlords; (2) (*basabī, basaurī, bhīaurī, chānṭī, dhīaurī, ghardaurī, ghargandā, parjot, prajot, parjvat, prajāvat*) cesses in the nature of a ground-rent collected from traders and artisans resident in a village.

Achainā—the block on which fodder is cut, and that used by carpenters, etc. Kumaun (*barhai, nisuhā*).

Achār—[according to "Hobson-Jobson" possibly through the Portuguese from the Latin *accutaria*]—pickles.

Āchār kā gharā—} A pickle-jar.

Āchār kī hāṇḍī—}

Achēri—a local ghost in the Hills "who particularly favours those who wear red garments: and a scarlet thread round the throat is a sure preventative to colds and goitre." (Atkinson, Himalayan Gazetteer, II. 833.)

Achchat—see **akhat**.

Achhī—a plant yielding a red dye; usually known as *āl* (qv.), the *Moriada citrifolia*. East districts (*āl*).

Achhūtā—[a priv. *chhūtā* = to touch]—vessels, etc., not used; offerings of ornaments, etc., made to local gods by women (*pujaurā*).

Achhvānī—[*achvān* = anised] (*achvānī, harvān*)—a kind of aromatic food given to women at childbirth—cf. *panjiri*.

Ackhan—a kind of coat with buttons on the breast (*anḡā*).

Achlā—[Skt. *āchala*, rt. *āch* = to bend] (*achlā, āchhar*)—the hem of a woman's sheet—see *sārī*.

Āchmanī—[Skt. *āchamana* = rinsing the mouth: one of the permanent and daily practices of the Hindus] (*gaṅḡā sāgar*)—a spoon used for throwing water on the idol, and putting water in the mouth during worship.

Achrā—[see *achlā*]—in the East districts the cloth covering a woman's bosom, which she is not supposed to open in the presence of any man until she is married.

Ād—the seed-vessels of sesamum (*tīl*).

Ādā—[Skt. *ādraka*]—whole moist ginger (*āḍī*).

Āgā—[Skt. *aṭṭa*]—(1) pieces of cane on which thread is stretched. Upper Duāb; (2) a kind of silk petticoat worn by women.

Adahan—see **adhan**.

Adahāri—see **adhāri**.

Adānḍ—[a priv. *ḡanḍ* = tax]—land not assessed with revenue (*mu'āfi*).

Adaṇṭ—[a priv. *dānt* = tooth]—an animal before its teeth are cut.

Adāṇṭ bardē, do dānt biyāē

Ap jāc, yā kḡasmē khāc.

["The heifer bulled before she cuts her teeth, and with a calf when she has two teeth will ruin herself or her master" (in allusion to the evils of breeding from immature animals).]

Adārī—an ox unbroken to work. East districts (adhārī).

Adaurī— } round sundried cakes made of the
Adaurī— } *urad* pulse: the *maṅgorā* or *maṅ-*
gorī are similar cakes made of *mūng* pulse: the *phalorā*, *phalorī* are cakes made of *urad*, *mūng* or gram (*chanda*), flour fried in butter (*ghā*) or oil.

Addā—[Skt. *atta*]—(1) a place where carts, palanquins, etc., stand for hire; (2) (*chhatrī*) a perch for pigeons and other birds; (3) the plank forming the bed of a lathe (*gargarā sāz*); (4) the bamboo frame-work in a sugar refinery (*khaṇḍāl*); (5) the ratchet or break which prevents the Persian wheel revolving back the wrong way. Upper Duāb (*arhat*).

Addhā—[*ādhā*, Skt. *ardha* = half]—(1) a medium-sized cargo boat; (2) half a yard, half a measure of grain, half a piece of cloth, half a quart bottle; (3) a very superior kind of muslin.

Addhī—[*addhā*]—(1) half a web of cloth, etc.—see *addhā*; (2) a sub-division of the rupee = $\frac{1}{16}$ part of a pie.

Addī—[see *addā*]—(1) a tool used in boring pipe stems (*Gargarā sāz*); (2) the sides of a shoe (*jūtā*).

Adhāhal— } [*ādhā* = half; *hal* = plough] (*kach-*

Adhail— } *chā hal*)—a plough worked with one pair of oxen. West districts.

Adhait—[*ādhā* = half]—the owner of a half share in a village (*adhēliyā*).

Adhan—(*adahan*)—boiling water; a word used by cooks for water boiling briskly for cooking pulse.

Adhārī—[a priv. *dhārī* = load] (*adadhārī*, *adhārī*, *athārī*)—an ox not broken to work (*bail*).

Adhārī—the gourd or calabash carried by religious mendicants: a word used by Hindu ascetics.

Adhārīyā—(*moṅghā*)—the posts supporting the driver's seat in an ox cart (*bahli*).

Adhaun—[*ādha* = half; *man* = maund] (*ādhman*, *adhvan*, *chārdharī*, *dhaun*, *dhaunbhar*)—a weight = $\frac{1}{4}$ *pansērī*, or half a maund.

Adhaurā— } [Skt. *ardha* = half; *dhurya* = a
Adhaurī— } beast of burden]—half a buffalo hide: coarse leather used for the soles of shoes (*chamrā*).

Adhbār—[*ādhā* = half; Skt. *vāra* = time]—a tenant who passes half his time in one village and half in another (*adhiyār*).

Ādhbatāi—[*ādhā* = half; *bātānā* = to divide]—division of the crop in equal shares between landlord and tenant (*ādhi*).

Adhchanā—[*ādhā* = half; *chanā* = gram]—wheat and gram sown together (*gochan*).

Adhēlā— } [*ādhā* = half] (*adhēlā*, *adhēliyā*,
Adhēlchā— } *dhēlā*, *dhēlchā*, *dhēlucā*, *dhiliyā*)
—half a pie (*rupayā*).

Adhēli—[*ādhā* = half] (*dhēlī*)—half a rupee = 8 annas (*rupayā*).

Adhīyā—[*ādhā* = half] (*adhait*, *adhiyā*, *adhiyārī*, *adhiyā*, *adhiyārī*)—the owner of a half share in a village.

Adhgehūnvā—[*ādhā* = half; *gehūn* = wheat]—wheat and barley sown together (*gojai*).

Ādhi— } [*ādhā* = half] (*ādhbatāi*, *adhiyā*,
Ādhiadh— } *adhiyāli*, *ādhonādh*, *adhgā*)—
division of crops in equal shares between landlord and tenant (*batāi*).

Adhik—[Skt. *adhika* = additional]—an intercalary month. It is defined in the *Jyotishadr*: *Jismahinē mēn saṅkrātū hoē nahin* to *adhik māś hotā hai* = the month in which there is no conjunction is an intercalary month.

Adhiliyā—[*ādhā* = half]—half a pie (*adhēlā*).

Adhiyā—[*ādhā*, Skt. *ārdhika* = half]—(1) the owner of a half share in a village; (2) cutting grass, etc., on condition of giving half to the owner of the land.

Adhiyālī—[*ādhā* = half]—(1) division of crops in equal shares between landlord and tenant (*batāi*); (2) a half share in an estate.

Adhiyār—[Skt. *ardha-vāra*] (*adhbār*, *adhiyār*)—a tenant who passes half his time in one village and half in another (*pahī*).

Adhiyārī—[*ādhā* = half]—(1) equal division of crops between landlord and tenant; (2) a half share in an estate.

Adhkachchā—[*ādhā* = half; *kachchā* = moist]—land sloping down from the high bluff (*pahārā*) in river valleys.

Adhkārī—[*ādhā* = half; *kar*, Skt. *kara* = tax] (*adhānī*, *adhāniyā*)—the half-yearly instalment of rent or revenue.

Adhman—[*ādhā* = half; *man* = maund]—half a maund weight (*adhāun*).

Adhonādh—division of crops in equal shares between landlord and tenant (*ādhi*, *batāi*).

Ādhpā— } (*thapāt*) [*ādhā* = half; *pan* =
Ādhpā— } quarter]—one-eighth of a *sēr*
Ādhpau— } weight (*man*).

Ādhpauwā— }

Adhsēr— } half a *sēr* weight: in the Upper
Adhsērā— } Duāb known as *kachchā sēr*
Adhsērī— } (*man*).

Adhūrhi—a grain measure in Garhwāl—see *muṭṭhī*.

Adhvañch— } [*ādhā* = half; *bachnā* = to re-
Adhvañcha— } main over]—the fee given to a tanner (*chamār*) for preparing leather buckets (*chamrāvāt*).

Adhvār—a tenant who passes half his time in one village and half in another—see *adhbār*.

Adhyā—see *adhiyā*.

Adhyālī—see *adhiyālī*.

Adhyār—see *adhiyār*.

Adhyārī—see *adhiyārī*.

Ādi—whole moist ginger—see *ādā*.

Admarjāl—[*ādhā* = half; *marnā* = to die]—crops withered in time of drought (*jhīrī*).

Ādrā—[Skt. *ārdra* = moist, damp]—the 6th lunar asterism—see *ārdra* and *nakshatra*.

Chitra ghēhā, *Ādrā dhān*,
Na ānkē girvī, *na ānko ghām*
= the wheat sown in Chitra, the paddy of Adra—no rust eats this—no heat injures that.

Ādrā dhān, *Punarbhas paṭiyā*,
Gā kisān jō hoē Chiraiyā.

= seed sown in Adra produces paddy—that sown in Punarbhas chaff. The tenant who waits till Chiraiya to sow is ruined.

Adrak—[Skt. *ādraka*]
Adrakh—[*giber officinale* or *amomum*] in distinction to *sonth* = dry ginger; *bandar kyā jānē adrak kē savdā* = what does a monkey know of the taste of ginger—throwing pearls before swine.
Advān—} the strings at the end of a bed. West
Advān—} districts (chārpāl).
Advāyan—}
Advāni—an umbrella (chhatrī).
Afīm—} [usually derived from Skt. *āhi phēna*
Afiyūn—} = saliva of a snake: but according to "Hobson-Jobson" from Greek *ὄπός ὕπνιον*] (*aphīm*, *aphū*)—opium; the inspissated juice of the opium poppy (*papaver somniferum*). In Lucknow the slang term for Government opium is *sarkārī mahādēo*. The slang term among ascetics is *kalināri*. Also see *kaphā*, post.
Āftābā—[a corr. of Pers. *āftābah*]
Āftābah—} water ewer with a spout. The
Āftāvā—} *jhajjar*, *kujjā*, *kūzā* or *surāhi*
Āftāvah—} are earthen vessels similar in shape.
Āg—[*āgē* = in front]—(1) (*agāo*, *agārī*, *agaulā*, *agaurā*, *akolā*, *akholā*, *bānī*, *gaulā*, *gēnī*, *gēnīrā*, *gēnī*, *kholā*, *masgāndā*) the upper green leaves of the sugarcane plant. It makes excellent cattle fodder, while the outer leaves (*pāt*, *patī*) are only used for bedding; (2) notches on the beam of a plough by which the adjustment is altered.
Āg—[Skt. *agni*]
merē sē āg lāī, nām dhavā basundar = she got a light from me just now and says she has the sacred flame!
Agahan—see *aghan*.
Agahan—}
Agahnī—} see *aghanī*.
Agairā—[*āgē* = in front]—the first harvest sheaf, usually presented to the landlord.
Agaiyā—[*āg*, Skt. *agni* = fire]
 a disease in rice by which the entire plant is burnt up (*agayā*).
Āgal—[Skt. *argala*] (*aggal*, *bēnīrā*, *bēnīrā*, *lētā*)
 a beam or bolt for fastening a door.
Agāo—the upper part of the sugarcane plant—see *āg*.
Agār—}[*āgē*, Skt. *agra* = in front] (*agārī*,
Agārā—} *dhokū*) the piece spliced to the end of the irrigation lever (*dhēnkī*).
Agārā—a term used in Banda for the *tari* or alluvial soil lower down but still on the slope of a valley—see *bhut*, *tari*, *kachhār*.
Agārī—(1) the piece spliced to the end of the irrigation lever—(*dhēnkī*); (2) the head ropes of a horse (*galkhor*, *garkhor*); (3) the space in front of a house; (4) an oblation of spirits to a village goddess.
Agārī—the upper part of the sugarcane plant (*āg*).
Agarshorā—}[Skt. *ākara* = a mine. Pers.
Agarshorah—} *shorak* = saltpetre]
 a saltpetre manufactory (*naunēr*, *nonār*).
Agau—[*āgē*, Skt. *agra* = in front]—(1) (*agaunī*, *agautī*) advances given to cultivators to purchase seed grain, etc. (*bijkhād*, *taqāvi*); (2) advances to labourers. West districts (*pēshgi*).
Agaulā (*āg*)—the upper part of the sugarcane plant (*āg*).
Agaulī [*āg*]—(*agholī*, *agolī*)—a short hard variety of sugarcane (*ikh*).

Agau—}[*āgē* = in front]—(1) dues given for
Agauā—} religious purposes. East districts
Agau—} (*pujaurā*); (2) advances given to
 cultivators or labourers (*agau*).
Agaurā [*āg*]
 the upper part of the sugarcane plant (*āg*).
Agaurī—}[*āgē* = in front]
Agaurī—} advances to cultivators or labourers (*agau*).
Agautī—}
Agāvar—[*āgē* = in front]
 an excess of $1\frac{1}{2}$ *seers* per maund levied from tenants in paying rents • in kind. North Oudh.
Agayā—[*āg*, Skt. *agni* = fire]
 a disease in rice by which the whole plant is burnt up (*agaiyā*).
Agēlā—[*āgē*, Skt. *agra* = in front]
 the light grain which is thrown in front during winnowing; a perquisite of the lower castes and village dependants.
Agēyā—see *agayā*.
Aggal—see *āgal*.
Aggyārī—[*āg*, Skt. *agni* = fire]
 a fire sacrifice performed among Hindus, often as a prelude to incantations. Butter, cloves, camphor, &c., are burnt in the courtyard.
Aghan—[Skt. *agrahāyana* = the commencement of the year] (*agahan*, *maṅsir*)
 the 8th lunar month = November-December.
Aghani—[*aghan*] (*agahnī*, *bērī*, *jarhan*, *laiā*, *lāvak*)
 the winter crop of transplanted rice reaped in the month of Aghan.
Aghiyārī—}[*āgē*, Skt. *agra* = in front]
Agiyārī—} in the hills the space in front of a house; in the plains a sitting place in front of a house (*chabūtrā*, *chawk*).
Agholī—see *agaulī*.
Agīyā—[*āg*, Skt. *agni* = fire]
 the disease farcy in horses and cattle.
Agilā—[*āgē*, Skt. *agra* = in front]
 the intermediate belt of fields in a village. Upper Duāb (*mañjhā*).
Agmāsi—[*āgē* = in front; *māchi* = yoke]
 the wedge which holds the share and sole in the body of the plough (*hal*).
Agnibāo—[Skt. *agni* = fire; *vāyu* = wind]
 the disease farcy in horses and cattle.
Agohī—[*āgē* = in front]
 an ox whose horns project in front. Rohilkhand (*bail*).
Agolī—see *agaulī*.
Agor—}(1) a field watchman. East districts
 (rakhvālā).
Agorā—}(2) advances to labourers, etc. (*pēshgi*).
Agorab—field watching. East districts (*rakhvālā*).
Agorbatāl—[lit. watching and dividing]
 division of crops between landlord and tenant when each party watches the field. East districts.
Agorī—advances to labourers, etc. (*pēshgi*).
Agoriyā—a field watchman. East districts (*rakhvālā*).
Agri—(*agurī*)—(1) the wooden cylinder used as a foundation for a masonry well. North Oudh (*jākhan*); (2) large bricks or tiles used in making masonry wells.
Agri—advances to cultivators for the purchase of seed, etc. (*bijkhād*).
Agua—[*āgē* = before]
 a ringleader in anything, specially a match-maker (*agvā*).

Aguār— } [*āgē*, Skt. *agra* = in front]—the
Aguārā— } front or fore-part of a house; the
Aguārī— } space before a house; opposed to
piḥhivārā. East districts (chauk).

Agūstī—a ploughshare; a blacksmith's poker.
 Oudh—cf. *agmāsi*.

Aguvā— } [*āgē* = in front] (*aguā*, *mushdātāh*)—
Agvā— } one who takes the lead in anything,
 specially a match-maker, usually the village
 barber and his wife.

Agvār— } [*āgē* = in front]—(1) (*taronāḍā*, *thāpā*,
Agvār— } *vagṭī*) the first corn taken off the
 heap of threshed grain; the perquisites of the
 village menials and low castes; (2) the light
 grain which falls in front, during winnowing
 given to beggars and village menials (*gharvā*);
 (3) resident tanners (*chamār*) in a village. East
 districts (parjā).

Agvār— } [*āgē* = in front]—the front or fore-
Agvārā— } part of a house; the space in front of
Agvārī— } a house as opposed to *piḥhivārā*.
Agvārī— } [*aṅg*, Skt. *anga* = share]—reciprocal
 assistance in cultivation. East districts (*aṅg*-
vārā).

Agvāsi—[*agmāsi*]—the wedge which holds the
 share and sole in the body of the plough (haṭ).

Agvābaitā—[Skt. *agni* = fire; *vēḍā* = a ghost
 occupying a dead body.] (*dāno*, *dān sāhib*)—a
 hideous demon which is supposed to lurk in trees,
 eat dung-beetles and seize wayfarers by night.
 East districts and Oudh.

Ahar—cow-dung fuel (*gobar*).

Āhar— } [Skt. *adhāra*]—(1) a small pond; (2) a
Āharī— } basin round the root of a tree for
 irrigation; (3) a drinking place near a well. East
 districts.

Aharī—a cattle dealer; the name is apparently
 taken from the cattle-dealing tribe of Ahars in
 Rohilkhand. East districts (*byopārī*).

Ahārī—the beam to which the web is fastened in
 blanket-weaving (*gaḍariyā*).

Aharihā— } see *aharī*.

Ahariyā— } see *aharī*.

Ahājah—(*ehātāh*)—the compound or enclosure of
 a house (*havēlī*).

Ahibātī—[Skt. *a priv. vidhava* = a widow] (*ahi*-
vātī, *aibātī*)—a woman whose husband is alive.
 (*suhāgan*).

Ahīrānā ghī—butter prepared by the Ahīr tribe
 and considered fresh and good: contrasted with
bāzārā or *kuppī kā ghī* which is inferior.

Ahītā—a field watchman; specially one in charge
 of crops lying on the threshing floor until the
 rent is paid.

Ahivātī—see *ahibātī*.

Ahlā— } flooding; inundation (*gharqī*).

Ahlā— } flooding; inundation (*gharqī*).

Anornā—to roughen a grindstone (*rahnā*).

Ahnā—(1) a fire-place where milk, etc., is boiled
 on cow-dung fuel (*ahar*). Upper Duāb (*chū*-
lhā); (2) a house shelf.

Ahrā—[Skt. *adhāra*]—a reservoir near a well.
 East districts (*āhar*).

Ahran—(*nihdī*)—a blacksmith's anvil (*lohār*).

Ahūthan—the block on which cattle fodder is
 cut; that on which the anvil is fixed (*lohār*,
nisuhā).

Aibātī—see *ahibātī*.

Aighal—a term applied to parents engaged in
 the preparations for a marriage. East districts.

Ailā—(1) (*aulā*, *jāld*)—the holes in a fire-place
 in which the pots are placed; (2) [a corr. of *ahld*]
 inundation; flooding.

Ailak—(*aṅhiyā*, *āngī*, *aṅgyā*, *ēlak*, *hānōi*)—a
 fine sieve made of coarse muslin used for sifting
 flour. Upper Duāb.

Ainchā—[*aichnā* = to draw or gripe]—gripes in
 cattle (*aṅkur*, *ēchā*).

Ainchā tānā—[lit. = pulled and stretched]—squin-
 eyed—of animals and men.

Ainchi—the sediment which deposits in the stem
 of a pipe; used for mixing with *madak* (qv.)
 when the object is to strengthen it.

Aindā—(*ainārā*)—(1) a hole made in a wall by
 burglars. Central Duāb (*sēn*); (2) a make-weight
 placed in the lighter scale of a balance (*pāsāṅ*).

Aindhī—[Skt. *indh* = to kindle]—(1) the fire-
 place in a sugar-boiling house. Rohilkhand
 (*kolhvār*); (2) a sugar factory. South Oudh
 (*kolhvār*).

Ainrā—see *aindā*.

Ainrhā—a kind of fodder-cutter. Bundelkhand
 (*gaṇḍās*).

Ainrhā—[*ainrhā* = to twist]—(1) (*baṭnā*, *bēl*,
dhērā, *dhīryā*, *phērī*, *pukṭī*, *taklā*, *taklī*, *ta*-
kuṭī) a machine for making rope; specially ap-
 plied to that used for twisting the Brahmanical
 cord (*janēo*); (2) the strings at the end of a bed
 (*chārpāi*).

Airī—a hideous and repellant sylvan deity of the
 Hills. "He is said to be given much to expec-
 toration, which is so venomous that it wounds
 those on whom it falls. The remedy for such
 wounds is the rite known as *jhārpūk*, when
 the affected part is swept or rubbed with the
 bough of a tree while incantations are sung."
 Atkinson, Himalayan Gazetteer, II. 826.

Aipan—(*haladīpithā*)—a mixture of rice and
 turmeric used by women at the *ikkrāj* (qv.)
 ceremony. East districts.

Aishū—[Pers. *aishah* = a bruise]—foot and
 mouth disease in cattle (*khurpakkā*).

Aivārā—[*ēnar* = a flock of goats—*vārā*]—an en-
 closure specially for sheep and gouts in the
 jungles. West districts (*nohrā*).

Ājā— } [Skt. *āryaka*, *ārya* = honourable] (*dādā*)
Ājā— } —a grandfather on the father's side.

Ajaulī— } [*ajjal*]—(1) as much grain as can be
Ajaurī— } carried in both hands; given to vil-
 lage artisans at harvest (*ajjal*); (2) advances to
 labourers (*pēshgī*).

Ajī— } [*dājā*] (*dādī*)—a grandmother on the
Ajī— } father's side.

Ajaurā—[*ājī*, Skt. *vāra*, *vāta*]—the house of the
 paternal grandmother (*dadiaurā*).

Ajmod—

Ajmodā— } [Skt. *ajamoda* = goat's delight]—
Ajmod— } parsley (*apium involucreatum*).

Ajmūdā—

Ajot—[*a priv. jotnā* = to plough]—waste or un-
 utilised land.

Ajotā—[*ajot*]—the full moon of Chait; so called
 because cattle are not yoked that day. "Luce
sacrā requiescat humus requiescat avator; et
grace suspensio vomere cessat opus.—Tibullus
 II. I. 5, 6 (*amāvas*).

Ajvân—[Skt. *yamânika* or *yavânika* : *yava* = *Ajvân*—barley]—a kind of dill lovage or bishop's weed (*ptychotis ajowan*) used as a spice medicinally. The *ajvân khurâsâni* is *hyoscyamus niger*.

Ajvâni—[*ajvân*]—see *achhvânî*.

Âk—the transverse bar or crossbar supporting the axle block in a cart (*bahli*, *gârî*).

Âk—[Skt. *arka*]—(1) (*akoa*, *âkhâ*, *madâr*) the gigantic swallow wort; (2) a sprout of sugarcane—see *âg*.

Âkâl—[a priv. *kâl*, *kâla* = time—hence unseasonable] (*durbhiksh*, *durbhiksh*, *durbhikshâ*, *garâni*, *jûr*, *jûrâ*, *jûr*, *jûrâ*, *kâl*, *âkhushk*, *sâlî*, *mahngî*, *nîthohâr*, *qahâsâlî*, *sûkhâ*)—scarcity, famine. For famous famines see *châlîsâ*, *chaurânâvê*, *satsêrâ*.

Akâsi vritt—[Skt. *âkâsha* = sky; *vrittî* = maintenance]—dependence on the rains; used of fields which have no artificial irrigation. Central Duâb (*barâni*).

Âkh—[Skt. *akshi* = eye or *ankura* = sprout]—the sprouting eyes in sugarcane, etc. (*ikh*).

Âkh—cross-pieces at the back of a cart (*bahli* *gârî*).

Akhâ—a pair of bags used as panniers for drought animals (*akhâ*).

Âkhab—to sift flour, etc. East districts (*chhânâ*).

Akhaitj—} the 3rd light half of Baisâkh
Akhai tritiyâ—} —see *akhtij*.

Akhandâ—(*akhâdâ*, *chandâ*)—a deep pit in a tank in which fish are caught. East districts.

Akhânî—a forked stick used for turning over the sheaves during threshing. Lower Duâb.

Akharâ—barley ground without cleaning. East districts.

Âkhar tithiâ—} see *akhtij*.
Âkhar tritiyâ—}

Akhat—} [Skt. *akshata* = un-
Akhat—} broken] (*achhat*)—grain placed on a sieve and divided among menials, etc., at marriages and other ceremonies (East districts); grains of rice coloured with saffron or vermillion placed on the forehead of an idol, or on those of the bride and



bridegroom during the marriage ceremony.

Âkhaut—} (1) the axle of the grain crusher.
Akhat—} East districts (*dhênkî*); (2) (*da*
Akhatâ—} *râro*, *gahîla*, *gandâ*, *garândâ*,
Akhatâ—} *kîllî*)—the axle of the well pulley.

Akhdâ—see *akhandâ*.

Akhêtj—see *akhtij*.

Âkhirî—[Arab *âkhir* = final]—the last watering the sugarcane. Upper Duâb.

Akhni—(*yakhni pulâo*)—a native dish consisting of rice boiled in the juice of boiled meat with fowl and spices.

Akhoh—(*khûbar*—*khûbar*, *khadâdar*, *khâpar*, *khâbar*, *khâbar*, *âkhar khâbar*, *âkhar nâfak*)—uneven ground. East districts.

Akolâ—the upper part of the sugarcane plant (*âg*).

Âkhtâ—}
Âkhtah—} castrated; a gelding.
Akhtâ—}
Akhtah—}

Akhti—[Skt. *akshaya tritiyâ*]=the undecaying

Akhtij—} third: the first of day the *satyayuga*, and secures permanence to actions then performed—the ceremony performed on 3rd light half of Baisâkh (*Baisâkh sudi tîj*). The worship is in commemoration of the earth (*Prithivî*) and the great world serpent (*shesh nâg*). Beginning at the 3rd watch (3 P.M.) the cultivator takes a drinking vessel of water, a mango branch, and a spade to his field. He measures off three paces from the west, and two to the east boundary of the field, and sits in the middle of the remaining space in the direction fixed by his Pandit. He then makes five lipes on the ground with the mango branch and digs five clods with his spade. If any one, by reason of a death in his family, is unable to perform this ceremony on the proper date, he does it in the month of Jêth (May-June) on a day fixed by his Pandit. "After he comes home from the field he stays in his house all day, rests, and does no work: he does not even go to sleep, and avoids quarrels and disputes of all kinds. He will neither give grain, nor fire, nor money to any one: eats sweet food, curds, and balls of wheat-flour toasted with curds and sugar, but carefully abstains from milk."—(S. M. Moens, Bareilly Settlement Report, page 69). "It is proper to commence the manufacture of agricultural implements, and to feed Brahmans as well as to eat new grain which scrupulous men generally forbear doing till the return of this auspicious festival. A plough is also lightly passed over the fields to bring good luck."—(Sir H. M. Elliot, Gloss, s.v.). At Brindaban on that day is held the "*Chandan bâgâ kâ darshan*," a festival in honour of Bihârî. The idol, though besmeared with sandal wood (*chandani*) has no clothing (*bâgâ*).—(Growse, Mathura, 246.)

Akhêtj tithi kâ dinâ Guru, Rohinî Sain-jût.

Sahdev joist yon kahai nipai nâj bahût.

[If the *akhtij* falls on Thursday and in the asterism of Rohinî, the prophet Sahdev says there will be plenty of grain.]

Akhêtj Rohinî nahîn hoî,
Pûs amâras mûl na jôî,
Râkhi Shrivânro hîn bichâro,
Kârtik pânjo Krîtikâ târo,
Mukhi mâhi khalbal hi prakâsai,
Kahat Bhaiddali sâkhi bindâsai.

[If the *akhtij* does not fall in the Rohinî asterism, nor the last day of the dark fortnight of Pûs in Mûl: and the full moon of Kârtik falls neither in the asterisms of Shrivânra nor Krîtika—then Bhaiddali says there will be trouble and the crop will be lost.]

In money-lending transactions *akhtij* is used in distinction to *barâ bhâo* (qv.) the cultivator agrees to pay back the loan in corn with the interest (*âp*) at the market rate prevailing on the day of *akhtij*.

Akhuâ—[see *âkh*] (*anâkhua*, *kûrâ*, *ghanâdâ jamnâ*)—the first sprouting of cereals or pulses. Duâb.

Akhhâ—(*âkhâ*)—a pannier or pack carried on a pack animal (*khurjî*).

Akolâ—the upper part of the sugarcane plant (*âg*).

Akor—[P conn. with S. *kavala*; Hind. *kaurā* = a mouthful]—(1) a bribe; (2) [*jaipān, kor, pan-pīdō*] food and drink taken by labourers in the intervals of work in the field: (3) coaxing a cow that has lost its calf to give milk—cf. *laini, saṅgharāb*.

Akorhai—lands with a retentive subsoil which become flooded by canal irrigation. Bareli.

Akrā—[Skt. *ankura*; Hind. *ankarī*—so called because it twists round the young wheat in the ground]—a weed which chokes young wheat; apparently the same plant which is known elsewhere as *panharā, gēglā, or jabdharī*.

Akri—(1) the funnel attached to the drill plough for sowing seed; (2) uncleaned rice.

Akri—[Skt. *anku* = a hook; *ankura* = curved]—a forked stick used for pulling down fruits, etc. (*ānkrā*).

Akshaiti— } see *akhtij*.

Akshai tritiyā— }
Akurā—[Skt. *anka* = a hook]—the iron hook for removing the melted glass from the furnace (*chūphār*).

Akuri—[*akurā*]—(1) in a pony trap, the iron bands connecting the pieces outside the wheel with the body (*ekkā*); (2) the blacksmith's poker. East districts (*lohār*); (3) gram soaked in water and eaten with salt.

Akvan—see *āk*.

Akvār—[Skt. *anka-pāli* = side of the body—Platts]—as much cut crop as can be carried under the arm (*bojh*).

Al—[Skt. *ālaya* = house or *ālī* = race, family] (*ālā*)—a subdivision among Brahmans intermediate between the *got* and the family. West districts—cf. *pāl, thāmbā*.

Āl—[Skt. *alaktā* = red resin]—(1) (*ackhī*), the plant (*morinda citrifolia*) from the roots of which the red dye is produced used for dyeing *khāruā* cloth. From some mistaken connection with the Arabic *āl* = family, natives think it unlucky to dig up the roots as it destroys one's *āl aulād*; (2) an insect which attacks mustard and safflower; (3) a green stalk of onion (*piyāz*); (4) the bottle gourd or pumpkin (*kaddū*).

Āl—[Skt. *ādratā* = moisture; or *ola* = damp]—moisture in land. Rohilkhand—cf. *hāl*.

Ālā—[Skt. *ālaya* = house]—a cupboard or recess in the wall with shelves (*tāq*).

Dīvār ko khovē ālā
Buhoi ko khovē sālā

[The cupboard ruins the wall as one brother-in-law ruins another by living on him.]

Ālā—[see *al*]—of lands saturated with water (*panmār*).

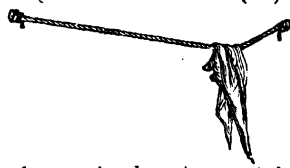
Ālā—a potter's kiln (*kumhār*).

Ālān— }
Ālān— } stakes for peas or other climbing plants.

Ālān—straw or chaff mixed with mud for plastering.
Ālāng—sexual heat in animals: *ālāng par honā* = to be in heat (*garmī*).

Ālāo—[Skt. *alāta* = a firebrand]—(1) (*pālar, puvar*) the fire of rubbish round which villagers sit in winter; (2) refuse weeds, etc., collected and burnt. West districts (*kaurā*); (3) the fire before the shed in which the paraphernalia of the Muharram are collected, and before which a fire is lit every evening during the Muharram.

Alauti—the eaves of a house (*olti*).



Alani—(1) (*argani, bilāng, bilāngi, bilgani, birgani*)—a rope or bamboo

hung up in a house to support clothes; (2) the strands of a rope for twisting (*bānsāz*).

Alin—a stone jamb of a doorway, a pilaster or attached pillar, as distinguished from *khambh* = a detached pillar.

Āliyā—(1) the hollow space under a granary. Rohilkhand; (2) saltpetre produced by artificial heat (*khārī*).

Alkhālak— } (*degld*)—a corruption of *al-khālaq*
Alkhi— } —a stuffed coat fastened with buttons instead of strings.

Āllāi—[? Hind. *allānd* = to groan]—disease of the throat in cattle. Central Duāb (*ghaṇṭiyār*).

Allar— } lit. young, unskilful—then specially
Allarh— } unbroken—of cattle, etc. (*adhārī*).

Allhar— }

Alonā—[a priv. *lon* = salt] (*aronā, lūkhā, rūkhā*)—food prepared without salt or condiments and consequently insipid.

Ālpaṭi—a housewife for holding needles and thread (*tilādāni*).

Ālsi—[Skt. *atsi*] (*arsī*)—the common linseed or flax (*linum usitatissimum*). When eaten by men the oil-cake is dignified by the name of *pinād* (*tisi*).

Ālū—[Skt. *ālu* = an esculent root]—the potato (*solanum tuberosum*). The ridges are *khāi, khāvō*, and in Farrukhabad *ghoā*, where *bārū* is the bank raised along the ends of the ridges to retain water. To the east *putti* or *pūti* is a potato tuber.

Ālvāf—(*lain*)—a cow or buffalo for the first month or two after calving; the opposite of *bākhri* (qv.)

Ālvāntī—(*biyāvar*)—a woman considered impure until the purificatory ceremony after child-birth is performed.

Ālvi—an earthen drinking-vessel like the *ābkhōrā*

Ām—[Skt. *āmra*] (*āmb, amud*)—the tree, *mangifera Indica*, and its fruit. The blossom is *maur*; an unripe mango *tikorā* or *kairi*, and to the East *tikulā*. The stone is *ghuṭī*.

Chaudah angun ām mēn, imlī mēn chaulis;
Solāh gun tāmboḷ mēn, nimbā mēn battīs.

[There are fourteen injurious qualities in the mango; twenty-four in the tamarind; sixteen virtues in the betel and thirty-two in the lime.]

Ām boō ām khāo, imlī boō imlī khāo—[Plant mangoes and you will eat mangoes, plant tamarinds and eat tamarinds. As you sow, so shall you reap.]

The *Jyotish-sār* recommends people not to eat mango-pickle (*ām kī khaṭāi*) on the *pañchamī* or 5th day of the lunar fortnight.

Amā—tumours on the eyes of cattle, supposed to be unlucky. East districts.

Amahardi—a kind of turmeric known as mango ginger, used as an application for wounds. East districts.

'Amaldārī—[lit. = administration]—a class of tenure in Rohilkhand, where the tenant pays his rent on a valuation of the crop as it is ripening. In Moradabad there is sometimes a difference between 'amaldārī and *kankūt*: "the former being applied to an estimation of the crop and *value* where the landlord takes the value in money and *kankūt* to an estimation of crops followed by payment in grain." (Moradabad Settlement Report, p. 33).

Amāmā— } [a corr. of *imāmāh*]—a sort of Mu-
Amāmāh— } hammadan turban; properly one worn by the *Imām* or reader in a mosque.

Amānā—the mouth of a granary. Rohilkhand (bakhār).

Amānī—(1) land, work, &c., managed directly, as opposed to *thēkd*; (2) collecting rents at a rack-rent with allowances for bad seasons.

Amardkī ēkādasī—the main day of the *Holī* (qv.) festival, 11th light half of Phāgun. Hill districts.

'Amārī— } a canopied seat on an elephant: when
Amārī— } there is no canopy it is *haudāh*.

Amāvas— } [Skt. *amāvāsya*, *amā* = together;
Amāvasī— } *vas* = to dwell]—the first day of the first quarter on which the moon is invisible. It is generally observed as a holiday for men and cattle. This is also the rule with the *Makar kī saṅkrānt*, which comes about January when the sun enters the constellation of Capricorn (*makar*) and with the *Divālī* and *Gordhan* or the day after the *Divālī*. On the *Makar kī saṅkrānt* the milk of the cows is left for the calves. On the *amāvas* of every month the milk is not allowed to curdle, but is consumed sweet (cf. *Pancheinyān*). The full moon of Chait is generally called *ajotā*, as the cattle are not yoked that day. *Bhādon badā amāvas* is the *kushāvartī* or *kushagrahanī amāvas*, when Brahmans collect *kusha* grass for use in ceremonies. The day on which the *amāvas* of Pūs falls is supposed to regulate the price of grain.

Rab dūde; *San chaugūnē*;

Maṅgal bhāo karē.

Budhā bail bhare.

[If the 15th of Pūs fall on a Sunday, prices will be double; if on Saturday, fourfold; if on Tuesday, there will be bargaining; if on Wednesday, you may get an ox-load for a rupee.]

Āmb—a mango—see *ām*.

Ambohāldī—(*jadvār*)—a dye plant (*curcuma zedoaria*).

Amchūr—[*am* = mango; *chūr* = powder]—mangoes dried and powdered for flavouring curries, etc.

Amhār—mango-pickle.

Amirtī—[Skt. *amṛita* = immortal]—a sweetmeat made of pulse (*mīthā*).

Ām kā bāgh—(*amrāī*, *amreiyān*, *āmvarī*)—a mango grove.

Amkhorā—see *ābkhōrā*.

Amā—a nother. Central Doāb (mā).

Amnēk—cultivators holding at favourable rates. Oudh.

Amrāī—

Amrai— } a mango grove (ām kā bāgh).

Amreiyān—

Amuā—a mango. East districts (ām).

Āmvārī—a mango grove (ām kā bāgh).

Ān—the mouth of a granary. East districts (bakhār).

An—[Skt. *anna*] (*ann*, *anna*)—grain.

Anna dhan, *anēk dhan*,

Sonā chāndī dādā dhan.

[Grain wealth is manifold wealth: gold and silver are only half wealth.]

Ānā—the mouth of a granary. East districts (bakhār).

Ānā—[Skt. *ānaka* = inferior]—one-sixteenth part of a rupee; used as a unit in calculating shares in a village, etc., like *bisā* (*rupayā*).

Anāpathāī—(*anaunī pathaunī*)—the visits paid by the bride to her father's house after the three regular visits—see *gaunā*.

Anaīth—opposed to *pēnīth*, *paīnīth*—the day on which a market is closed.

Anāj—[Skt. *anna dīhya*] (*nāj*)—grain.

Qadam kadām, pipar muqaddam;

Gēhūn thākur, jow dīnā;

Arhar chēri, chand ghulām;

Sarson thārī karē salām.

[The *kadam* tree (*nauclea cadamba*) is only a pacc, but the sacred fig is head man. Wheat is lord, and barley his prime minister. *Arhar* is the slave girl, and gram the slave; while mustard stands humbly and salutes.]

Dēvōn mēn mahādēv bārē, aur annan mēn gupatī chand.

Lamb sē dār, gulāb sē phul, khonṭā kāṭā hot ghand.

Kahat Bīrbal; suno Akabbar! non sē sāg 'ajab banā.

Masurī chērīdār, bājra Mughal kahāvē.

Jau kī jāṭ Pathān, baīṭh dārḥā phatkāvē.

Gēhūn jāṭ amir, honṭ jē mūchh jumāvē.

Maṭar kahā, "Main dūlhin, lūhkat lūhkat anōnā jāṭ".

Uṭhō urād gatgach "bin bolē kuchh kahā na jāṭ".

"Mēri bārī, mēroī bārā, mobin chālē na bārā gharā".

Mūng thārī mēghan lālchāṭ "moṭh jījī mōi chhor na jāṭ".

Uṭhō Ramsā jabhīn risiyāṭ "bin bolē kuchh kahā na jāṭ".

Chūn pharairā, dār pharairī; chār mahinē moko 'khāṭ".

Bhālo mard khāṭo gaṭhē jāṭ".

Sānvan Pasāī yōn uṭh bolēn "pakūlē būndnā kamhī bhāo".

Hamrēhī chānval kuṭṭāṭ, sakal pañch mēn hamēn jamāṭ".

Nēk kahīn ghī aur guṭ ho, tūto hār kamar jur jāṭ".

Uṭhē makkā jabhīn risiyāṭ, "bin bolē kuchh kahā na jāṭ".

Nau chakkī ghanchak bandē, jab mērā chūn kathāṭī jāṭ".

Uṭhē junharī jab lalkār, "bin bolē kuchh kahā na jāṭ".

Jo kōī karē mēri kān, tākē bij mēn dōṭ hān.

Jo kōī dalē tor maṭor, tākē nikrūn kuṭhlē phor.

Chār mahinē mo ko khāṭ, sūkhā chūṭar moto jāṭ.

Jūī dēkho junharī kā rang!"

Uṭhō arhar jabhīn lalkār "bin bolē kuchh kahā na jāṭ".

Méri roṣī, mēri dār, main jarūn chūlhé ké niché.

Mēri taṭṭī, mēri chhān, main lagé mangaré mēn gūth.

Nék Jēth kī kām karān.

Na Āsārḥ mēn phēr kaṭūn.

[Among the gods Mahadeo is great, and among grains great is the lordly gram : long are his branches, his flowers like the rose. If his tops are nipped he grows thick. Says Birbal—“Listen Akbar! it makes a splendid dish of greens with salt. *Masurī* is a slave girl. *Bājra* is called the *Mughal*. Barley is a *Pathān* and sits stroking his beard. Wheat is a nobleman and grows a moustache on his lip.” The pea says—“I am a bride and come rolling myself modestly into the courtyard.” Up gets *urad* in a passion—“Let nothing be said till I have my say. Big cakes and small are made of me, and without me no great house can thrive.” *Mūng* stood on the fence, and said in a rage, “Sister *moṭh* don’t leave me behind.” Up got *Ramsā* in a passion—“Let nothing be said till I have my say. Dry is my flour, dry is my pulse. If a strong man eat me for four months he will stick to his bed.” *Sānean* and *Pasāi* cried out, “We spring up with the first drops of rain. We are husked and put before the whole brotherhood. Mix a little butter and sugar with us, and we will mend a broken backbone.” Up got maize in a passion—“Let nothing be said till I have my say. Make nine revolving grindstones, and then only will you get my flour to the platter.” Up got *judr* and cried—“Let nothing be said till I have my say. He that is merciful to me will lose his seed grain. I will come out and burst the granary of him who breaks and twists my clods. If I am eaten for four months I will swell out the lean buttock. See the beauty of *judr*!” *Arhar* called out “Let nothing be said till I have my say. Bread and pulse are made of me. It is I am burnt under the hearth. It is I make screens and thatches. It is I fasten the ridge pole. If I had not respect for *Jēth* I would be cut in *Asārḥ*.” (This needs a note to make it intelligible. *Urād* is esteemed as a sexual stimulant. *Moṭh* is always cut a few days before *mūng*, who asks not to be left behind by her sister. *Sānrān* and *Pasāi* are the first fruits of the season, and though poor grains are put before visitors. Maize is the hardest grain to grind. *Judr* must be ploughed when it is a few inches high, and the more it is ploughed the better (see *gūrab*). There are several puns in the verses—e.g. *barā* = a cake; *barā* = big. *Jēth* = the month and the elder brother of the husband and entitled to respect from the wife.]

Anajhi bahī—(*andī*)—a grain account (*bahī*).

Anajhi bēlā—(*andī*)—the dinner hour. East districts.

Anandī—[Skt. *ānanda* = happiness] (*gēnā, gēnā, jutāh, nādiyā, nandī, nāndiyā*)—a bullock not used for agriculture because it has tumours or excrescences on its body, but purchased and led about by religious mendicants—see *jibh*.

Anant—[Skt. *ananta* = without end]—like the **Anantā**—} Muhammadan *ta’awiz* (qv.), an amulet of 14 knots worn on the right arm principally by Hindū women. It is assumed on the festival of **Anant Chaudas** (*Ananta Chaturdasi*) (14th light half of Phādon), when a festival is held in honour of the eternal Vishnu.

Anarsā—(*āndarsā*)—a sweetmeat made of **Anarsā**—} rice, flour, and sugar. East districts.

Anaunī pathaunī—the visits paid by the bride to her father’s house after the three regular visits. East districts (*anāī pathāī, gaunā*).

Ānchal—[Skt. *ānchala* = the border of a **Ānchal**—} garment, rt. *ānch* = to bend] (*ān-Ānchalā*—} *char, ānchā, ānchrā*)—the ends of a woman’s wrapper used as a sort of pocket for holding money and valuables (*sārī*).

Ānchal gān, h—} (*gānṭh bāndhan, gānṭh Ānchal gānṭh—} *chitnā, gānṭh jorā, grānṭh Ānchal grānṭh—} *bāndhan*)—the ceremony of knotting together the clothes of the bride and bridegroom at the marriage ceremony (*biyāh*).**

Ānchar—see **ānchal**.

Ānchar dharuā—(*dharuā* = to hold] (*gānṭh pakṛā*)—part of the marriage ceremony when the bridegroom before leaving with the bride seizes the hem of the garments of the old women of the family and demands presents (*biyāh*).

Ānchlā—} see **ānchal**.

Ānchrā—} see **ānchal**.

Ānd—} the castor oil plant. West districts

Āndā—} (*araṇḍ*) *ānd kē ban mēn bilārī bāgh* = a cat is a tiger in a grove of castor oil.

Dātā dē bintī karē, sūm safar hē jāē;

Āmbā phalē to nich chulē, ānd phalē satṛāē.

[The generous man asks you to take a thing, while the miser draws himself up. When the mango fruits it hangs down, while the castor oil seed cocks itself up.]

Āndail—(*āndā* = an egg] (*āndēl*)—a laying fowl (*murghī*).

Āndarāt—(*andar* = inside)—the inner rooms or women’s quarters in a house. East districts.

Āndar kī mātā—lit. small-pox inside; rinderpest in cattle (*chēchak*).

Āndarsā—a sweetmeat made of rice, flour, and sugar. West districts (*anarsā*).

Āndē kaṇḍā—pieces of cow-dung collected on grazing grounds for fuel (*gobar*).

Āndēl—see **āndail**.

Āndhār—a rope sling, two of which are filled with sheaves and carried on a pack animal. Allahabad.

Āndhērt—[Skt. *andha* = blind]—blinkers for cattle or horses (*āndhiyā*).

Āndhēriyā karnā—(*baithāvan, patān*)—to do the first hoeing of sugarcane. West districts (*ikh*).

Āndhēriyā pāksh—} the dark fortnight of the **Āndhēriyā paksh**—} month (*paksh*).

Āndhī—a dust-storm, *āndhī kē ām* = a wind-fall.

Bāndī kē āgē bāndī.

Mēnḥ ginnē na āndhī.

[One slave girl under another has no time to count whether it rains or blows.]

Ārdra Bharni Rohini Maghā Uttara tīn.
In *Maṅgal āndhī chālai, tab lo bārkā chhīn.*

[If a dust-storm occurs on a Tuesday in the asterisms of Ārdra Bharni Rohini Maghā and the three Uttarās, there will be scanty rain].

Āndhiyā— } (*āndhērī, dhauṇḍā, dhokā, dhontā;*
Āndhoti— } *mukhērā, mukhērī, mukhiyānd,*
Āndhvat— } *parchhā, pāfī*)—blinkers for
Āndhyārī— } cattle and horses.

Āndī—(*ban, band*)—the iron hoop on the nave of a wheel.

Āndī—[Skt. *ēraṇḍa*]—the castor oil plant. West districts (*and, araṇḍ*).

Āndiyā—(*ānriyā*)—a ripe cob of maize. Upper and Central Duab (*bhūāṭā*).

Āndiyānā—[Skt. *anḍa* = a testicle]—to prick or punch the testicles of an ox to make him go faster.

Āndrā—(*gabaujhā*)—the stage at which the ears form on rice. Rohilkhand (*dhān*).

Āndū— } [Skt. *anḍa* = a testicle]—a bull, a
Āndū— } stallion (*bijār*).

Ānēr—

Āneriyā— } lost—of cattle. East districts (*āvārā*).

Ānervā—

Āngā—(1) [Skt. *anga* = the body] (*āngarkhā, bālēbar, chapkan*)—a kind of coat or jacket. Hindus have the opening over the right breast, and Muhammadans over the left. The part covering the breast is *pardah, pardā*; that over the thigh *bālēbar, bālēbar*; that round the waist *kamar, tōi*; the part above that *choli*; that round the neck *girbān, graibān*; the sleeve *āstīn, bāñh*; the neck string *ghundī*, which runs in a hem *tukmā*. For other coats and jackets see *achkan, alkhatāk, alkhatāq, bañḍī, chogā, daglā, futrā, fatuhī, kamrī, kurtā, nīmā āstīn, qabā, sadari, sadrī, shalukā*. (2) pieces of old cotton padding in a quilt.

Āngā—[Skt. *anka* = side of the body]—as much cut crop as can be carried under the arm (*Akvār*).

Āngakar— } [Skt. *angāraka* = hot charcoal]
Āngakrī— } (*bātī, bhatulā, bhaurā, gākar, gāñkar, girdī, liṭṭī*)—bread made of pulses, such as *arhar*, gram, and *māñg*, and baked on hot coals. West districts (*arhar*).

Āngan — } [Skt. *angana*] (*bērā*)—the enclosed
Āngan — } space in front of a house, or in the
Ānganā— } better class of houses the inner quadrangular enclosure or courtyard—cf. *chauk*.

Nāch na jānā āngan tērā = He does not know how to dance and says the courtyard is crooked!
Sab ghar āndhā āngan men kūān = Every one in the house blind and an open well in the courtyard!

Āngārī—pulse cakes cooked in ashes—see *āngākrī*.

Āngārī— } [*āgē* = in front. Skt. *agra*]—(1)
Āngariyā— } heads of sugarcane used as fodder (*chārā, ikh*); (2) pieces of sugarcane cut up ready for the mill. East districts (*kolhū*).

Āngarkhā—[Skt. *angarukshaka* = body protector]—a kind of coat or jacket—see *āngā*.

Āngarvāh—[Skt. *avjā* = portion, share]—a ploughman who works half a lay for one master and half for another (*halvāhā*).

Āngauṅg— } [Skt. *anga* = share, portion]—
Āngauṅgā— } dues of grain, &c., given at harvest for religious purposes, distribution to religious mendicants, &c. East districts (*pujaurā*).

Āngaurhī—[Skt. *anga* = share]—advances on perquisites given to labourers. East districts, Oudh, Rohilkhand (*halvāhā, jitrā*).

Āngauriyā—[Skt. *anga* = share]—a ploughman who receives the use of a plough and oxen in lieu of wages; the use of a plough in lieu of wages. East districts (*jitrā*).

Āngayat—strings at the end of a bed (*chārpāl*).

Āngēthī—[Skt. *agni* = fire; *stha* = to place]—a fire-place, generally movable (*chūlāhā*).

Ānghiyā—a fine flour sieve, usually made of muslin. East districts (*āilak*).

Ānghrā—a pewter or mixed metal ring worn on the great toe by low caste women.

Āṅgī—[Skt. *anga* = the body] (*āngiyā, āngro, choli, chuliyā, jhūld, kāñchud, kurtā zandānī, sinā bañd*)—a woman's boddico. The *kurtā* reaches to the waist, while these boddices cover only the bosom; *mahram* is a small coat worn under the boddico.

Āṅgī—a fine flour sieve made of muslin (*āilak*).

Āngiyā—see *āṅgī*.

Āṅgmālikā [*āṅg* = body; *milnā* = to join] (*āṅkmālā, milāī, milan, milnī*)—part of the marriage ceremonies when the men embrace as their party of the bridegroom go away after the wedding—cf. *samadh milāvā* (*biyāh*).

Āṅgnā—[Skt. *angana*]—(1) the enclosed space in front of a house, or in a better class of house the inner enclosure or courtyard (*āngan*); (2) visits of condolence after a death. East districts (*mātmampursī*).

Āṅgnai—see *āngan*.

Āṅgochha—[*āṅg* = body; *pochnā* = to wipe]—a handkerchief tied round the waist and used as a towel to dry the body after bathing.

Āṅgorī—[*āgē*, Skt. *agra* = in front]—the heads of sugarcane used as fodder (*ikh*).

Āṅgro—a woman's boddico—see *āṅgī*.

Āṅgul— } [Skt. *angula* = a finger]—a measure
Āṅgul— } of length; a finger breadth: 8 barley corns = 1 *āṅgul*; 12 *āṅgul* = 1 span, *bālisht*.

Āṅguṅg—[Skt. *anga* = share] (*uṭhāvānā, māntā*)—anything put aside to mark a bow. East districts.

Āṅgur— } see *āṅgul*.

Āṅguri— }
Āṅgūsānā—In Oudh used of the first sprouting of the cotton plant, in other places the sprouting of grain generally (*duḥl honā*).

Āṅgusht—[Skt. *angushtha*]—a finger.

Āṅgushtānah— } (*angusht*)—a finger ring.

Āṅgushtarī— }

Āṅgutāh— } very early in the morning. East districts (*fajar*).

Āṅgūtē— }

Āṅgūthā—[Skt. *angushtha*]—the thumb or great toe; a thumb or toe ring.

Āṅgūthī—A finger ring.

Āṅgvār— } [Skt. *anga* = a share]—(1) (*agvārī, Angvārā*— } *bhāñjā, bhāñjautī, dāṅgvārā, gōi,*

goñ, harī, harsajjhā, harsot, hāñd, janñd, jītā jītañrā, jitrā, jītā, pañto reciprocal assistance in cultivation. East districts; (2) a ploughman who receives the use of a plough in lieu of wages. East districts (jitrā).

Āngyā—a fine flour sieve made of muslin. East districts (ailak).

Anhai—(*arhau*)—a day-labourer. East districts (mazdūr).

Aniriyā—} strayed—of cattle. East districts
Anirvā—} (āvārā).

Āñjal—[Skt. *añjali* = the outspread hands] *ajaulā, añjilā, añjilī, añjulī, añjulā, añjulī, bukkā, khalihāñi huq, hūñd, muñthī*—ns much grain as can be carried in both hands spread out; a harvest perquisite given to village artizans and other menials. In Oudh usually five handfuls are taken from each cultivator's grain heap, one for the family priest (*parohit*), one for the mendicant (*ṣaḍgīr*), one for the family genealogist (*bhāt*), one for the gardener (*māñi*), and one for the *chaukidār* or watchman.

Anjanā—the rice crop in the hills sown in unirrigated lands in March-April, and cut in August-September (*Chaitrā, dhān*).

Anjani—the rice sown in the hills in May, and cut in September (*hañyū, dhān*).

Anjilā—} see *āñjal*.
Anjilī—}

Āñjor—} [*unñijyālā* = light; Skt. *ujjval*
Āñjorapakh—} = to illuminate]—the light fortnight of the month (*pakh*).

Āñjul—}
Āñjulī—} see *āñjul, muñthī, siyāvar, siyāvarī*.
Āñjuri—}
Āñjūrī—}

Āñk—the cross bar which supports the axle-block in a cart (*gārī*).

Āñkāl—[Skt. *āñka* = a mark share]—valuation of crops for division between landlord and tenant (*kūt*).

Āñkar—} [Skt. *anka* = a hook]—gripes in
Āñkarā—} cattle.

Āñkarī—see *akrā*.

Āñkh—[Skt. *akshi* = an eye, or *ankura* = a shoot]—the sprouting "eyes" in sugarcane, potatoes. *Oculus* is used in Latin in the same sense, e.g., *hec modus inserere atque oculos imponere simplex* = nor is the method of grafting and inoculation one and the same. Virgil Georgics, II. 73. Similarly in Greek the term is *ἐνδοφθαλμισμός* (*ikh*).

Āñkhū—[see *āñkh*]—the first sprouting of pease and similar crops (*akhuā, mañar*).

Āñkil—a bull (*biñār*).

Āñkmālā—[see *āñgmālīkā*]—the mutual embracing of the parties of the bride and bridegroom at a marriage when the former make money presents to the latter.

Āñknā—[Skt. *āñka* = a mark or share]—to estimate the price of anything; used in particular of the estimating the value of crops for division between landlord and tenant (*kūtñā*).

Āñkrā—} [Skt. *anka* = a hook]—(1) (*ākrī, dāñkī, āñkrī*)—} *ḍagḡ, ḍuñgas, hñchki, lagḡ, lag-gī, lāḡ, lakṣī* a forked stick for pulling down fruit, &c.; (2) gripes in cattle (*āñkar*).

Āñkrī—} [Skt. *anka* = a hook, a curve]—small
Āñktā—} irregularly-shaped pieces of nodular
Āñktī—} limestone used for road metal and lime burning (*kankar*).

Āñkū—[see *āñknā*]—a man employed to value crops for division between landlord and tenant.

Āñkur—} [Skt. *ankura*]—(1) (*phutāo*) the
Āñkur—} first sprout from a seed; (2) gripes
Āñkurā—} in cattle (*aiñchā*); (3) the iron
Āñkurā—} hook for removing the melted
Āñkurhā—} glass from the furnace (*chūñf-hār*); (4) the lapidary's lever (*hakkāk*); (5) the ring used by the fringe-maker (*paṭwā*).

Āñkurī—[see *āñkurā*]—(1) the sole of the plough. Bundelkhand and adjoining Duab districts; (2) gram or pulse soaked in water; (3) a curved sickle.

Āñkus—} [Skt. *ankusha*]—the elephant goad.

Āñkus—} *Ilāñhi to āñkus tajē,*
Āñkusā—} *Aur ghorā tajē lagām;*
Bhalmāñas gun ko tajē
Jab avgun tajē ghulām.

[When the elephant refuses to obey the goad, the horse the bit, a gentleman to do good: then will the slave give up what is bad.]

Āñkūt—[*an, ann* = grain; *kūtñd* = to pound]—the festival in commemoration of Krishna's sacrifice, held on the day after the *Dī-wālī*.

Āñkvār—[see *akvār*]—a bundle of cut crops which can be carried under the arm (*akvār*).

Āñmunāh—} the morning and evening twi-
Āñmundāh—} light; early in the morning while it is still dark; about dark in the evening. East districts (*fajar, shām*).

Āñn—

Āñna—} [Skt. *anna*]—grain (*an*).

Āñnaprāsan—} [Skt. *anna* = grain; *prāśhana*
Āñnaprāsana—} = to cause to eat] (*chaṭṭāñd*
Āñprāsan—} *chaṭṭāñd*)—the first feeding
Āñprāsana—} of the child with grain. Manu (II, 34) says—"the child should be fed with rice in the 6th month, or that may be done which by the custom of the family is thought most propitious." The ceremony is now generally performed in the 7th or 8th month after the child is born.

Āñrī—(1) the vessel for cooling iron in a forge. Rohilkhand (*lohār*), (2) [P Skt. *āñi* = a linch-pin]—the knob at the end of the pestle in a sugarcane-mill. Rohilkhand (*kolhū*).

Āñriyā—(1) a ripe cob of maize. Duab (*añḍiyā, bhūñḍā*); (2) a curl of hair (*bhauñrā*) under the eyes of a horse, a very bad mark.

Āñsūdhār—[*āñsū* = a tear; *dhār* = flow] (*dharaḡā*)—a disease in the eye in cattle causing it to water.

Āñt—[lit. = a knot] (*āñtī, phāñr, phār, suddhā fēñt, tēñt*)—a knot in the loin cloth for holding valuables. West districts.

Āñtā—[Skt. *āñdra* = fine, moist]—flour (*āñā*).

Āñtā—(*añtā, añāñd*)—the field watchman's platform. Bahraich (*machāñ*).

Āñtahū—[Skt. *anta* = the end]—the evening meal; a word used by Sarāḡis and Jains.

Āñtar—} [*antar* = between, Skt. *anta* = end
Āñtar—} limit]—(1) the "land" or portion of
Āñtarā—} soil left between each furrow; (2)

the circle or patch of land assigned to each plough. East districts; (3) the rows in a betel plantation; (4) an interval of space; *ék ghar ké antar* = one house off; (5) an alley or lane (*rāstā*).

Āntarpāl—(*atarpāl*)—waste land. Central and Lower Duāb (*bañjar*).

Āñthā—[? conn. with *āñtnā* = to be full]—a sheaf of wheat, etc. Hill districts (*pūlā*).

Āñtī—[see last] (*āñtī, āñtī, āñtī*)—a large bundle of rice. East districts (*bojh*).

Āñtī—[see last] (*āñtī, āñtī, āñtī*)—a large bundle of rice. East districts (*bojh*).

Mr. Grierson in his Maithili Vocabulary defines it as "a bundle of grain divided at the end of a day's work between the reaper and his master."

Āñtī—(*āñtī* = a knot)—(1) (*āñtī*) the knot in the loin cloth for holding valuables. West districts; (2) the wooden reel used by the fringe-maker (*paṭvā*).

Āñt kaffū—(*āñt* = bowels; *kāñnā* = to cut)—diarrhoea in cattle. Duāb.

Anuā—[Skt. *anūpa* = near water] (*anūvā*)—(1) the place where the men stand in raising water. Duāb (*qol*); (2) a small underground irrigation reservoir. Ghazipur.

Anurādhā—[Skt. (*anurāddha*) = accomplished]—the 17th lunar asterism (*nakshatra*).

Bhādon sudi cchat ko, jo Anurādhā hoē, Tātā Sambat yūn jurē, bhūkā rahē na koī.

[If Anuradha falls on the 6th of the light half of Bhādon, the season will be so good that no one will starve.]

Anūvā—see *ānuā*.

Ānuālā—crops cut unripe. East districts (*arvan*).

Ānvan—(1) the ashes plastered on a cooking pot

Ānvan—(1) the ashes plastered on a cooking pot to prevent it from burning. East districts (*lāvā*); (2) the iron axle box of a cart (*gārī*).

Anvanihān—the bride's escort. East districts (*pathauniyā*).

Anvānsā—[Skt. *anu* = small; *ānsha* = share]—a middle-sized sheaf, larger than the *muṭṭhā* or *pūlā* (*qqv.*).

Anvānsī—[see last]—the sheaf given at harvest time to the village watchman. East districts.

Anvānsī—[*anvānsā*] (*nanvānsī*)— $\frac{1}{8000}$ part of a *bighā*.

Ānvar—(*jēr, khērī, sām*)—the afterbirth. East districts.

Anvaṭ—a big toe ring with a shield of silver or enamel above.

Anveiā—the bride's escort. East districts (*pathauniyā*).

Āñvā—[Skt. *amālaka*] (*anolā*)—the myrabolan tree (*phyllanthus emblica*). It is known as the *Brahma brikes* or tree of Brahma. It is worshipped by agriculturists on 11th Phāgun (February-March), and also in Kārtik (October-November), which day is therefore known as *āñvā ēkādasī*. On this occasion libations are poured at the root of the tree; a thread (generally yellow or red) is bound round the trunk; prayers are offered up for its fruitfulness, and the ceremony is concluded by a *prandān* or reverential inclination of the head to the tree.

Āolī—(*Dāndbandī*)—estimating the produce of a field from the produce of a *bisvā*. The rule is

—take the number of *seers* yielded by a *bisvā*: halve it and you have the produce per *bighā* in maunds: the produce of a *bisvā* is similarly ascertained from that of a *bighā* by doubling the latter in maunds and calling the product *seers*.

Āoṭī—[? *auṭnā* = to boil] (*chanēṭh*)—drugs and messes given to cows when calving. Duāb.

Āpā—[Skt. *ātmā*]—an elder sister; a term of respect for an elder person; generally used among Muhammadans (*jijī*).

Āpara ēkādasī—[Skt. *apara* = posterior, later]—a term used for the 11th dark half of the month of Jeth.

Āphar—[*apharnā* = to be full]—the threshing floor. East districts (*khalihān*).

Apharā—[*āphar*]—windy colic in animals

Apharāi—[*aphrāi*].

Andhā Jāt kaṭorā pāyā, Pī pī pānī apharāyā.

[The blind Jāt found a water cup and drank till he burst.]

Aphīm—opium (*afiyūn*).

Aphrā—[see *apharā*].

Aphrāi—[see *apharāi*].

Aphū—[see *afiyūn*].

Mithī koī bastu nāhīn, Mithī jākī chāhē

Pērā misrī chāhē

Āphū khāt suhā.

[Sweets are nothing, but sweets are what one loves best. There are those who leave sweets and sugar and delight in eating opium.]

Ār—[Skt. *āra*, rt. *ār* = to insert]—(1) (*ār, ār*) *arai, arauā* the spike at the end of a goad; (2) a prop to support a falling roof; (3) the thick spokes of a cart wheel (*bahlī*); (4) an ornament worn by women on the forehead; also the streaks of sandal put on the forehead.

Ār—[lit. concealment, protection]—(1) a kind of mortgage (*rahn*): *ār karnā, ārak dēnā* = to mortgage property. Duāb; (2) a brick or stone put behind the wheel of a cart to prevent it from slipping.

Ārā—(1) (*thārā*)—cross-ploughing of land, considered very valuable as a means of fertilising the soil. The Indian cultivator agrees with Virgil Georgics I, 97-99.

Et qui proscisso quæ suscitāt aequore terga. Rursus in oblicum versus perrumpit aratro, Exercentque frequens tellurem, atque imperat arvis.

[Great are his services who having broken through the earth's crust and made it lift its ridgy back, turns his plough and drives through it a second time crosswise, and piles earth again and again, and bows her fields to his will. Conington—Trans.]

(2) The second ploughing of a field. Upper Duāb (*dochās*).

Ārā—[see *ār*]—(1) the spokes of a wheel. The *ārā dāñrīd* of Rohilkhand and *ārā gaj* of other places are used in the same sense (*arhat, bahlī, gārī*). *Ārā* means properly the thick spokes, while the thin spokes, are *gaj*; (2) a large saw; sharpening the teeth is *bihār* (*barha*).

Arahar—the *arhar* (qv.) pulse—*cytiscus cajan*.

Arai—[see *ār*]—the spike at the end of a goad.

Arai—[see *arui*]—the edible arum (ghūiyān).

Arak *dēnā* [see *ār*]—to mortgage anything (rahn).

Ārām pāl [lit. = foot rest]—a sort of woman's slipper (jūtā).

Āran—[see *ār*]—the spikes which connect the felloes in a wheel. Duāb and Rohilkhand (gār).

Ārānā—[see *ār*]—a beam used to support a falling roof or wall (balli).

Arañd— } [Skt. *arañḍā*] (*arañḍā*, *arañḍī*, *rēñḍī*,
Arañḍā— } *rēñr*)—the castor oil plant (*ricinus*
Arañḍī— } *communis*). West districts.

A castor oil plantation is to the east *rēñrōdr* or *rēñrōdrī*. It is popularly known as the *chamār* among plants, and men of that caste are particularly afraid of a blow from the stalk. It is also supposed that a blow from it cures a witch. It has a very short root in proportion to its size: hence *arañḍ kī jar chākari* = service is as untrustworthy as a castor oil root: and *jahān rūkh nahīn vahān arañḍī rūkh* = in a treeless land the castor oil is counted a tree. A high variety in Azamgarh is known as *bhatrēñḍī*.

Arār— } [Skt. *arara* = a door]—an enclosure in
Arār— } the jungles where cattle are collected
Arārā— } at night to protect them from thieves
Arārā— } and wild animals: a place in the
jungles where the *mahuā* fruit is collected.
East districts (gausālā).

Arār jānā—to abort, of cattle.

Arārā—(*dāñḍ*)—the high bluff over a river

Arārā—valley.

Arāzi—[plural of *arz* = land]—land, an estate.

Arāzidārī—[*arāzi*]—a sub-proprietary tenure in the East districts held on payment of merely the proportionate share (*pariā*) of the Government revenue.

Ārband—[*ār* qv. *band* = fastening]—(1) notches on the beam of the plough by which the adjustment is altered. East districts (hal); (2) the knot in the loin cloth behind: *ārband bāndhū* = to wear the cloth so tight that it cannot easily be opened (*dhoti*).

Ardāvā—[Pers. *ardā* = flour]—a mixture of gram and barley parched given to horses and cattle.

Ārdrā—[Skt. *ārdra* = moist] (*ādrā*)—the 6th lunar asterism (*nakshatra*).

Ārdrā *to barsī nahīn*, *Mragshir paun na joē*, *To jānī jēṣū Bhaḍḍālī barhē būnd na hoē*.

[If there be no rain in the Ārdrā asterism and no wind in Mragāshir, says Bhaḍḍālī be sure there will not be a drop of rain.]

Āvāt Ārdrā na dīno, jān na dīno Hast,

Yē do pachlāḍḍēgē pāhun aur grihant.

[If it rain not as Ārdrā is coming and as Hast is going, both the farmer and his guest will repent it.]

Ārdrā barsē, Punarbas jāē

Dīn anna koā nā khāē.

[If there is rain in Ārdrā and clear weather in Punarbas, no one will lack grain to eat.]

Arganī—a clothes rope (*algañi*).

Argh— } [Skt. *argha* = a respectful offering]—

Arghā— } (1) a respectful offering or libation
to an idol or to a Brahman or at the marriage

ceremony. "The ceremony of making a libation of water between the threshold and the spot where the first bundle of corn is deposited after being brought home from the threshing ground. This particular ceremony is supposed to be propitious, as it unites the two chief elements of man's sustenance. Another ceremony consists in placing on the threshold at seed-time a cake of cow-dung formed into a cup, filling it with corn and then pouring water on it. The practice is supposed to propitiate the deities and secure a good harvest." (Elliot Gloss., s.v.); (2) the saucer for the *lingam* in a Hindu temple; (3) a copper cup used for laving water during Hindu worship.

Argorā—[*ār* = hindrance; *gor* = foot]—a piece of wood tied to the neck and foot of vicious or runaway cattle. Upper Duāb (*ḍaīgnā*).

Arhaiyā—[*arhāī*, *dhāī* = 2½]—(1) (*dhāī sēr*, *dhāiyā*, *kachhī pansēri*) a weight of 2½ *sers* (man); (2) a vessel usually made of clay, holding 2½ *sers*.

Arhar—[Skt. *ārhakī*] (*arahr*, *arrhā*, *larihad-drā*, *rahar*, *tor*, *tāur*)—a species of pulse (*cytiscus cajan*); the dry stalks are to the east *rahrēthā* or *rahtā*; in North Oudh *lakthā* or *jhānkhar*; in the Upper and Central Duāb *laud*. The pods are to the west *koñs*, *kośā*, or *phālī*: to the east *chhīmī*; in the Duāb *kurī* or *chhiyān*. But *koñs*, *kośā*, is sometimes applied to a kind of vetch, otherwise known as *raunā*, *rausā*, and *ramsā*. The chaff is to the east *karāī* or *chhīmāur*: and to the west *miśā* or *missā bhāśā*. *Nakrā* is the small eye or shoot in the grain (*dāl*). For bread made of *arhar* see *angākār*—

Arhar kī rotī, arhar kī dār,

Arhar dāi chulhē mēn bār;

Arhar ko baithē tūñī pasār.

Arhar kī taṭṭigā dē lai duār;

Arhar kī dāiyā;

Arhar kī dāiyā;

Arhar kā ban gayā tukhī kā pallā;

Arhar baithē toṭē Rām Lallā.

[*Arhar* bread, *arhar* pulse, *arhar* sticks burn on the hearth; spread out your belly (i.e. get pot-bellied) on *arhar*; *arhar* makes a door screen; *arhar* gives pulse; *arhar* makes baskets; you make the pans of your scales of *arhar*, and your dear boy sits and weighs it out.]

Arhar, arhar, mat kaho! mēro nām kishorī;

Ek pot jāre nē mārā, mar gayē chumrā korī.

Arhar, arhar, mat kaho! mēro nām kishorī;

Annā chunnā nibaṭ gayē to hamēn āyē [a-

torī;

Arhar, arhar, mat kaho! mēro nām kishorī;

Aur nāj kē solah khāē, mēri do bahutērī.

[Don't call me *arhar*! my name is dear maiden. If one night's frost blight me, dies every Chauhār and Korī. Don't call me *arhar*! My name is dear maiden. When all other grains are gone you come fumbling after me. Don't call me *arhar*! my name is dear maiden. Two cakes of me are as filling as sixteen of other grains.]

Arhar kī dāl, khaṭāī ām kī:

Takā bhār ghuṭ, dāl rasōī Rām kī.

[Arhar pulse acidulated with unripe mangoes and half a chhatānk of butter make a dish for the gods.]

Arhat—[Skt. *ara* = spoke of a wheel; *ghaṭṭa* = a landing-place] (*rahat*)—the Persian irrigation wheel. The wooden pillars are in the Duāb *khamb* or *sipāyā*: in Bundelkhand *chāriyā* or *jér*. In Bundelkhand the thick beam laid over the well is *panét* and in the Upper Duāb *jhātā*. The horizontal roller is *bhauvri* or *lāṭh*: the sides of the perpendicular wheel *bhauvā*: the pieces of wood tied across both rollers—four to each—*siṅghārē*; the beam fixed to the rollers on which the rope is tied *gadēlo*: the pieces of wood forming the wheel *ārā* or *pain*. Most of these are Bundelkhandi terms. In Muzaffarnagar the perpendicular cogged wheel is *chakrī*, of which the cogs are *mutṭhiyā*: the small peg fixing the axle *mākrā*: the horizontal wheel *chakkar*, of which the teeth are *khubbē*, and the break or ratchet to prevent it from turning back *aḍḍā*: the pieces of wood forming the wheel *munṭā*; the felloes *bāṅgē*: the spokes supporting the vessels *phariyā*. In Bundelkhand the hollow pipes through which the water is discharged are *panvā* or *piriyā*. In Muzaffarnagar the trough into which the water falls first is *pārchhā*, and the short middle trough *bārī*. The rope round the wheel to which the pots are tied is usually *mālā*. In Bundelkhand the wedges fixing the pots to the rope are *kīrvārē*, and the cord fastening the rope to the beam *uḍḍ*: the bamboos tied round the wheel *maṇḍor*. In Muzaffarnagar these are of wood and called *rēriyā*. The buckets are in Bundelkhand *gharī* or *gharī*; in the Duāb and Rohilkhand *karvātā*, *karvārā*, *dīnā* or *ṭīnā*; in Muzaffarnagar *ṭīndār*. In Muzaffarnagar they are fixed to the wheel by strings *barri*: the rope or stick used to keep the strings of pots straight in the well is *sūllar*.

Ārhat— } agency or commission.

Arhat— } agency or commission.

Arhatiyā—a commission or grain broker (*ghallā farosh*).

Arhiyā—[see *arhaiyā*]—a little wooden or earthen platter for holding scraps (*kāthautā*).

Arhval—a day-labourer. East districts (*anhai*).

Ārī—[see *ār*, *ārā*]—(1) a small saw; (2) the small spokes of a wheel; (3) a crack in a masonry well—Duāb; (4) a patch of land between two fields left uncultivated, on which cattle graze. East districts—cf. *ārmārāb*.

Arilā— } [*arū* = to stick or stop]—a jibbing horse or ox.

Arivan—(*phānsā*)—the knot of the rope tied round the neck of a water vessel (*ubkā*).

Āriyā—a kind of encumber.

Āriyā—[see *ālā*]—a small shelf in a house (*tāq*).

Arjal—a horse with white stockings, considered unlucky, the worst is if only one forefoot is white. It also means a horse who has one stocking of a different colour from the other three.

Arkchin—a round cap (*topi*).

Ārmārāb—to dig the edges of a field. East districts (*khodnā*).

Arnā— } [Skt. *Aranya* = born in a for-
Arnā bhainsā— } est, wild]—a bull buffalo.

*Rānā, lugā, arnā bhainsā,
Jo bigrē to hovē kaisā.*

[If a widow, a wife or a bull buffalo lose their tempers, what may not happen.]

Arnā— } pieces of dry cow-dung collected
Arnā kanda— } in grazing grounds for fuel
(*binuān kanda*, *gobar*).

Aronā—[a priv. *lon* = salt]—food prepared without salt or condiments (*alonā*).

Aronā—[Skt. *arodhana* = secret place]—heat in cattle and other animals. West districts (*garmi*).

Āppardah—[see *ār*]—the screen behind the driver in a ox cart (*bahīl*).

Arrā—[? Skt. *āṭhaka* = a grain measure]—all kinds of grain mixed up together (*satnaja*).

Arrhā—[see *arhar*], the pulse *cytissus cajan*, Bundelkhand.

Ārsī— } [Skt. *darśha*, rt. *āṛṣh* = to look at]—
Ārsī— } a ring set with a piece of mirror worn on the thumb by women: *baṇḍar kē hāth ārsī* = a looking-glass ring on a monkey's hand, i.e., throwing pearls before swine.

*Mūrakh ko pothī dīnē, bānchan ko gangāth
Jaisī nirmal ārsī dīnē andh kē hāth.*

[Giving books to a fool which are only fit for an intelligent man is like putting a bright mirror ring on the hand of a blind man.]

Ārsī—[see *ālī*]—linseed.

Ārtā— } see *ārti*.

Ārto— } see *ārti*.

Arthi—[Skt. *ratha* = a conveyance] (*bīran*, *ghanjī*, *piājri*, *vanthī*, *tatī*, *tattī*)—the Hindu funeral bier; the Muhammadan bier is *janāzah*.

Ārti—[Skt. *arātrika*]—(1) a ceremony of putting lights in a lamp of three or five wicks and waving it over an idol; *ārti karnā* = to charm for the evil eye: (2) the peculiar lamp-stand or saucer used in a Hindu temple: (3) the peculiar song sung at the time of this ceremony: (4) part of the marriage ceremony. After the *tilak* (qv.) a married woman (not a widow) receives the boy at the door of the women's apartments, and lighting a lamp on a brass pan (*thālī*) she puts it in the boy's hand; and taking the two corners of her sheet (*dopattī*) in her hand, she touches the pan, then the boy's forehead, then her own forehead. She then takes a vessel (*lotā*) full of water, moves it round the boy's head, and drinks the water herself. She then moves a ring round the boy's head and gives the ring to the family barber. All the women of the brotherhood similarly wave pie round the boy's head, and give them to their own barber. They then feed the girl's barber and distribute alms to menials and Brahmans. They then give a rupee as a present on going (*bīdhā*) to the girl's barber, and by him they send to the girl a string (*lakhā*) of beads, a cocoanut, five raisins, five dates, some finger dye (*mēhndī*), and 1½ ser *laddū* sweetmeats. These the barber brings to the girl's father who, selecting an auspicious day, ties the string on the girl's head and puts the dye on her fingers. This completes the betrothal (*sagāī*). The *ārti* ceremony is also known as *sēval* or *parachhan*. The primary object of it is to ward off the evil eye.

Ārtiyā—a commission agent or broker (ghallā farosh).

Ārto—see ārtā, ārtl.

Arūā—[arṇa = to stop]—vicious—of animals (aryal).

Arui—[Skt. *āru* = an esculent root]—the edible arum (ghuiyāñ).

Aruijhā—[prop. *arjā arajknā* = to be tangled]—tangled hemp (san).

Arvā chāur— } rice that has not been parboiled

Arvā chāval— } before husking; eaten by the richer classes; distinguished from *bhūñjiyā* or *usnā chāur* which is cheaper and eaten by the poor.

Arvan—[Skt. *arpaṇa* = offering] (bhaddhar, baddro, dadri, gaddar, gadrā, harihā, harkat, kaval, khavāid, khūd)—crops cut unripe. It is also used to mean the first cutting of the crop (called to the east *rās*) which is not taken to the threshing-floor, but brought home and given to the family gods and Brahmans. "To the west of the Province the grains usually taken home in this way are *shamākh* in the autumn and barley in the spring harvest. When it is brought home the grain is taken out of the ear, mixed up with milk and sugar, and every member of the family tastes it seven times" (Elliot Glossary, s.v.); also see Bareilly Settlement Report, p. 77. The season is of course one of festivity.

Phūlā phūlā kyūñ phirē? Ghar arvan āyā.

Jhūkā jhūkā kyūñ phirē? Ghar piyādā āyā.

[Why so happy? The first fruits have been brought home. Why so downcast? Because the peon has come to demand the revenue.] In the East districts *arvālā* is a little grain cut first. *Ummi, umi* or *umbi* to the east, and *marki* in Rohilkhand is unripe wheat and barley cut for parching. Unripe gram cut and parched is *holā, horā, kholā, korhā*, and in East Oudh *birvā*; also see *navān*.

Arvan—the knot in the rope round a water vessel. East districts (ubkā).

Arvā— } a thick beam or pillar for supporting a

Arvāsā— } roof (balli).

Arvi—[Skt. *āru* = an esculent root] (*arui*)—the edible arum (ghuiyāñ).

Aryal—[arṇā = to stop]—a jilbing horse or ox.

Arzāl—[plur. of *rizālah, razil* = a low common person]—low caste inferior cultivators: opposed to *ashraf*. Oudh.

Āsāmī—[plur. of *isam* = a name: from the heading of the village register, where *asām* = names of the cultivators]—(1) (*jotā, jotār, jotiyā, kāshtkār, kirsān, kiwān, krisān*) a cultivator; (2) a debtor to a village banker (*rinihā*).

Āsan— } [Skt. *āsana* = sitting]—(1) the driver's

Āsāl— } seat in a pony cart (*ekkā*); (2) (*dsnt*) the mat in a Hindu temple, or one used by an ascetic. The *kushāsan* or *darbhāsan* is made of the sacred *kusa* grass; the *ūnāsān* or *uryāsan* of wool.

Āsārh—[Skt. *āshādha*]—the 4th luni-solar month = June-July.
Krishn Āsārhi pratipaddā jo anbar qargant,
Ashattri kohattri jūjhyāñ, nishchai kāl parāñ.

[On the 1st of the dark half of Āsārh if there be thunder in the sky, kings will fight and there will surely be famine.]

Dhur Āsārhi bijju ki chamak nirañtar joē.
Somāñ Shukrāñ Sargurāñ, to bhāri jal hoē.

[If lightning blaze continuously at a distance in Āsārh on a Monday, Friday, or Thursday there will be heavy rain.]

Dhur Āsārhi kī ashtami sasi nirmali jo dēkh.

Piv jāekai Mālvē, māngat dolo bhikk.

[If you see the moon clear on the 8th of Āsārh, go my love to Malwa and beg from house to house.]

Narēñ Āsārhi bādloñ jo garjē ghāngor,
Kahai Bhaddālī Joēñ, kāl parē chahūñ or.

[On the 9th of Āsārh if there be loud thunder in the clouds, says the prophet Bhaddālī, there will be famine on all sides.]

Dasai Āsārhi krishñ kī Bhaddālī, Rohini hoē,

Sastā dhāñ bikāsi, hāth na rihovai koī.

[If the asterism of Rohini fall on 10th dark half of Āsārh, Bhaddālī says "Rice will be so cheap that no one will touch it.]

Sudī Āsārhi mēñ Buddhā ko udai bhayo jo dēkh,

Shukr aur Shrāvan lakho, mahā kāl ab rēkh.

[If Mercury rise in the light half of Āsārh and Venus set in Śāvan, expect severe famine.]

Sudī Āsārhi kī pañchamī gāj dhamdhāmā hoē,

To yon jāno Bhaddālī, madhurā mēghā joē.

[When thunder resounds on 5th light half of Āsārh, says Bhaddālī "be sure the rains will be moderate."]

Sudī Āsārhi naumi dinā bādar jhīñ chāñd,
To yon jāno Bhaddālī bhūmī ghano anāñd.

[On 9th light half of Āsārh if clouds obscure the moon, "be sure," says Bhaddālī, "the land will be very prosperous."]

Chittra Svātī Bishākhri jo barkhai Āsārhi,
Chalo nārāñ bidāshrā, parasi kāl sugārhi.

[If rain fall in Āsārh in the asterisms of Chittrā Svātī or Bishākhā: go women to another land. There will be a severe famine.]

Āsārhi pūnyo divas bādāt bhīnau chāñd,
Jo Bhaddālī joñ kahai, sagalā nārāñ anāñd.

[At the full moon of Āsārh if clouds surround the moon, the prophet Bhaddālī says "every one will be happy."]

Āsārhi pūnyo dinā nirmal āgai chāñd
Piv jāo tum Mālvē, tui chhai dukh duñd.

[If on the full moon of Āsārh the moon rise clear, Go to Malwa my dear, there will be sorrow and trouble.]

Āsārhi pūnyo dinā, gāj bij barasañt,
Nāsai lakhshan kāl kī, anāñd māno sañt.

[If there be rain with thunder and lightning at the full moon of Āsārh, it will remove the signs of famine and every one will be happy.]

Āsārhi pūnyon kī sāñjh
Bāgu dēkhjai nabh kē māñjh,

Pūrab, Uttar, aru Ishāñ,
Jo rukh hai to samyo jāñ.

*Agni Nairit bāyu jo kon,
Sūmyo nāsai chalai ju paun.
Dakshin paschēim dūho sumyo—
Sahdev Jōi aisē bhanyo.*

[At the full moon of Āsārĥ watch the wind in the midst of the heavens. "If it blow east, north, or north-east consider the season lucky. If it blow south-east or south-west consider the season bad. If it blow south or west consider it a medium season," says Sahdev, the prophet.]

*Agē Maṅgal, pichhē Ravi jo Asārĥ kē mās,
Chaupad nāsai chakūn dīshā, birlē jīvan ās.*

Agē Ravi, pichhē chalai Maṅgal jo Asārĥ,

To barkhūi anmoklai, pirthī anand bārĥ.

[If Mars be in front and the Sun behind him in Āsārĥ there will be general destruction of quadrupeds and little hope of life. If the Sun be in front and Mars behind in Āsārĥ there will certainly be rain and the world will be happy.]

Āsārĥ kē mor qūāi dīn [the peacock appears to Āsārĥ only two and a half days—in allusion to the limited time for sowing the autumn crops].

Asārĥī— } (1) the autumn crop (*kharīf*) so
Asārĥū— } called because it is sown in Āsārĥ. It is also used for the spring harvest (*rabī*), the ploughing for which begins in Āsārĥ. (2) Indigo sown at the beginning of the rains (nīl); (3) the *asārĥī khod* is the special hoeing of sugarcane in Rohilkhand.

Asgun—an inauspicious omen—see *shagun*.

Asharfi—see *ashrafi*.

Ashlēkha— } (*asrēkha*, *asrēsha*)—the 9th
Ashlēsha— } lunar asterism (*nakshatra*).

For proverbs see under *Chiraiya* and *Pukh*. It is very unlucky to be born in this asterism, and the ceremonies are the same as in *Mūl* (qv.).

Ashnā— } [literally = a lover] (*āsnā*, *asno*)—

Ashnāo— } generally a relation, an acquaintance, or connection; in the West districts specially used for a son-in-law (*rishtadār*, *dāmād*).

Ashokashṭami—the 8th of the *ashoka* tree (*jonesia Ashoka*) *Chait sudi 8* = the 8th of the light half of Chait; water in which buds of the tree are soaked is offered in honour of Vishnu.

Ashrāf—[plural superlative of *sharīf*]—respectable, well born; of cultivators, high caste and entitled to certain privileges—see *arzāl*.

Ashrēsha—see *ashlēkha*.

Ashṭami—[Skt. *ashṭa* = eight]—the 8th day of the lunar fortnight.

Ashvini—[lit. = possessed of horses]—the 1st lunar asterism (*nakshatra*).

Asich— } [a priv. Skt. *sich* = to sprinkle]—

Asichā— } unirrigated land (*khāki*).

Āsin—the month Kuār (qv.).

Askēl—a sort of hobble for an animal, connecting one fore and one hind foot (*chhān*).

Askuliyā—a mode of light ploughing when the yoke is fastened to the lower part of the beam near the share. Upper Duāb.

Āsl—principal; capital out at interest (*sūdi*).

Āsnā—see *ashnā*.

Āsni—[Skt. *āsana* = sitting]—the mat used in a Hindu temple or by a religious ascetic (*āsan*).

Asnoi—see *āshnā*.

Asoj—[Skt. *ashvayuj* = harnessing horses]—the constellation Virgo—see *Kanyā Saṅkrānt*: the month Kuār (qv.).

Asrēkha— } see *ashlēkha*.

Asrēsha— }

Assārā— } brown sugar partially cleaned of
Assārĥā— } molasses. East districts (*shakkar*).

Assērā— }

Assērūā— } a weight of half a ser (man).

Asservā— }

Ast—[Skt. *asta*]—the west region of the sky: evening (*shām*).

Ast—[Skt. *asthi*]—the bones of dead relations collected on the second or third day after cremation to be removed to some sacred river, etc. (*Phūl*).

Astān— } [Pers. from Skt. *sthāna*]—a thresh-

Astānah— } hold (*dāsā*).

Astar—(*miyāntāh*, *miyāntāhī*, *tallā*)—the lining or inner part of a garment as opposed to *abrā* (qv.).

Astarkārī—plastering of a wall.

Asthān— } [Skt. *sthāna* = standing]—a place,
Asthānā— } a shrine; specially a place set apart for idol or ghost worship.

Asthāpan— } [Skt. *sthāpana* = fixing, placing]

Asthāpnā— } (*sthāpanūt*, *sthāpnā*)—placing; in particular the ceremony connected with the placing of an idol in its shrine.

Asthi—[Skt. *asthi*]—the cremated bones of a corpse—see *phūl*: *asthi binād* = to collect the bones of a deceased relation for removal to a sacred river.

Astūrā—[*ustā* = a barber] — a barber's razor (*nāl*, *ustarā*).

Ātā—[Skt. *ādra* = fine, moist] (*āntā*, *ārad*, *chān*, *churnī*, *gadām*, *kaunik*, *pisān*, *pisiyā*)—flour, generally of wheat. For various kinds of flour, see *akharā*, *bēsan*, *chokar*, *darrā*, *maidā*, *mērkhun*, *rāvā*, *sattū*, *sūji*. *Ātē kā chīrāgh ghar rakhūn to chīhā khāc*, *bāhar rakhūn to kavvā lē jād*. [If I make a lump of flour and put it in the house the rat eats it; if I put it outside the crow carries it off] *Ātā niharā bhāchā saṭkā*. [When the flour is spent my dog "Cropsers" slopes off.]

Ātā—[Skt. *ātaka*] (*atāri*, *atariyā*, *bālā khānāh*, *bām*, *chaubārā*, *koṭhā*, *maṅghā*, *pān*, *aparauṭi koṭhri*)—the upper story of a house.

Ātā—[cf. *aiñh* = twist]—a reel for winding thread (*atēran*).

Ātālā—[Skt. *atāla*]—a pile of grain, etc.

Ātānā—A field watchman's platform (*anṭā*, *ma-chān*) parts of Oudh.

Ātar—see *āntar*.

Ātārī— }

Ātariyā— } see *ātā*.

Ātarpāl—[*āntar* = interval; *pālā* = cherishing]—land formerly cultivated and subsequently abandoned. Central and Lower Duāb (*āntar-pāl*).

Ātēran—[*aiñi*, *aiñi* = twist] (*atā*, *ātan*, *natai*, *nataiyā*)—the reel on which the thread is wound off from the spinning wheel. In reeling silk a second frame-work reel called *liautī* is used, and from this the silk is wound up on another reel called *khātī*.

Āthāī— } [Skt. *sthā* = to stand]—the sitting
Āthāīn— } platform near a house. West districts
 and Bundelkhand (*baithak*, *chabūtrā*).

Athāl—(*athar*)—the ceremony of bathing the bride and bridegroom on the third day after marriage by eight men and women respectively (*byāh*).

Āthaniyā— } [*āth* = eight; *ānnā* = an anna]—an
Āthanni— } eight-anna piece; thence the half-yearly revenue instalment (*adkari*).

Āthar—see *athāl*.

Athīn—[Skt. *āthmana*]—evening (*shām*).

Athmās—[*āth* = eight; *mās* = month]—land ploughed constantly for sowing sugarcane for eight months, from the beginning of the rains till the following spring.

Athrā— } (*taskī*, *kuṇḍī*, *kuṇḍērā*)—an earthen

Athri— } pan used as a mason's mortar trough, a kneading pan, in the manufacture of curds, by a dyer, etc. The *athri* is a smaller size than the *athrā*.

Āthvārā—[Skt. *ashta* = eight; *vāra* = day]—(1) a week (*hufāh*); (2) a ploughman who, in consideration of the loan of a plough for a week, works the rest of the month for the lender; (3) see *āthvariya*.

Āthvariya—(*athvārā*)—a money-lender who collects his interest every eight days.

Āṭī— } [*āṭī*, *āṇṭī* = a knot]—(1) (*āṭī*, *phēṇṭī*)

Āṭiyā— } a skein or hank of thread; a skein of

Āṭiyā— } silk is *bandī*, and in the East districts a skein of cotton yarn is *karchī*; (2) a sheaf or handful of corn given to reapers (*āṇṭī*); (3) a large bundle of rice. East districts (*āṇṭī*).

Ātrāvān—the thick rope at the end of a bed. West districts (*chārpāī*, *main*).

Āṭṭā—a field watchman's platform, parts of Oudh (*anṭā*, *machān*).

Āḍ—[prob. Skt. a priv. *udaka* = water] (*anṭ*, *gāyāl*, *thān*, *āt*)—a man who dies childless, and hence the little masonry terraces near a village on which jars of water are placed twice a year to propitiate the ghost of a person who died childless, and for whom therefore the annual ceremonies (*shrādh*) cannot be performed. "When a man dies childless he becomes spiteful, specially seeking the lives of the young sons of others. In almost every village may be seen small platforms with rows of small hemispherical depressions (*bhorkā*) into which milk and Ganges water are poured, and by which lamps are lit and Brahmans fed to appease the ghost of the soulless dead; while the careful mother will always dedicate a rupee to them, and hang it round her child's neck till it grows up." Ibbetson, Punjab. Ethnography, p. 116.

Augā— } a long whip used in driving a team

Augī— } (pain).

Auhān—[Skt. a priv. *vidhavā* = a widow]—a woman whose husband is alive (*suhāgan*).

Aukān—a pile of grain and chaff ready for winnowing (*sillī*).

Auiā—the hobs in a fireplace on which the pots are placed. Upper Duab.

Auṅh—[*auṅhṇā* = to grease]—the axle, box of a cart, well, wheel, etc.

Auphar—a blacksmith's fees for doing special work at weddings, etc. (*kharhak*).

Ausāman— } a term used among Gūjurātī Brah-

Ausāvan— } mans—see *jhor*, properly meaning rice water, and also rice water and pulse water in equal quantities.

Auṭ— } a block on which fodder is cut

Auṭā— } (*nisuhā*).

Auṭān— } (*nisuhā*).

Auṭī—[*auṭnā*, *auṭṇā* = to boil]—sugarcane juice mixed with water and boiled. East districts (*avṭī*).

Auṭī—the caves of a house (*oltī*).

Āvā—[Skt. *āpaka*]—a potter's kiln (*pazāvā*).

Āvāī—[*vt.* of *ānd* = to come]—(1) (*uvāy*, *lagū*, *lāgū*) deep ploughing, effected by harnessing the yoke high up on the beam of the plough. In Azamgarh it means ploughing with a plough of which the block is new and full sized, as contrasted with *sēo*—cf. *naugol*, *chhotgol*.

Āvāl—[Skt. *āvāra* = enclosing]—(1) an enclosed space between houses (*chauk*); (2) the driving strings of a spinning wheel (*charkhā*).

Āvār—disease of the tongue in cattle (*jibhā*).

Āvārā— } [Pers. *ādaruk* = scattered] (*aniriyā*,
Āvārah— } *anēr*, *ānēriyā*, *anervā*, *luhētū*,
baunriāh, *harahā*, *hirājānā*)—lost and strayed, of cattle. *Ralnā* or *riṭnā* (properly = to get mixed up in a crowd) is to be lost, of cattle.

Āvāsl—unripe crops cut for food (*arvan*).

Āvay—see *avāī*.

Avṭī—[*auṭnā*, *auṭṇā* = to boil] (*auṭī*)—sugarcane juice mixed with water and half boiled. East districts.

Āyan— } [lit. = going]—half a year. From
Āyanā— } *Sāvan* to Pūis is *dukhiṇḍyan*; from
 Māgh to the end of *Asārh* *ullārāyan*.

B

Bābā—[Skt. *vapra*, *vaptri*, *vt.* *vap* = to sow]—a father; a paternal grandfather; a general title of respect to old or reverend persons.

Bābal—[see *bābā*]—a husband; (*kāhāund*) a familiar title for a father chiefly used in songs. "The girl going to her husband's house says to her father—

Āī kā din mo ko rakh,

Bābal ! main pāni tēri;

Dēhlī to parbat hai :

Āṅnā bhac bidēs.

Lē bābal ghar apnā

Main chālī piyā kē dēs.

[Keep me for to-day, father! I am 'your guest. Your threshold is like a mountain and your courtyard a foreign land. Keep your house now to yourself, father! I am going to my husband's country.]

Bābar—a grass fibre used for rope-making, thatching, etc.

Babhanī— } [*Brāhmīnī* = a female Brahman]—

Babhnī— } a sty on the eye; a blight in sugarcane. East districts.

Babūt— } [Skt. *varāura*] (*babār*, *babūrā*)—the

Babūlā— } gum acacia tree, *mimosa arabica*.

Babūliyānā—(*babūryiānā*)—land covered with acacia trees.

Babūr— } see *babūl*.

Babūrā— } see *babūl*.

Babūriyānā—see babūliyānā.

Bāchh—[Skt. *vācchēhā* = wish, desire, or, according to Platts, *vyāps* = to divide] (*bachhauñā*, *bachhauñā*, *bēhri*, *dhārābāchh*)—in a coparcenary village, the distribution of the revenue, village expenses, etc., amongst the sharers in proportion to their shares. Western districts. In the Central Duāb it means the portion of rent paid by a cultivator.

Bāchhā— } [Skt. *vatsa* = a calf]—the young of
Bāchhā— } cattle; a male or bull calf.
Bachhah— }

Tamām rāt mimiyaī

Ek hī bachhah biyā.

[The goat bleated all night, and had only one kid after all. Much cry and little wool.]

Bachhauñā— } see bāchh.

Bachhauñā—

Bāchhbarār—[*bāchh* and *barār* = tax]—a tenure where the holder pays only the quatum of revenue assessed on the land he occupies. Bundelkhund (*bhāj barār*).

Bachhērā—[see bāchhā]—(1) (*bāchhā*, *bachhā*, *bachhā*, *bachhā*) a male calf (*gāē*); (2) a colt (*ghorā*).

Bachhēri—[see bāchhā]—a calf or filly.

Bāchhi—

Bachhiyā— } [see bāchhā]—a female calf.

Bachhā—

Bachhā— } [see bāchhā]—a bull calf; *gadhā*

Bachhā— } *dhoyē bachhā nahin hotā* =

wash an ass as much as you like, but you can't

make a calf of him. *Jahān glē, vahān glē kē*

bachhā = where you see the cow, you will see

her calf too. *Bachhā khūñtē kē bāl nāchtā hui*

= the calf jumps by the power of his peg. *Apnē*

bachhā kē dānt kosn sē mā' alām hotē hain =

a man knows his own calf's teeth a mile off.

Bachnā—a woman's foot ornament, like the

bichhiyā (qv.).

Bād—[Pers. *bād* = *nābūd* = non-existing] (*dēkh-*

sun, *nābūd*, *nāpāid*)—remission of rent, on ac-

count of deficient produce.

Bād—a private mark of the price (which admits

of reduction) put by shopkeepers on goods.

Bādāl—[Skt. *vārida* = giving water; *vāra* =

water] (*bādar badlī*, *badrā*, *badrī*)—clouds.

Divas kā bādar

Sām kā ādar.

[Clouds by day are like a miser's hospitality, i.e.,

they bring no rain.]

Rāt ko bādar, din parchhāin

Kahē Sahid Dēv, barsē nahīn

[Clouds by night, shade by day: Sahid Dēv says

there will be no rain.]

Divas bādar, rāt tārē,

Chalo kanth jahān jivēn bārē.

[The wife says—clouds by day and starry nights;

come husband let us go where our children can

live (i.e., in anticipation of famine).]

Ahīr mitrā, bādar kī chhāin

Hōē hoē, nahīn, nahīn.

[Friendship with an Ahīr is as untrustworthy as

clouds; they may bring rain and they may

not.]

Din ko bādar, rāt nibādar,

Bahē purāyā bādar bādar;

Kahē Bhāddarī ba. khā nahīn

Sugrī jinsēn jāin sukhhāin.

[Cloudy days and starry nights, and the east wind blowing hard, says Bhāddarī there will be no rain and all the crops will dry up.]

Ashvinī galiyā anē bindē,

Gālī Rēvātī jal ko ndē;

Bharnī ndē trāno sahāto

Krittikā barhāt anē bāhāt:

Bādar āpar bādar dhāvē:

Kahē Bhāddālī jal ājūr dō.

[Cloudy weather in the asterism of Ashvinī destroys the result of the harvest: that in Rēvātī destroys rain: that in Bharnī destroys the grass. Rain in Krittikā brings much grain. If clouds run over other clouds on the sky, Bhāddālī says rain will come earlier than usual.]

Ashvinī gālī, Bharnī gālī, galiyā Jyēsthā,

Māl,

Pārva Khārī dhūrikīyān upjē sāton

tār.

[Let there be cloudy weather in the asterisms of Ashvinī, Bharnī, Jyēsthā and Māl, if there be thunder in Pārva Khārī the seven kinds of grain will grow.]

Titarādnī bādālī, kājāl rāngā rēkh,

Bē barhāi, bē ghar karai, kahē Bhā-

gālī dēkh.

[When you see clouds like a partridge wing, and a deep dark line passing over them, says Bhāddālī there will be no rain, and people will wander about homeless.]

Din ko bādar, rāt turāiyān,

Yē Nārāyan kāhē karāiyān.

[Clouds by day and starry nights. O God! what hast thou in store for us.]

Kālā bādāl dardānī, dhāulī barsānhār.

[The black clouds frighten us, but it is the white clouds bring the rain.]

Bādāmī—[Pers. *bādām* = an almond]—almond or dun coloured, in horses, etc.

Bādār—see bādāl.

Baddhī—(1) (*sēhrā*)—the bridal chaplet; (2) a woman's neck ornament, a long chain crossing the chest and going round behind the body.

Baddī—the block on which sugarcane is cut. Upper Duāb (*kolhū*).

Badh—[Skt. *vala* = strength]—an ox (bail).

Bādth—[Skt. *vādha* = resistance]—fibre and rope made of the *mūñj* grass (*saccharum munja*) (*bān*).

Badhān—[*badh* = an ox]—the tutelary god of cattle in the hills.

Badhanā—an instrument used by a bangle-maker (*chūrhār*).

Badhanā—[Skt. *vardhanikā* = the Buddhist sacred water vessel] (*badhān*)—a water-pot usually made of copper or earthenware, with a spout.

Badhaniyā—[see badhanā]—a small water-vessel made of metal (usually copper) or earthenware, with a spout.

Bādhār—[*barhān* = to increase]—the day after a marriage and the marriage feast held on that day (*barhār*).

Badhāvā—[Skt. *vadhū* = a young wife]—(1) presents sent to a woman after delivery; usually taken on the 6th or 40th day after the child is born; (2) a nuptial song.

Badhi—rope and fibre made of *mūnj* grass—see *bādh*.

Badhiyā—[Skt. *vadhya* = to be destroyed] (*badhya*)—a castrated animal, ox, etc. (bail, *bakrā*) *bail badhiyā*, *ghor dāngar* = cattle generally. *Badhiyā marē to marē*, *Agrā ko dēkhā* = Let the ox die if he please, but he has been to Agra at any rate.

Bādhiyā—{ an instrument for making screws
Badhiyān— } (lohar).

Badhiyānā—[*badhiyā* qv.]—(1) to castrate an animal; (2) (*khoṇḍ*) to nip off the tops of the tobacco, etc., prevent it running to seed. East districts.

Badhnā—see *badhanā*.

Badhni—see *badhaniyā*.

Badhyā—see *badhiyā*.

Badi—[Skt. *vadā*]—the dark fortnight of the month, from the full to the new moon.

Badi—a village festival in honour of the Saint *Badi uddin Shāh Madār*. West districts—see *dam madār*.

Bādī—[Pers. *bād* = wind] (*bāo bād*, *pēp bhāgī*)—hoven in cattle: the corresponding disease to gripes or butts in horses.

Badillā—four annas—Sunār's slang (*rupayā*).

Bādī—see *bādāl*.

Badnasī—[Pers. *bad* = low; *nasī* = caste]—see *badqam*.

Badni—[*badnā* = to pledge, promise, Skt. rt. *vad* = to speak]—a contract whereby in consideration of an advance a cultivator engages to supply produce at a price lower than the market rate; used especially in connection with indigo and clarified butter: opposed to *khush kharid*.

Badqam—[Pers. *bad* = low; *qam* = caste] (*badnasī*)—a term applied by Muhammadan villagers to pigs when they do not wish to use the word *śūar* (qv.).

Badrā— } —see *bādāl*.

Badri— } —see *bādāl*.

Badshagun—[*bad* = bad; *shagun* = omen] (*as-gun*, *kosāit*, *kosāit*)—an evil or inauspicious omen.

Bādshāhī lāhl— } the royal mustard; an oil plant
Bādshāhī lāl— } —see *lāhl*.

Bāēnā—[Skt. *vāyana*, *vāyanaka*]—presents of fruits, etc., from a friend. West districts (*bainā*).

Bāg—[Skt. *vāga*, *valga*]—a rein.

Bāgambar—[*bāg* = a tiger; *ambar* = covering]—the tiger or leopard skin on which ascetics sit.

Bagar— } (1) a fence to keep cattle out of a field;
Bāgar— } (2) an enclosure for cattle. North

Oudh (*nohrā*); (3) land lying along the bed of streams, usually the site of a cremation place. Hill districts; (4) a house or cattle enclosure. West districts (*ghar*).

Bagār—(1) pasture ground. Bundelkhand; (2) waste land (*banjar*).

Bāgh—(*bāri*, *birvāhi*, *gachī*, *gachhī*)—a grove of trees: a vegetable or fruit garden—cf. *naurañgī*.

Baghchāh—a little garden (*bāghichāh*).

Bāgh kā byāh—the emblematical marriage of a newly planted grove to its well, without which it is considered improper to use the fruit. The *sāligrāma* is married to the *Tulsi* representing the garden with the regular marriage ceremo-

nies. The relations are collected, and a man on the woman's side of the family represents the bride, the owner being the bridegroom, gifts are given to Brahmans and a feast is held in the grove itself (*banotsarg*).

Baghar—Rice flour. Garhwāl.

Baghār—(*chhawik*, *tarak*)—seasoning used with food.

Bāghichā— } (*bāghichā*)—a little garden.

Bāghichah— } (*bāghichā*)—a little garden.
Baghlī—[Pers. *baghal* = the armpit]—(1) a housewife for holding needles and thread, worn on the side of the body (*tilādānt*); (2) a slang term among burglars for a hole cut in the wall of a house close to the frame of a door or window; (3) (*baglī*) a piece of wood through which the pipe stem is fixed while being bored (*gargārā sāz*).

Baghlā—Kathak's slang for a horse (*ghorā*).

Baghlē—see *baghlī*.

Baghlī—a disease in rice. Bundelkhand.

Bāgon—(*bāgā*, *sahāg*, *sahāgā*)—the special suit of clothes worn by a bridegroom at the wedding. Bundelkhand.

Bāgtē—[*bāghitē*; *bāgh* = grove]—land immediately adjoining a grove where the crops are injured by the shade of trees.

Baguliya—a white spot like mildew appearing on the leaves of millets and causing them to wither—cf. *makūā*. Rohilkhand.

Bāh— } (*bāhnā*, Skt. *vah* = to flow)—(1) a
Bah— } field water-course usually artificial: in

Bāhā— } the West districts the term is also

Bahā— } applied to natural water-courses
(*barhā*); (2) ploughing of land (*bāhnā*).

Bahādūrā— } [Pers. *bahādūr* = valiant]—a

Bahāduri— } caterpillar which attacks gram and pease. Duāb, Rohilkhand.

Bahāf—[*bahānā* = to cause to move] (*bahiyār*)—rowing a boat down stream (*nāo*).

Bahal—[Skt. *vah* = to carry]—an ox cart (*bahllī*).

Bahan—[*bāhnā* = to plough]—land ploughed and left fallow. West districts.

Bahan—[Skt. *bhagini* = the happy one] (*bahin*, *bhakurī*)—a sister.

Bahānā—[Skt. *vah* = to move]—(1) to plough. In the Upper Duāb the Jāt proverb runs—

Gēhān bahāē sē,
Chānē dālē sē,
Dhān gahē sē,
Makkī bāri nālē sē,
Ikh kasē sē.

[Wheat wants ploughing, gram clodding, rice raking, maize and cotton weeding, sugarcane loosening.]

(2) (*balādānā*, *bardāb*, *bardānā*, *bardhānā*, *bāhnā*, *dhanānā*)—to put a cow to the bull. West districts.

Bahāngī—[Skt. *vihāngamū* = sky-goer, *vihāngika*—rt. *vihā* = to be expanded]—the bamboo sling used for carrying burdens over the shoulder.

Bāhā—a kind of bamboo used for making door nets (*chig*) (*bāās*).

Bāharā—[*bāhar* = outside]—the man who stands outside the well and empties the water bucket as it rises.

Bāhdēnā—} to plough land (**bāhnā**).
Bahdēnā—} to plough land (**bāhnā**).
Bahēt—[*bahnā* = to flow]—(1) land liable to inundation. East districts; (2) ravines caused by floods. East districts.
Bahētū—[*bahnā* = to be lost]—lost or strayed—of cattle (*āvarā*). Rohilkhand.
Bahī—[Skt. *viddhi* = money-lending, usury] (*bahī khātā*, *khātā*)—an account book. The pages are *pannā*; the left or credit side *jama*; the right or debit side *nām*, *kharch*; the mark in vermilion like a Maltese cross which merchants put on the opening page of their books at the beginning of the year is *sathiyā* (the representative of the sacred *svastika* figure). The books generally used are as follows—(1) *roznamā*, *roznamāh*—the diary or day-book; (2) *rok bahī*, *rokar bahī*—the cash-book, balanced after each transaction, of which the credit balance is *bāgī tāhvīl*; (3) *khātā bahī*—the separate abstract of each creditor's account; (4) *jama kharch*—an abstract (*khataunī*, *khataunī*) of the day book, showing the total receipts and payments on each page; (5) *lēkhā bahī*—the ledger; (6) *anajhī bahī*—the grain account book; (7) *guyāl khātā*, *baṭṭā khātā*—the list of bad debts; (8) *jākar bahī*—the suspense account book; (9) *chithā bahī*—the rough account book, afterwards entered in the day book and ledger; (10) *jaikhātā*—the book in which cloth merchants jot down their daily profits; (11) *bijak khātā*—the book of invoices showing the list of prices and original rates.
Bāhī—[Skt. *vah* = to bear, carry]—poles forming the sides of a cart, or the sides of a bed. Upper Duāb and Rohilkhand (*gārī*).
Bahilā—[according to Platts *rt. bandh* = to tie; *il* = to move]—a barren cow; an old, worn-out cow or buffalo (*ḡāngar*).
Bahin—} [Skt. *bhagini* = the happy one]—a
Bahinī—} sister (*bahan*).
Bahiri—a female calf when it has two teeth (*bahri*, *kālōr*).
Bahiyār—[*bahnā* = to float]—rowing a boat down stream (*bahāī*).
Bah karnā—to plough (**bāhnā**).
Bahlā—[see *bahilā*] (*bahilā*, *bailā*, *bailan*, *phard*, *ṭhānṭh*)—old, worn-out, barren, of animals.
Bahlī—[Skt. *vah* = to bear] (*bahal*, *bailī*, *maj-hūlā*)—a light two-wheeled ox cart. The *dānṭiyā* or *tāngā* is a similar small trap without an awning. The parts of the *bahlī* are as follows: (1) the wheel *pahiyā*, of which the thin spokes are *gaz*, *gaj* or *sardī*; and the thick spokes *ār*, *ārā* or *ārā gaz*. The *tulḍā* are strengthening spokes outside the wheel. The *paṇṇī* are curved pieces of wood which run outside the wheel, and in which, through a hole, the axle works; (2) the cross-pieces which run from side to side at the back, and to which the *tulḍā* are fixed—*āk* or *ākā*; (3) similar cross-pieces in front to which the *paṇṇī* are fixed—*takānī* or *ṭikānī*; (4) curved pieces of wood outside the wheel fastened to the *āk*—*paṭṭā*, or in Rohilkhand *bān-kaurā*; (5) chains or ropes fastening the *tulḍā* to the body—*bān*, *janī*; (6) the iron rim of the wheel—*hāl*; (7) the quadrant of the wheel *puṭ-*

ṭhī, which are fastened to each other by spikes *phannī*, *johniyā*, *julḍhiyā*, *chorkillī*, which run into mortice holes—*chhēddā*; (8) the nave of the wheel *nāh*, *nāhdā*, which is surrounded by an iron ring *andī*, *bān* or *band*, to prevent splitting; (9) the axle-box *āvan*; (10) the leather washer of the wheel *chēngṭhī*; (11) the axle—*dhur*, *dhurā*, *dhurī*, *bhavāri*; (12) the frame of the seat, *paṭṭī*, of which the supports are *khūnḍā*. On these are ornamental brass knobs *phullī* or *phūliyā*; (13) the posts supporting the awning *dānḍā*, of which *chhatrī* is the top, and *gaddā* the stuffed cover to keep off the sun; (14) the net forming the bottom of the seat *sāngī*, *sāngi*; (15) the leather guard of the body inside the seat, *dhamākā*, *ghirī*; (16) the back seat *dāntū*, *mānchī*, of which the frame is *khātōlā*. *Mānchī* is also used for the front seat on which luggage is placed; (17) the strings forming the side of the awning—*ḡorī*. *Pardah*, *ubār*, *uḡār*, *uḡār* is the side curtain. The screen at the back is *gardkhōrā*, or *urānpardah*, and that behind the driver *ārpardah*; (18) the yoke *jād*; (19) the shafts *phār*; (20) the rope fastening the yoke to the body *nārī*, or in the East districts *jhatkā*; (21) the pointed end of the body under the yoke *mohrā*, *mohri*; (22) the driver's seat *shagun*, *shagunī*, *saḡun*, *shagunī*; it is supported by posts behind *adhāriyā*, *ūntārā*; (23) the iron spikes on the yoke *sail*, *sambhal*, *sammāl*.

Bāhnā—[Skt. *vah* = to carry]—to copulate—of buffaloes.

Bahnā—} [Skt. *vah* = to carry]—(1) (*bahānā*,
Bāhnā—} *bāhdēnā*, *bāhkarnā*) to plough land (*jotnā*).

Har to bahē bailrā, baiṭhē khālē turaṅg

[The ox has to plough while the horse can sit and eat.]

Ghān bāhē sē

Dhān gāhē sē

Ikh na jānūn kāhē sē.

[Wheat wants ploughing; paddy wants light ploughing after sowing; sugarcane wants—I don't know what]; (2) the sugar boiling house (*kolhvār*); (3) the system of using only one pan in the sugar-boiling house, opposed to *hēl* (qv.) (*kolhvār*).

Bahnī—[*bahnā* = to flow, Skt. *vah*]—the pot for removing the sugarcane juice from the mill to the boiler. Upper Duāb (*saikā*).

Bahnol—[Skt. *bhagini* *paṭī* = the lord of the fortunate]—one (*jīḍā*) a sister's husband.

Bāho—[*bahnā* = to flow, Skt. *vah*]—a field water-course (*barhā*).

Bahorā—[Skt. *bhrama* = to turn round]—the wooden handle which attaches the well rope to the irrigation leather bag. Duāb (*charas*).

Bahori—[see *bahorā*]—the *judā* millet parched.

Bahoriyā—[dim. of *bahū* = yife] (*bahoriyā*, *bahuriyā*)—a wife (*jorā*). In the West districts usually applied to a younger brother's or son's wife—see *bahū*.

Bahoro—[see *bahorā*]—the sloping pathway of a well. Central Duāb (*pair*).

Bahotiya—see *bahoriyā*.

Bahrā—} (*bahiri*, *dohān*, *kālōr*)—a calf when it
Bahrī—} has got two teeth. Upper Duāb.

Bahtar—[*bahnā* = to flow] (*dahtar, dahēstar*)—drift wood, etc., carried down by rivers. East districts.

Bahti—[*bahnā* = to flow]—goods intended for export, imported in bond.

Bahū—[Skt. *vadhū* = a bride]—(1) a wife: used idiomatically without the genitive particle, e.g. *Bihārī bahū* = Mrs. Bihārī.

Bahū kā bhāiyā pāri khāē.

Bhāiyā kā bhāiyā mātar chabē.

[The wife's brother gets the sweet cakes, but the brother's brother has to chew the peas.]

(2) A son's wife = *patoh, patohā*. In the West districts it generally means the wife of a relation younger than yourself or of a younger generation; (3) a mother. Bundelkhand.

Bahugunā—see *bohgnā*.

Bahulā—[a form of *basulā* qv.]—the carpenter's adze. Kumaun.

Bahūn—[Skt. *bāhu* = the fore arm]—a

Bahūnkhā—} dyed thread tied above the wrist

Bahūnā—} as an amulet. It is sometimes made round and in five pieces, of silver (*bāzū*).

Bahurī—unripe barley or other grains parched or roasted (*baurī*).

Bahuriyā—see *bahoriyā*.

Bai—(1) (*dādā bhāt*)—the rice which the bride and bridegroom take in their hands at the close of the marriage ceremony. East districts; (2) movable sticks placed at intervals to separate the threads in weaving (*kargah*); (3) the thread ready for the loom (*kargah*).

Bai—sale.

Bai'ānā—[*bai*] (*sai*)—earnest-money to fix a bargain.

Baid—the wheel in the Persian wheel which revolves over the well. Upper Duāb (*arhāt*).

Baigan—[Skt. *hanga, bangana*]—the egg plant, brinjal (*solanum melongena*) (*baīngan*).

Baignā—a destructive weed. Rohilkhand—see *mothā*.

Baijilā—a species of black pulse. East districts.

Bail—[Skt. *bali, bālīvarā* = the powerful one]

(*badh, badhiyā, bakahānra, baitā, balad, baladh, barad, baradh, barāh, bardhā*)—an ox or bullock—*bail badhiyā* = *dhor daīgar*—cattle generally. A pair of plough oxen is to the west *goī, goīn, juār, juārā*, and in parts of Rohilkhand *joī, juī*. When three bullocks are yoked in a team the wheelers are *dhuriyā*, and the leader *bīnrikā, bīndiyā, bīndiyā* or *jōnrikā*.

When four are yoked the leaders are *juar*. Characteristic epithets of oxen are—*khasar, madhar* = slow; *chalansār, chātā, pharkan, tāt* = active, swift; *ladāū* = a pack ox; *haryā* = one that goes in a plough; *garika* = one that goes in a cart; for oxen with only one horn see *dāndā*; with horns projecting in front, *jhūn-gā*; unbroken to work, *adhārī*; one that sits down at work, *galiyā, gariyār*; an ox that butts, *markahā*; one that shies, *bharikan*; a crib-biter, *chāpār*; one that kicks, *latāhā, lataurā*; with one horn erect and the other hanging down, *kāichā*; with horns joining in the centre, *jhūngī*; with one horn crooked, *muṭar*; with the horns growing backward, *monrā*; a dwarf or stunted ox, *ndā*; an ox with stunted horns, *munḍā*; an ox without horns, *bhuṅr, bhūṅḍ, bhūṅr*; with

one horn broken, *ṭuṅḍ*; one horn turning to the right and the other to the left, *phaisapēl*; with no hair on the tail or a small tail, *banḥl*; with the hair of the tail white in the middle and black at the ends—*musariḥā*.

For colours refer as follows: *haldā* = yellow turmeric colour; *gorā* = a sort of light chestnut; *dhūl* = white; *kabrā* = speckled; *kālā* = black; *sokhan* = a shade of grey; *bhūrā* = brown; *lāl* = red; *lakhlā* = reddish white; *pīlā* = yellowish; *kankāndhā* = black on the shoulders; *nīlā* = bluish gray; when the jaws are covered with long hair the ox is known as *jhabrā*; an animal used only by religious mendicants is *anandī*; for animals devoted to religious purposes see *chharuā*; for the trident mark of Shiva *tirvāl*; for castration *kāpnā*; for breaking in *nikādnā*.

In the Duāb the common breeds of cattle are the *dēsi* or country-breeds: the *Jammail* or *Jamān-pāri* from beyond the Jumna; these are red and of medium stature: the *kannariyā* is a small hardy breed that come from the banks of the Ken river in Bundelkhand: the *paintā* are so called from an old legend that they come from 35 (*paintīs*) villages in the Gogra valley; the *Haridāth* come from *Haridān* in the East Panjāb; the *Mēoṭī* from Mevāt in Rajputāna; the *Bhadḍar* from the Bhaduriyā country—a slow poor rough breed (see Wright, Cawnpur memo., p. 103).

Tēlī kā bail—the oilman's ox is a phrase for an overworked man. *Tēlī kā bail ko ghar hai kos pachās* = the oilman's ox is always a hundred miles from home.

Dānt ghisē, khur ghisē, pīth bojh nāhīn lē, Aisē bhāpē bail ko kann bāndh blus dē.

[His teeth worn down, his hoofs worn down, and his back unfit to bear a load—who will tie up and give chaff to such an old ox?]

Jahān dēkhā patā ki dor,

Vahān thāhiyā dē chhor.

[Where you see an ox the colour of a yellow rope, spend all you have in buying him. East districts.]

Munh kā mot, māt kā mahuar,

Inhēn ko kuchh kahiye bahuar?

Dharti rohiñ harai do chaliye

Phir baitē mēn par pāgur kariye.

[What say you wife of the ox with the wide face and red on the forehead like the mahua? He will only plough a couple of furrows and then wants to sit down and chew the cud.] East districts.

Jahān parī phulvā ki lār,

Bāchnī tiyē bahārō sār.

[If the spitte of a speckled ox fall in your cow-shed, take the broom and sweep it out at once.]

Suarg patālī aur dugdūiyā,

Ghūmar gusiyan khā:

Jekar ghar na ho gusiyan

Ghūmar parosi khā.

[The ox with one horn raised to heaven and the other hanging down to hell is so vicious that he will turn and tear his master: and if his master be not at home he will turn and tear his neighbour.]

*Kār kachhauṭi, jhābrē kār,
Inhēn chhānṛ, na ṭijye ān.*

[If you are fool enough to reject an ox with black hair on his thighs and hairy ears, don't buy another. West districts.]

*Natiḡā bard aur chhorā hārī,
Dūb kahē mod kyā ukhṛē?*

[When you have only a dwarf ox and a boy for a ploughman, the dūb grass says why think of uprooting me? i.e., it needs good men and cattle to uproot the dūb. West districts.]

*Bail ṭijyē kājro
Dām diḡyē āgro.*

[Buy the ox with black rings round his eyes even if you have to pay high for him.] West districts.

*Bail biśhan jaiyo kānthā,
Bhārē kā mat dēkhiyo dāntā.*

[When you go to buy an ox husband, don't even look at the teeth of the white ox with the pinkish skin. West districts.]

*Lambē lambē kūn aur dhīlā mutān,
Chhorō chhor kisin, tujā hui pirān.*

[The ox with the long ears and the loose penis sheath says—"Loose me, O cultivator! My life is leaving me!" i.e., each cattle are unstable and tire easily. West districts.]

*Bin bailan khālī karē,
Bin bhaiyan kī rār,
Bin mēhrārā ghar karē,
Chaudah sakk labā.*

[He that farms without oxen, goes to fight without brethren, sets up house-keeping without a wife, is a fool and so have his forefathers been for fourteen generations.]

Orī sātan, Suarg patāī.

[Short ribbed, one horn pointing to heaven, the other to hell—very bad signs in an ox.]

Mārā bhāe, phir bard bhāe, phir gārī nāh dīn,

*Tēlī kē kolhū chālē, bahur kassāī līn;
Gālā kaṭā, boṭī ṭūṭī, khālan band nūṭār;
Kachhū argun bāḡī ruhā, parat khāt pē mār.*

[First a man, then an ox, yoked to a cart, driving the oil mill, sold to the butcher, your throat cut, your flesh scrambled for, your skin used to cover a drum; if after all this, you have any previous sin unatoned for, it will be punished by the blows falling on your hide (in allusion to the hard treatment of cattle, and the doctrine of transmigration of souls).]

*Kāl kachhauṭi, baiṅgan khurā,
Kānthā bail biśho purā.*

[Husband buy, even if you have to pay high for, the ox with black hair on his thighs and hoofs shaped like the egg plant. West districts.]

*Jiskē sīng haiṅ goṇ,
Usē dēkhiyē kyōn?*

[Why do you even look at the ox with his horns shaped thus? (putting out the fingers). West districts.]

Bailā— } [see bahilā]—barren—of an animal.
Bailān— } The first is the eastern, the latter the Bundeikhandi form. Bānjā is similarly used of a woman.

Bailṭ—[see bahṭ]—an ox cart.

Bailuā—see bail.

Bailvālā—[bail = ox; vālā, Skt. kāra = possessed of]—a cultivator sufficiently prosperous to keep oxen: instead of confining himself to spado husbandry, for which see khurpiyā. Central Duāb.

Bāln—see bāl.

Bainā—[Skt. vāyana, vāyanaka] (bānā)—a present of fruit or sweetmeats from a friend. East districts.

Bai'nāmā—[Arab bai' = sale]—a deed of sale.

Baiṇḡī—baling up water from a tank for irrigation: baiṇḡī chālānā = to work the irrigation swing basket (chopnā).

Baiṅgan—[Skt. vanga, vāngana, or according to "Hobson-Jobson" sv. Brinjal from Pers. badingān] (baiṅan, bhāṇḡā, bhāṇḡā, bhāṇḡāṭī)—the egg plant or lady's finger, brinjal (Solanum melongena or abelmoschus esculentus).

Bainī—a woman's gold ornament set with jewels for the forehead.

Bairag—[Skt. vairāgya = free from pain]—special dues levied at harvest time for religious purposes. East districts.

Bairbānī—[Skt. vīra vanita = the lady wife] (bīrbānī, bayyarbānī)—a wife, or the wife and other women of the family—a word used by the Jāts and Thākurs of the Upper Duāb.

Baisak—[baisānā, baiṭhnā = to sit down]—(1) old, worn-out cattle. Upper Duāb (dāngar); (2) place in the jungle where cattle are sent out to graze. Upper Duāb.

Baisākh—[Skt. vishākha = one of the lunar asterisms]—the first month of the luni-solar year = April-May.

*Baisākhi sudi pratham din,
Bādar bijulī karēh,
Dāmā biṇā biśāhijai,
Pārī sakk bhārēh.*

[If there be clouds and lightning on the 1st day of the light half of Baisākh, you can buy grain for nothing and the harvest will be ample.]

Baisākhl—(1) The spring harvest, crops which ripen in Baisākh (April-May); (2) a prep for a thatch (kham) so called because roofs are repaired in this month in anticipation of the rains.

Baiṭh—[baiṭhnā = to sit]—the rate or amount of the assessment of Government revenue or rent. West districts.

Baiṭhak—[baiṭhnā = to sit]—(1) a sitting place outside a house for the reception of visitors (cf. Baroṭhā); a verandah in which people sit inside the house; (2) in the Duāb, the village club (chaupāl), where wandering mendicants, etc., are entertained; a rest house at a holy place for the accommodation of the Gosāin on his annual visit on the feast day; (3) used by labourers in the sense of a day on which they are out of employment—e.g., mahinē mēn tīn baiṭhak hotē haiṅ = I am usually out of work three days in the month; (4) a place where wild animals, birds, etc., resort.

Baiṭhānā—[li. to cause to sit]—to transplant, used, especially of the aghani or winter rice crop (ropnā).

Baiṭhāvan—[baiṭhānā] (dhurāvan, dhurāvan, gurāṭ, patānṛ)—the hoeing of the sugarcane crop. East districts (khurpiāṭ).

Baithé par bonā—[*baithnā* = to sit]—to sow in unploughed land. Rohilkhand (*chhāntā*).

Bajar bong— } [*bāt*, heavy and hollow]—a
Bajar bongā— } heavy bamboo used as a club.
 East districts (*lath*).

Bājāhā—[Skt. *bandhya*]—working the cane mill in turn by gangs of labourers. Rohilkhand (*phēripēhī*).

Bajhā—[*bajhnā* = to be submerged Skt. *bandhya*]—marshy soil.

Bajhāvan—sweepings, rubbish; Kahārs' slang (*kūrā*).

Bajhukā—[*bijhukā* = to frighten]—a scarecrow (*dhokhā*).

Bajhvaṭ—[Skt. *bandhya* = tied; *vrinta* = stalk of a plant] (*bātkat*, *chauṭ*, *kaṭāi*, *murkat*, *ūparchānt*)—cutting the ears of a crop without the stalks. East districts.

Bāji—(*jijī*)—an elder sister.

Bajdār—(*bij* = seed)—an agricultural servant paid in kind, contrasted with *mēhdār* who is paid in money. Rohilkhand.

Bajkā—slices of gourd or vegetables covered with pulse flour and fried in butter or oil.

Bajnā—a rupee. Sunār's slang (*rupayā*).

Bājra— } [Skt. *bājā* = strong food] (*lahrā*,
Bajrā— } *lahrā*, *lahrī*, *lahrī*)—the bulrush millet (*penicillaria spicata*), the small variety is *bajar*, *bajrī*. *Bājra jhupānā* is used in Azamgarh for the *juār* or great millet, while *bājra tāngunavā* is the bulrush millet. The young shoots are to the east *rēnī*, *rēnār*, *rēnārī*.

*Bajar bajrā mēvā bhāi,
 Nan māsāl sē karē laṭāi.
 Iskī khichay Lālā khāē
 Mallā ākhārā laṭuē jāē.*

[*Bajar* and *bajrā* are my brothers. It takes nine mortars to crush them. When my boy eats them boiled with spices he gets so strong he wants to go and contend in the wrestlers' arena.]

Bajrā—[*bajjar* = strong, heavy or possibly a corruption of English "barge"]—(1) a large cargo boat fitted up for the conveyance of passengers; (2) a bier in that shape used by wealthy Banyas.

Bajrī— } [see *bājra*]—(1) a small variety of the
Bājri— } bulrush millet. *Bājri* has a greenish coloured, and *bājri* a reddish and smaller grain; (2) small hailstones (*olā*); (3) gravel.

Bājū— } [*bājū*, Skt. *bāhu* = the top of the
Bājūband— } upper arm]—an ornament worn on the upper arm (*bāzū*).

Bajullā— } [*bājū*]—an arm ornament worn
Bajurdā— } principally by Muhammadan women.

Bakahuāvā—bullocks; Sunār's slang (*bail*).

Bakand—in division of crops: two-fifths to the landlord, and three-fifths to the tenant. Upper Duāb (*pachdō*).

Bakār—[*baknā*, Skt. *vach* = to speak]—valuation of crops for division between landlord and tenant. Upper Duāb.

Bakaurā—[*banākā* = crooked]—a curved piece of wood fixed outside the wheels of a cart (*gārī*).

Bakēn— } [*vāk*, *vaṅh*, Skt. *vakskaṇa* = the
Bakēnā— } udder]—a cow or buffalo that has long calved, but is still giving milk. The milk

is supposed to be specially good. The opposite is *dhen*, *lain*, *alodī* (*bākhri*).

Bakēnā dūdh—see *bakēn* (*bākhā dūdh*).

Bakhā—(1) ground reserved for grazing. Rohilkhand (*charāgāh*); (2) a woman's arm ornament (*bakhorā*).

Bākhāl— } (1) a house, or more properly a house
Bākhar— } or place where cattle are kept,
 Duāb; (2) a court yard in front of a house, Upper Duāb; (3) a row of houses together. Kumaun (*khol*).

Bākhar—the heavy plough of Bundelkhand. It has an iron scythe in the room of a share about 20 inches broad and 5 deep fixed to the centre of a beam of wood between 4 and 5 feet long and 6 inches broad. This scythe enters about 3 inches into the ground actually eradicating weeds and grass, and the beam pulverising the earth as it is turned up. Its parts are (a) the horizontal body made of a thick piece of wood, *loṭh*; (b) the two beams fixed in the last, *dānī*; (c) the crosspiece joining these beams where the yoke is fixed, *harēnā*, *harēnī*; (d) the iron pegs fixed to the horizontal body, *datuā*; (e) the iron blade fixed to these pegs, *pāns*; (f) the iron bands connecting the blade with the pegs, *kuro-rā*; (g) the wooden spike fixed in the middle of the horizontal beam, *mījhonā*; (h) the handle fixed to this peg, *muṭṭhiyā*; (i) the rope attaching the yoke to the beam, *nāknā*.

Bakhār— } (*bandā*, *bukhārī*, *chauras*, *chaurai*,
Bakhāri— } *kano*, *koṭhi*, *koṭhīlā*, *kuṭhīlā*, *ṭhēkī*)
 —a structure of straw or wicker work plastered over for holding grain. For other kinds of granaries see *dālā*, *dēhri*, *dhūndkī*, *jabrā*, *jabrī*, *jabrī*, *khāt*, *korangā*, *koth*. The supports of these granaries are *gor*, *gorā*; the cover *chhaparā*, *chhaparā*, *dhapnī*, *pahnā*, *pīhān*, *pīhānī*; the bottom *pēnd*, *pēndā*, *pēndī*; the roof *upṭā* in the East districts, and *bandā* in parts of Bundelkhand; the opening for removing the grain—to the East *ān*; in Rohilkhand *ānā*, *amānā*, and more generally *mohrā*, *mohri*. The hollow space under the granary is *aliyā* in Rohilkhand or *chūhūr*.

Bakhaṭ— } (*bakhoṅkī*, *bakhaṭ*, *sailī*)—rope
Bakhaṭā— } made of the root bark of the
Bakhēl— } *dhāk* tree—*butca frondosa*.
Bakhēr— }

Bakhēr—[*bukhērā* = to scatter; Skt. *vikiraya* = the act of scattering]—the distribution of money to be scrambled for by a crowd at a marriage.

Bakhērā—[see *bakhēr*]—to scatter; to sow seed, used generally in a contemptuous sense of land not properly cultivated. Rohilkhand (*bonā*).

Bakhīr—[Skt. *kshīra* = milk] (*gurhā bhāt*, *mīṭhā bhāt*, *rasaur*, *rasiyāval*, *rasāval*, *rasidō*, *raskhīr*)—rice cooked in sugar and water—cf. *khīr*—*mīṭhā bhāt* is properly rice cooked in coarse sugar (*gur*) or fine sugar. *Rasaur*, *rasāval* is specially applied to rice cooked in fresh sugarcane juice.

Bākhli—[see *bākhāl*]—a house or enclosure (*ghar*).

Bakhōṅhī—see *bakhaṭ*.

Bakhorā—(*bakhā*)—a woman's arm ornament.

Bakhrā—a pad for a beast of burden (gāchhī).

Bakhrā— } a share in a village, etc. (hiṣṣā).

Bākhrāh— } (hiṣṣā).

Bākhrā dūdh—[Hind. *bākh* = udder] (*bakēnd dūdh*, *bākhrī gāṁ kō dūdh*)—the milk of a cow which gives milk six months or more after calving.

Bakhrāi—[Pers. *bākhrāh* = share]—a sharer in a village (hiṣṣādār).

Bākhrī—[Hind. *bākh* = udder]—(1) a cow in milk long after calving—see *alvāi*, *dhēn*, *lain*; (2) a cow gone five months or so in calf. West districts.

Bākhrī—[see *bākhal*]—a house: specially used for the inner house in which the women of the family stay. West districts (*ghar*).

Bakhvāt—see *bakhvāt*.

Bakkal—[Skt. *valkula*, rt. *val* = to cover] (*bakulā*, *bakulī*, *chhāl*)—the bark of a tree, husk of a coconut, etc.

Bakkhar—sugar syrup after straining, used for making sweetmeats. Before straining it is *chāshni* or *sharbat*.

Bāklā—[Aral. *bagal*, whence *baqqāl* = a grain-seller] (*sērchānā*)—a kind of bean (*jaba majar*) (*sēm*).

Baklī—(*bakulī*, *bakulī*, *bānkā*)—a green caterpillar destructive to rice.

Baknāl— } [*baknā* = to speak; *nāl* = pipe]

Baknār— } (*bānkānāl*, *bānkār*, *dhaunkūi*, *nālī*, *nārī*, *phokūi*)—a blow pipe.

Bakoli—see *bakli*.

Bakorā—see *bānkaurā*.

Bakrā—[Skt. *varkara* = any young domestic animal] (*bakro*, *bok*, *bokar*, *bokrā*, *chhagrā*)—a he-goat; also see *bakri*, *barbari*, *kharnā*, *khassī*, *mēmānā*, *pāth*, *pāthā*.

Bakrāsū—milk, buttermilk; Sunār's slang (*dūdh*, *maithā*).

Bakri—[see *bakrā*] (*chhagrī*, *chhālī*, *chhēri*, *chhāyīyā*, *mimiyā*, *sumnā*)—a she-goat. *Bakrī kē singhōn kō cār gayē bēri kē pāt* = the plum leaves have eaten down the goats' horns! an absurdity. The plum leaves are the goats' favourite food.

Bakrī—[? Pers. *bakhrāh* = a share]—cesses levied on the tenant's share of the produce (*sērahī*).

Bakū malvānā—to anoint the bodies of the bride and bridegroom before marriage. East districts (*abtan*).

Bakulā— } [see *bakkal*]—the bark of a tree.

Bakulī— }

Bakulī—a green caterpillar destructive to rice (*bakli*).

Bāl—[Skt. *bālā*]—(1) hair; (2) (*bālī*, *bār*, *bāri*) the ear of cereals.

Māngē Lodhā [Kurmī] lāl na dē;

Guḍḍī pānō dē sarbas lē.

[Ask the miserly Kurmī or Lodhā for an ear of corn and he will refuse, but get your foot on his neck and take what you like.]

Bālā—[Skt. *bālaka*]—a large earring.

Bālā—a grub which attacks young wheat and barley. East districts.

Bālāb—to chop fodder. East districts.

Bālābar—[Pers. *bālā* = above]—the part of the coat which covers the thigh (*āngā*).

Balad— } [Skt. *balivarda*]—an ox or bullock

Baladh— } (bail).

Baladhna— } [*balad*]—to put a cow to the bull

Baladnā— } (*bahānā*).

Balāhar—a village messenger or watchman.

Balahri—contributions at harvest given to the village messenger or watchman.

Balāi—[Pers. *bālā* = above] (*malāi*)—the cream of milk.

Balāi lēnā— } [Pers. *bālā* = above]—to move

Balāiyā lēnā— } the hands over a sick person and then over another to draw away his disease—a woman's custom.

Bālākhānah—[Pers. *bālā* = above; *khānah* = house]—an upper chamber (*ata*).

Bālam— } [Skt. *vallabha* = beloved]—(1) a hus-

Balamā— } band (*khāvind*).

Bāsi phulon bās nahin.

Pardesi bālam ās nahin.

[Stale flowers have no scent, and you can't trust a husband in a foreign land.]

(2) A kind of encumber.

Balandī—[Pers. *baland* = high]—high lands (*bāngar*).

Bālāposh—[*bālā* = above; *posh* = covering]—a quilt or counterpane (*razāi*).

Baldān—[Skt. *balidāna*] (*balidān*)—an offering made to a deity: in the case of Vaishnavas rice, milk, curds, fruit, flowers, &c.; in the case of Shaktiks living victims, sheep, goats or buffaloes.

Baldhiyā— } [*balad*]—a herdsman (*guāl*).

Baldhiyā— }

Bālēbar—see *bālābar*.

Balēndī—[Skt. *balī dāṇḍa*] (*barēr*, *barēri*, *bīnri*, *magrā*, *magri*, *maṅgari*, *maṅgaurā*, *maṅghā*)—the ridge pole of a house. West districts.

Balgar—[Skt. *balā* = force]—strong, rich, of soils. Oudh.

Bālī—[see *bāl*]—the ear of cereals.

Bālī—[see *bālā*]—an earring worn in the lobe of the ear.

Bihī hai bharmāli,

Kān patthar kī bālī.

[A grand lady with stone earrings.]

Balidān—see *Baldān*.

Bālisht—[see *bittā*] (*bilānd*, *bilāndbhar*, *birānd*, *birāndbhar*)—a span = 2 *angul*. It is measured from the tip of the thumb to that of the little finger, both extended.

Nakī kīnak kutī, savā bālisht aur barhī.

[What a wonder! the woman with no nose had her nose cut off, and it grew afterwards a span and a quarter.]

Balkat—[*bāl* = ear; *kāt* = to cut]—(1) cutting the ears without the stalks (*bajhvāt*); (2) rent taken in advance. East districts.

Balkuchi—(*bāl* = hair; *kūch* = a brush) (*chhinukī*, *kūchī*)—a hair brush used by jewellers for polishing jewelry.

Ballā—(1) (*laṭṭhā*, *paṭān*)—a beam used to support a roof, the pulley of a well, etc. The *ballā*, *ballī* are usually round, the *karī* square, and the *koro* made of bamboos; (2) coddling toys thrown into the Holi fire.

Ballī—[*kurī*, *koro*, *kurvī*, *kuriyā*, *tarak*, *tarāk*]—a beam or rafter. When square they are *chaupaṭī*, *chaupaṭā*, *chaupaṭan*; when round

gol: the *ékla* are small round beams; the *gho-riyá* from trees two-thirds grown: the *chauk* square beams; the *térhiá* crooked beams; also see *ballá*, *baléñđi* *quaiñchí*, *tarbátá*, *téokí*.

Balmā—[see *bālam*]—a husband.

Bālsundar—

Balsundar—

Bālsundarā—

Balsundarā—

[*bālū* = sand; *sundar* = beautiful]—a rich clayey loam soil. East districts.

Bālfi—[Port. *balde*]—a bucket.

Bālū—[Skt. *bālukā*] (*bārū*)—sand: often specially applied to high-lying sand, as opposed to *rét* = river sand.

Balūā—[see *bālū*]—a variety of sandy soil. East districts (*bhūr*).

Bālū burd—(*bālū* = sand; Pers. *burdan* = to carry) (*bakārā*)—land rendered useless by a deposit of sand.

Bālūchar—(*bālū* = sand; *char* = a bank)—(1) a sand-bank formed in a river; (2) the slang term for the narcotic hemp among ascetics (*gāñjā*).

Bālūdānī—(*bālū* = sand; *dānī* = a holder)—the writer's sand box.

Balurī—[cf. *bāl*] (*kāhūā*)—the empty dry ears of the *maurū* millet. Oudh.

Bālūsāhī—(*bālū* = sand)—small cakes of wheat flour fried in butter and sprinkled over with sugar.

Bāfutarāf—the silt of white sand in a river course. Duāb.

Bām—[Skt. *vama* = to vomit or eject out. But cf. Port. *vao* = a ford]—the hole for the spring in a well.

Bām—[? Port. *vao* = a beam]—the shaft of a carriage; the axle of a cart.

Bām—[Pers. *bām*]—an upper chamber in a house (*atā kohā*).

Bām—a woman's ear ornament.

Bām—[Skt. *vāma*]—a woman, a wife

Bāmañgī—[*jorū*].

Bāmañg ānā—[Skt. *vāma* = left; *anga* = body]—part of the marriage ceremony, when the bride seats herself on the left side of the bridegroom and they make mutual vows of fidelity.

Bamaur—[Skt. *valmika*]—a white-ant hill. North Oudh (*bambhā*).

Bambā—[Arab. *mambā*] Port *bomba pompa* = a pump)—(1) the hole for the spring in a well (*bām*); (2) a canal distributary (*nahr*).]

Bāmbhā—[Skt. *valmika*] (*bamaur*, *bamīthā*)

Bāmbhī—[*bāmbī*, *bimaur*, *bimauñh*]—a white-ant hill, a snake's hole.

Bichhū kā mantr na jāñē, sāñp kī bāmbī mēñ hāth dē = the fool does not even know a charm for a scorpion sting and puts his hand in a snake's hole. *Ghar āē nāñ na pūñjē, bāmbhī pūññ jād* = instead of worshipping the snake when it was brought to his house, the fool went to the snake's hole to worship him (a fool takes a roundabout way to do a simple thing).

Bāmbhī—[*Brāhman* coloured]—a light red soil. East districts.

Bāmīthā—see *bāmbhā*.

Bām—[Skt. *vana*]—(1) (*jāñgāl*) a wood or forest; (2) (*bāñī*, *kāpās*) the cotton plant or crop (*gossypium herbaceum*) often used in the plural—

e.g., *ab hanon mēñ nuqāñ hotā hai* = now the cotton is beginning to suffer.

Bām mēñ bām karē

To bhāñ mā'atām parē.

[Plant two crops of cotton running and see what your luck is like—the worst possible farming.]

In Cawnpur (*fidē* Wright) when the crop is ripening three or four women will come to the field bringing curds, rice, sesamum, and a silver ring, pull a few ripe pods and take out the cotton, separating the seeds. Of the cotton they make garlands, and going to the middle of the field put them on the trees and worship with the other things. The seeds they drop along the road from the field to the house, and on the roof of the inner room, the object being to show the road to the cotton that it may come plentifully. Picking always commences on a Monday. The first pickings are exchanged for sweet-stuff for the children or given to the Brahmins or family priest. In Bareilly, "when the cotton has sprung up the owner of the field on a Saturday goes before noon to his field with some butter, flour, sweetmeats, and cakes (*pīrī*). He offers a burnt sacrifice (*hom*), offers up some of the food, and eats the rest in silence. When the cotton comes into flower, on a Wednesday or Friday parched rice (*kāñī*) is taken to the field: some is thrown over it broadcast, and the rest given to children, the object being that the cotton may swell like the rice. When the cotton is ripe and ready for picking the women pickers (*paikārī*) go to the north or north-east corner of the field with parched rice and sweetmeats, pick two or three large pods, and then sit down and pull out the cotton as long as possible without breaking it. These are then hung on to the largest and tallest cotton stalk which is called *bhogalārī*. They then sit round the stalk, fill their mouths as full as possible with the parched rice, and blow it out as far as they can in every direction. A burnt sacrifice (*hom*) is then burnt and picking commences. This operation is called *phayaknā*." (Sr. M. Moens, Bareilly Settlement Report, pp. 87-88). Ibbetson notes in the Western Punjab districts, that "when the women begin to pick the cotton they go round the field eating rice milk, the first mouthful of which they spit on to the field towards the west; and the first cotton picked is exchanged at the village shop for its weight in salt which is prayed over and kept in the house till the picking is over" (Punjab Ethnography, p. 119).

Bām—[Skt. *vana* = to give]—(1) wages for weeding (*nirāñ*); (2) wages in kind (*mazdārī*); (3) presents given by tenants to a landlord at a marriage in his family (*shāñđiyāñā*).

Bām—[*band* = fastening]—the iron hoop on the nave of a wheel (*āñđī*).

Bāñ—[Skt. *varna* = a religious rite] (*jog*, *tonā*, *tuñkā*, *tuñkā*)—spells or charms generally used with an evil object. The phrase *bāñ bañhā* is used of part of the marriage ceremony; after the *abñan* (qv.) the boy's father takes a tray (*thāñī*) and makes some lumps (*chārāñg*) of flour. In these he lights four wicks and waves them over the boy's head (*āññā karnā*). Then he puts au

iron yard measure in his hand to frighten off ghosts and save him from the evil eye.

Bân—[Skt. *vāna* = the act of weaving]—(1) (*bādh, bādhi, bāndh*) string made of the fibre of the *mūj* grass (*saccharum munja*); (2) the bundles or clumps of rice seedlings put into each hole when the rice is being transplanted. The phrase is *bân baithānd*—a man will not give fire from his house on the day when this work is going on.

Bân—[corr. of *bāndh*]—an embankment for a water distributary. Hill districts.

Banā—a bridegroom—see *baññā*.

Banā—[cf. *bāññā*]—the first ploughing of a field.. Kumaun (*ēkbāh*).

Bāññā—[Skt. *vāna* = the act of weaving]—(1) a loom; (2) the wool in cloth weaving, as contrasted with *tāññā* = the warp; (3) clothes. Central Duāb (*kaprā*).

Banaj—[Skt. *vañjya*] (*banij, banji*)—trade (*lëndēn*).

Dhamdhāsar rāhē moñ,

Girē banaj na āē toñ.

["Take it easy," always thrives. Even if trade fail he does not lose.]

Banāt—
Banāt—} broad-cloth.

Banāvan—[? *binnā* = to pick]—the refuse after the good grain has been sifted out. East districts.

Bāññī—a white-ant hill—see *bāmbhā*.

Band—fastenings of iron, etc., in a cart, etc.

Bāññā—(1) [Skt. *vaññā* = maimed]—a short-tailed ox or one which has lost part of his tail. This is of course usually caused by ill-treatment in early age, which implies that the animal was lazy or vicious. Hence it has a bad name among cultivators.

Thārē bāññā khēt par hasēñ

Aj bāññam mādāñ tñ thaur basēñ.

[Bobbail stands in the field and says laughing "my master is living in three places today," i.e., "I am such a useless brute that part of the load I brought home, part I dropped on the road, and part is still lying on the field."]

Chalo bhāñ bāññā dēñ harāñ,

To ko nau man dār dardē.

Tērā ghar achpatī joē,

Dēvat chokar bātāvat dār.

Bāññā tujhē bēchhūñgā,

Haathnāpur kī dūñ nīm.

Tah ham nātho Arjun Bhīm.

Ramchander Lankā par churhē,

Dharē naqqārah ham par gaygo.

Baras pachās ēk ghōē hīng,

Churhat puhār par ghisgayā sīng.

[This is a dialogue between a man and his bob-tailed ox. The man says, "Come brother bob-tail, do a day and a half ploughing to-day, and I will put before you nine maunds of pulse." Bobtail replies, "Your wife is a cantankerous soul. She gives me bran and calls it pulse." The master replies, "Bobtail, I will sell you." They go to the fair, and Bobtail tries to make out that he is quite a young beast. "When the foundation of Hastinapur was laid, Arjun and Bhīm put the ring in my nose. When Ram-chandra marched against Ceylon it was on me

he carried his battle-drums. For fifty long years I was used in carrying assafetida, and it was climbing the mountains that wore down my horns."]

(2) the south-west wind.

Dinā sāt chālē jo bāññā,

Sūkhē jal sāton khaññā.

[If the south-west wind blow for seven days it will dry up the water in the seven regions of the world.]

Bāññā—the roof of a granary or a granary. Bunde-khand.

Bandanbār—} [*bāññā* = to fasten; *bār* =
Bandanvār—} door, or *mālā* = garland]
(*bannēvar, bannār, jhālār, toran*)—wreaths of mango leaves, flowers, etc., hung over doors at marriages or other festive occasions.

Bāññh—[Skt. *bandha*]—(1) rope made of *mūj* grass (*saccharum munja*); (2) (*pāl*) an embankment—cf. *lāt*.

Bāñdhak—[see *bāñdh*]—a pledge or deposit (*giro*).

Bāñdhanā—a rope for tying up cattle (*paghā*).

Bāñdhanī—} (1) an ornament worn by women,
Bāñdhaniyā—} fastened on the hair with a hook and brought round on each side of the face over the ears; (2) the strings attaching the ring on the neck of the irrigation bucket to the handle; (3) a sort of housewife for holding needles and thread (*tilādāñ*).

Bāñdharpā—(*badhāñ*)—the instrument for widening and shaping glass bangles (*chūñhār*).

Bāñdhēj—a fixed custom; a fixed customary allowance. East districts.

Bāñdhī—(1) the divisions between the irrigation beds in a field. East districts (*mēñd*); (2) a small field. East districts.

Bāñdhuā—a horse kept in a stall (*ghorā*).

Bāññī—[Skt. *vaññā* = maimed]—a thick club curved at the top (*lath*).

Baññī—} a jacket without sleeves, or of which
Baññī—} the sleeves reach only to the elbow (*āñgā*).

Baññī—[Pers. *bastan* = to bind]—(1) a skein of silk (*āñ*); (2) an ornament for the forehead.

Bāñgā—[Skt. *vangā* = tin, lead]—water with an oily or metallic taste (*pāñ*).

Bāñgā—a kind of mustard (*sarson*).

Bāñgā—the cotton plant; raw cotton (*ban, rūñ*).

Pār miyāñ bakrā, murād miyāñ bāñgā—

Ā gayā bakrā, khā gayā bāñgā.

[The saint is Mr. Goat and his follower Mr. Cotton tree. Up comes the goat, eats up the cotton tree (a skit at the rapacity of holy men).]

Bāñgā—} splinters of bamboo, etc., used for
Bāñgāl—} basket making (*battī*).

Bāñgālā—} a thatched house in the Bengal

Bāñgāliyā—} fashion, a bungalow.

Bāñgar—(1) (*bulandī, bulandī, dāñd, dāñdī,*

pahārā, pahārī, āpar hār, uparār, uprāñ)—

high lands; in Gorakhpur soil on highlands =

doras. The high land over a river valley as

opposed to *khādīr* or *tarīhār*; (2) [cf. *bāñgā*

bāñgāl] the bamboos forming the siding of a

cart. Lower Duāb and East districts.

Bāñgkā—[see *bāñkā*]—an aquatic beetle, which attacks rice. East districts.

BaŅglā—see baŅgalā.

BaŅgolā—[*bāngā*]-cotton seed. West districts (binaula).

BaŅgoiṭhā— } [Skt. *vana* = wood; *govishṭha* =
BaŅgoiṭhā— } crowding]-crowding collected
in grazing grounds and used for fuel. West
districts (arṇā, binvān goiṭhā).

BaŅgorā—see baŅgolā.

BaŅgrī— } [*bāṅkā* = curved]-a woman's arm-
BaŅgrī— } ornament; the origin of English
"bangle."

BaŅgur—stunted; of sugarcane, bamboos, etc.
East districts.

Bānh—[Skt. *vahana* = exertion, moving]-the
ploughing of a field: one such ploughing. East
districts (chās).

Bānh—[Skt. *bāhu* = the arm]-the sleeve of a
coat (aṅgā).

Bānī—a sort of yellow earth with which potters
sometimes ornament their vessels.

Banij—[Skt. *vanijya*]-trade (lēndēn).

Khēti kurē, banij ko dhāvē

Donon mēn sē ēk na pāvē.

[Cultivation and trade do not go well together;
you lose by one or the other.]

Baniyā—[Skt. *banij*, see *banij*]-the mercantile
caste. He has a bad name in the country side.

Jiskā horē Baniyā yār

Vāko dushman kyā dardār.

[He that has a Baniya for his friend wants no
enemy.]

Kāgā haṅs, na gadhā jati,

Baniyā mītr na bēsvā suti.

[The crow is no more a swan, the ass an ascetic,
the prostitute a faithful wife than the Ba-
niya, a friend.]

Sahā marē, ghar bēṭā bhāgi

Jākā toṭā vā mēn guṇō.

[The banker is dead, and a son is born to him.
Joy at the one event is counterbalanced by
grief at the other.]

Sahā rahē muñh bāēn

Na roēn banē na gāēn.

[The banker sits mouth open not knowing
whether to cry or sing when the crops are
lost.]

Baniyā sē sylānā so dīvānā [he that is eater
than a Baniya is a madman]. *Baniyē kī fūqirī*
bhī bhāṭī [a Baniya even when he has to beg
is well off]. *Dom, Baniyā, postī tinoṅ bēi-*
mān.

[There are three rascals—the Dom, the Baniya,
and the opium eater]. *Sau din chor kā, ēk din*
sāh kā [a banker will make as much in one day
as a thief in a hundred]. *Dabā Baniyā purā*
taulē [it is only when you have your foot
on a Baniya's neck that he will give you full
weight]. *Jān māre Baniyā, anjān māre chor*
[the Baniya ruins you intentionally, the thief
unintentionally].

(2) a caterpillar which attacks cotton buds.
North Rohilkhand.

BaŅjar—[Skt. *bandhya* = bound, barren] (*bagār*,
bānjh, *baŅjo*, *bānkhand*, *hējot*, *ghair mumkin*,
ijān, *kālā baŅjar*, *kānālā*, *khl*, *partī*, *pa-*
rauti, *tir*, *akkar*, *uṭṭādh*)-barren or uncultu-
rable land. Usually *baŅjar* or *qadīm* means
old fallow; *partī jadīd* new fallow and *nautor*

land given over on a clearance lease. In North
Oudh the term is applied to land broken up for
the first year; in the second it is *chānchar*, and
in the third *polich*.

Khēti khasam sēti, nahin baŅjar hēti.

[husbandry wants the owners' attention, other-
wise it is barrenness.]

BaŅjārī—an ornament worn by men on the
upper part of the ear.

Bānjh— } [see *baŅjar*]- (1) waste land; (2)
BaŅjhal— } sterile of both sexes, barren, of
trees plants, &c. *Bānjh biyāni sōṭh urāni*
[the ginger flies when the barren woman is
brought to bed]-cf. *baillā*.

BaŅjhorī— } [see *baŅjar*]-brushwood; a little
BaŅjhul— } patch of scrub. East districts
(jārl).

BaŅjī—[Skt. *vanijya*]-trade (lēndēn).

BaŅjin—lands close to the village site (*gau-*
hān).

BaŅjo—[see *baŅjar*]-fallow or waste land.
Kumaun.

Bānk—[Skt. *vanka* = crookedness]- (1) a curved
knife used in cutting bamboos, etc. East dis-
tricts (*chhurī*); (2) a blacksmith's fixed vice
(*lohār*); (3) a woman's arm ornament. In the
East districts it is worn below the *bāzū* and
bijāṭh; it is made in one piece, worn by
Hindu women on the right arm and by Muham-
madans on both (fide Grierson); (4) a curved
piece of wood fixed outside the wheel of a cart.
West districts (*gārī*).

Bānkā—[see *bānk*] (*bāṅkā*, *bānkī*, *kaṭuā*)-an
aquatic beetle or caterpillar which attacks rice,
usually identified with the *baktī* (qv.).

Bankaṇḍā—[*ban* = wood; *kaṇḍ* = crowding]-
crowding collected for fuel in grazing grounds
(*gobar*).

Bankar—[*ban* = wood; *kar* = tax]-income
from the produce of forest lands, wood, gum, etc.

Bāṅkarā—[see *bānk*]-the cross-bar under the
axle of a cart (*gārī*).

Baṅkaurā— } curved pieces of wood fixed out-
Baṅkaurā— } side the wheel of an ox cart.
Rohilkhand (*bahil*).

Bankhaṇḍ—[Skt. *vana-khaṇḍa* = forest land]-
land grown over with trees or brushwood;
waste.

Bankharā—[*ban* = cotton] (*barāundhā*, *kap-*
sēṭā, *mānḍī*)-land cultivated with cotton in
the past season. West districts.

Bānkī—[see *bānk*]- (1) a small rough curved
knife used by Doms and workers in bamboo.
East districts (*bānk*, *chhurī*); (2) a small
aquatic beetle or caterpillar injurious to rice
(*bānkā*).

Baṅknāl— } see *baknāl*.

Baṅknār— } see *baknāl*.

Bāṅkorā— } see *baṅkaurā*.

Bankorā— }

Baṅktā—[? *ban-kaṭā*]-a crop injured or destroy-
ed.

Bannā—[either = made, decorated, or Skt. *vani*
= desire]-a bridegroom (*dūlḥā*).

Bannēvar—[*bāṅkhnd* and *bār* = door, or *mālā*
= garland]-wreaths of mango leaves, flowers,
etc., hung over doors at marriages and festive
occasions (*bandanbārī*).

Bannî—[Skt. *vana* = to give]—payment in kind to a ploughman or field labourer. East districts (bhañtā).

Bannî—[see bannā]—a bride (dulhin).

Bannî barāvan—[see bannî]—grain remaining over in the basket after paying wages in kind; usually a perquisite of the village menials.

Bannîl—[*ban* = forest; *nîl* = indigo]—wild indigo.

Banno—[see bannā]—a bride (dulhin).

Banotsarg—[Skt. *vana* = wood; *utsarga* = abandoning]—the emblematical marriage of a garden to its well, without which it is considered improper to use the fruit—see *bāgh kā byāh*.

Bānr—[Skt. *vaṇḍa* = maimed]—(1) pieces of bent wood used to keep the mouth of the irrigation bucket open; (2) the upper part of the sugar-cane (*āg*).

Bānrā—[Skt. *vaṇḍa* = maimed]—an ox with a

Bānrā—} short or maimed tail—see *bañḍā*.

Bānrā—a bridegroom—see *bannā*.

Bānrî—[see bānrā]—a cow with a small or maimed tail—see *bañḍā*.

Bāns—[Skt. *vañsha*]—(1) a bamboo: some of

Bānsā—} the varieties are (a) *dandā*, long and thick, but hollow (*puḍā*), and with thin bark (*ḍal thorā*); (b) *chānā*, long, thin and springy (*luḍ-dār*); (c) *kaṭiyā*, cut in forests. The upper part is *palai*, the middle *mañjhā*, the lowest *perî*: they are almost solid (*bhartā*); (d) *purhî* or eastern variety classified as *bahar* used for making door-screens (*chig*): *siwāñchā* for chairs, etc. *Sir bujhî* or *kundelavā* for making thatches, etc. The *chābh*, *bhalud*, and *munḡer* are other varieties. The *bāseñḍ*, *bāseñrî* are thin bamboos. The *kaṭpāñsî* has knots. *Khapchar*, *palatā*, *palutā*, are bamboo splinters. The *dhanbāns* is a strong bamboo used for making clubs; (2) the drill plough (*hal*); (3) the pipe of the drill plough (*hal*); (4) a long pole forming the siding of a cart (*gārî*).

Bānsarî—(*bānsurî*, *baisurî*)—a weed in the Central Duāb districts which grows up after the spring crop is cut, covering the country with a sheet of green in the hot weather. It is considered exhausting to the soil; and the people believe that its roots go down to the water level—see the question discussed in North-Western Provinces Gazetteer, Mainpuri, IV. 528.

Bānsî—} a weed injurious to rice. Rohilkhand.

Bānsî—} It seems to be the same as *gorkhal* (*tribulis terrestris*).

Bānsî—} [see bāns]—(1) a fishing rod; (2) a

Bānsî—} grove of bamboos (*koṭhāns*); (3) the *chindā* or *chēnā* millet (*panicum mitisimum*). Bundelkhand.

Bānsulā—[Skt. *vāsi* = a chopper]—the carpenter's adze (*basulā*).

Bānsvārî—[Skt. *vañsha* = bamboo; *vāta* =

Bānsvārî—} enclosure]—a grove of bamboos

Bānsvārî—} (*koṭh bāns*).

Bānsvārî—}

Bānsāz—(*bān* = fibre; *sāz*, Pers. *sākhān* = to make) (*bañḍā*, *vassibut*)—a rope-maker. The rope-twisting machine is *aiñthā*, *batnā*, *phērî*, *publî*, *ghērā*, *ghiriyā*. The thick piece of wood forming the base is *lañgar*; the

twisting wheel, *garri*, *ghirni*; the flat stone with a hook to which the rope is fixed as it is being twisted, *bhañvar kalî*, *bhañr kalî*; the board perforated with holes by which the strands (*lar*, *lār*) are twisted, *pēñch*. The strands stretched out to be twisted are *algani*, *argani*; the grooved block in which the strands are fixed so as to secure uniformity in the twisting, *kālbāt*, *kālbud*. As much hemp as can be twisted at one time is to the east *gāvā*. An imperfectly twisted rope is *gūrhî*, and a coil of rope *gōñruli*. Hemp (*san*) is woven into matting (*tāt*) in a loom, *tānd*. The pieces of woven matting are *tāt patî*.

Bānsurî—a destructive weed—see *bānsarî*.

Bāñḍā—[Skt. *bhāṇḍa* = a vessel]—a kind of cooking vessel—see *baṭulā*.

Bāñḍā chaudas—[*lil*, the 14th on which sheaves are tied]—the 14th light half of Kuār, on which the village game of "the tug of war" is played—see *barā*. East districts.

Banvār—[*bāñdhā* and *bār* = door, or *mālā* = garland]—wreaths of mango leaves, flowers, etc., hung over doors at marriages and other festivities. East districts (*bandanbārî*).

Bāoband—[*baō* = wind; *band* = stopped]—hoven in cattle (*bādî*).

Bāoli—[Skt. *vāpi* = a large oblong pond or

Bāori—} *vāra* = a hole, a well]—a large well usually made with steps and rooms round it (*kūān*).

Bāp—[Skt. *vapra*] (*bapud*, *bapḍā*, *pitā*)—a father. *Chachā*, *tāḍāji*, *thākur* are respectful terms for a father: *bāphā* and *ḍokrā* (old fellow) are disrespectful.

Bapans—[*bāp* = father; *ans* = share]—a

Bapauti—} father's share of an estate: an estate coming through a father.

Baphaurā—[*bhāp*, *bāph* = steam]—pulse flour cooked in steam.

Bappā—}

Bāpū—} a father (*bāp*).

Bapūā—}

Bapvā—}

Bāqî—[Arab. *baqā* = what is perpetuated or remains]—balance of rent, etc., due. In the Upper Duāb it means demand—e.g. *lagān kî bāqî* is the rental demand; *nahr kî bāqî* = the canal dues.

Bāqî taḥvîl—[the cash balance as shown in a merchant's daily cash book (*bahî*)]

Bar—[Skt. *vāra* = surrounding]—a husband (*kāhind*).

Bar—(*ginjā*)—an insect fatal to cattle if eaten. Rohilkhand.

Bār—[see bāl]—an ear of corn.

Bār—[*bārî* = a turn; Skt. *vāra* = time]—the share of milk given to a cowherd. West districts (*pārî*).

Bār—[Pers. *bār* = door or Skt. *vāta* = 'enclo-

Bār—} sure]—the bulwarks of a boat (*nāo*).

Bār—[Skt. *vāra*] (*bagar*, *bērā*, *bārgā*, *ghāñ-*

Bārā—} *kar*, *gauhērā*, *ghēr*, *ghērā*, *gohrā*, *jhāñkar*, *khirak*, *sār*)—a fence or enclosure for cattle. In the West districts it is applied to the fold made of hurdles in which shepherds keep their sheep at night.

Bārā—the circle of land near the village site.

West districts (*gauhān*).

Bārā—[according to Platts Skt. *vahakāra* = carrier, but cf. *bāharā*] (*dhāriyā*, *charsiya*, *putahā* *putiyā*, *purahhēdā*, *purhā*, *purahhā*, *vakarhā*)—the man who empties the bucket at the mouth of the well.

Bārā—[*bārī*, Skt. *vāra* = time]—the cowherd's share of milk, generally the milk of every eighth day. *Rohilkhand* (*pārī*).

Bārā—[see *bār*]—(1) a cattle fence. *Bārāhī jab khēt ko khāt, to kaun karē rakhvālī* [when the fence goes and eats the field who would watch it? *quis custodiet ipsos custodes*]; (2) a sitting place or reception place outside the house for male guests. East districts (*baīṭhak*).

Bārā—[Skt. *vaṭa*, *vaṭaka*]—coarse cakes made of *urad* pulse seasoned with curds
Bārā—of *urad* pulse seasoned with curds
Bārā—(*dhāi*) and fried in butter or oil. The
Bārā—*baingun* *barā* is wrapped in leaves of the *baingun*. The *sāg* *barā* is usually made with chopped up leaves of fenugreek (*mēthī*). The finest kind is *kalamī*.

Barā—an ornament worn by women near the elbow. Central Duīb.

Barā bhāo—[*lit.* high rate]—a kind of system of disposing of or appraising produce: used in distinction to *akhtij* (qv.) The cultivator agrees to pay back the loan in grain with interest at the highest market rate of grain prevailing during the whole season.

Barādukh—[*lit.* great pain, great sickness]—rinderpest in cattle. West districts (*chēchak*).

Barahā—[P Skt. *vahākāra* = carrier] (*barārī*, *Barahī*)—*barhā* *bēr*, *gūriyā*, *kāth*, *maigā*—the ropes for dragging a harrow. East districts (*hēngā*).

Barahā—[P Skt. *vāri* = water]—beds made in a
Barahī—field and watered one after another: the water-courses in a field (*kiyārī*).

Barahā—[*barāh* = 12]—the ceremony on the
Barahī—twelfth day after a child is born.

Bārahdarī—[*barāh* = 12; *dar*, *duār* = door]

Bārahduārī—a room with 12 openings; a garden pavilion.

Barāhī—the earth goddess: supposed to be

Bārāhī—the goddess of eruptive diseases: so called because the earth was raised from the deep by the *vāraha* or Boar incarnation of Vishnu.

Bārahmasā—[*barāh* = 12; *mās* = month]

Bārahmāsiyā—a song in honour of each month of the year. There are numbers of such songs very popular among the people. The following is a sort of rural or agricultural calendar sung in the western districts.

I. *Asārh kahai kirsān, sunō ēk bāt hamārī;*
Kar hāl bail tayyār, bāh dē sārī kiyārī.
Bārī sānvak guvār boē tū mujh mēn dējai;
Aur sālī kē paudh pachhētī chāron nā kējai.
Jis kā dhori hār tsi samē pūr jāvē,
Ilārē voh kirsān; sāl bhār rās nā arē.

[*Asārh* says, "Cultivator! Listen to me. Get your plough and oxen ready and plough up the whole field. Sow in me *sānvak* cotton and *gūvār* as well as paddy for transplanting. Take care never to allow these four to be late. Ruined is that cultivator whose oxen break down at this time of year and he will have no luck for the rest of the year."]]

II. *Sāvan kahai kirsān, bāt tū sunlē mēri;*
Pagorī bāndhāt hot pachhētī khētī tēri;
Dhān chahorā gahrē boiyē, dūchē urad
juṛ,

Bo makki picchlē pakhvārē, dhēnd sab
sē ēksān kyār.

Sārī Sāvanī ho lē mujh mēn, aur Sārhi
mēn aēlē bāh,

Sāthī sāth harī ho jāvē ghās, nāj kī
kamti nāh.

["Hear me," says *Sāvan*, "your cultivation will be late if you wait even so long as to tie your turban. Sow coarse and fine rice in the low lands, and on the high lands *urad* pulse and *juṛ* millet. Sow maize in the last fortnight of this month, and choose out the most level field for the purpose. Sow all the autumn crop in me, and go on ploughing for the spring crop and then you will have lots of fodder and no lack of grain."]]

III. *Bhādon kahai, kirsān tant khētī mēn*
pāyā;

Bārāh mēn sardār khud Har nē bandhā;
Jo kyārī tappar purē rahī mujh mōhī,

Phailī usī dūb, dūnah ēk hutā nāhīn.
Vohī hai pāt sapūt mujhē jo khūh ka-
māvē;

Main nā barsūn kharāb donon fūslēn
ho jāvēn.

[*Bhādon* says, "Cultivator! Your critical time is in me. God himself has made me the ruler over the twelve months. If during me the fields are allowed to remain fallow, the *dūb* grass spreads so thick that not a grain of corn will grow. He is a worthy son who ploughs hard while I last. If I give no rain both harvests are ruined."]]

IV. *Asoj kahai kirsān karai jo mujh mēn*
mulāi,

Nalton hīn paidārār savāyā dēkh ho jāē.
Jo barsai mēgh pānī mat utarān dējai;

Jotkē khēt mēn turat anāj savāyā lījai,
Sārhi kē bāhan mēn bāt tū bahutī dējai,

Sardī kē jab baīṭh surē honā kar
dējai.

["If you weed your fields in me," says *Asoj*, "there will at once be a very great increase in the produce: if it rain, do not let the water run out of your fields. Plough them quickly and you will have an extra good crop: and begin to sow when the cold weather has fairly set in."]]

V. *Kārtik kahai kirsān, bāt mēri sun lējai,*
Pakhvārē pahilē mēn rabī' ho sārī dējai;

Makki, chahorā, dhān, inhēn sarigē tū
lējai;

Chanā doṣuṣlā khēt hoī tū in mēn dējai;
Tēre bājē chasam bail hūn bhāi,

Inkē hārē tujhē thikānā nāhīn.

[*Kartik* says, "Cultivator, Listen to my advice. Sow all the spring crop in my first fortnight. Harvest your maize, your coarse and fine rice; and sow after them gram as a second crop. Mind, friend, your oxen are your arms and your eyes. If they are disabled you have no chance of getting on."]]

VI. *Maṅsir kahai kirsān, ho jā mardānā,*
Tēri pakki dī kharīf, issē svagvānā;

*Khāñ jugā rākh, tā ghar mēñ lījai;
Rahē ko dē bech, tayyār jab bāqī kījai.
Kor gehūñ mēñ dēñī kī tayyārī,
Yah miñnat kā tērī vagī hai bhāri.*

[Mangsir says, "Cultivator, now be a man: Your autumn crop is ripe. Now is the time to harvest it. Keep only as much as is required for the food of your household. Sell the rest, and prepare to pay your rent. Now prepare to give the first light watering to your wheat fields. This is the time when you must work hard."]

VII. *Poh kahai kirsān, bāt main tujhē batāūñ,
Barse jo Jagdish nāj ko kujam jamāūñ.
Lākhon man barhāi nāj, bāi nahron sē
chhuṭai, १३ ० ॥
Bail bachāñ kirsān, marād kāmōñ sē
chhulāñ.*

*Hokar kai niphrañ, ikh sab apnā pēlai,
Ek ek pēri bich pēr kitnē hi phailāñ.*

["Hear what I have to say," says Poh. "If the Creator vouchsafes rain in me I will make even the hopeless seed grains grow. Your crop will increase a thousand-fold, and you will escape paying the canal dues. Both oxen and cultivators will be spared their toil. Thus relieved the husbandman can crush his sugarcane, and each root will give several offshoots for a second year's crop."]

VIII. *Māgh kahai kirsān, suniyē albelā,
Baras din kī kammatī ikh yah main nē
pēlā.
Dujē pāñi hēt kūñ sambhāro,
Kolhā ko do khor, gehūñ tum bharkē
māro.
Jo barse Bhagvān mauj phir tērī āvai,
Man man bighē khām nāj tumhē barh
jāvai.*

[Māgh says, "Listen to me, jolly cultivator. The sugarcane has given you as much as will support you for twelve months. Now set your well in order for the second watering of your wheat. Give up your cane mill, and drive the water full into your fields. If God be pleased to give rain you will be truly blessed. For every small bigah, you will have an additional maund of produce."]

IX. *Phāgun kahai, kirsān bāvalā matnā hūjai;
Tātrāg mast hoṅkē, khēt kī bāt nā sūhai.
Pās Māgh mēñ ghās barhā thā, nāj barhan
samāē āi:*

Dedē pāñi is mēñ nāj savdāyā ho jāē.

*Rakh tañdāl khēt kī, khēlī ujañ mat
dījai;*

Jo chāhē Bhagvān nāj man chāhā lījai.

[Phāgun says, "Cultivator, don't be a madman during the Holi. Don't be so excited over singing and playing as to neglect your fields. The watering in Pās and Māgh helped the growth of the stalks. Now is the time for the grain to swell. Pour water into the fields and you will have extra produce. Watch your fields well and don't let them be injured, and then, if it please God, you will get grain to your heart's content."]

X. *Chait kahai kirsān, chāñā ho mujh mēñ
dūñā,*

*Sir uska mat tūcñ dījai, rakhiyē mat sūñā.
Ikh pāñdrā bo lē, jo tū chāhē hūñ nihāl:*

*Bhar bhar gāddī khāt dāl dē, phailākar dē
khudvāl.*

*Bār bār dē pāñi ās mēñ, bāñdh bahutī
sutharī dhāl,*

*Mīthī lukrī sab koi khāñ: bāithā dē faurāñ
rakhvāl.*

[Chait says to the farmer, "In me gram will give double produce if you don't break the tops and don't leave it unguarded. If you wish to be happy prepare your sugarcane fallow and pitch in manure by the cart load. Spread it out and drive the spade deep into the soil. Water it time after time and make a sound fence to shield it. Every one eats the sweet cane. Put a watchman on it at once."]

XI. *Baisākh kahai kirsān, bāvalā, khēt khēt
par phērā mār.*

*Dēkh dēkh kar sāngā khēlī jo jo hogī
tayyār.*

*Jau aur chāñā kātlē pahilē, nahñ jhar jāvē
sārā khār:*

*Gehūñ kāñnē kī tayyārī kar, kāñdrā ēk jā
kaṭhā mār.*

*Gehūñ kāñnē mēñ jaldī kar, jagah jagah sē
kaṭhā kur.*

*Oloñ kī dahshat rahī hai, jhar nā jāvē sab
pakke kar.*

[Baisākh says to the farmer: "Madman, go round every field, look about you, and harvest your crop as it becomes ripe. First cut your barley and gram, lest the grains drop from ripeness. Make ready to cut your wheat. Collect it all into a stack in one place. Haste to cut the field and collect it from every field. There is risk of hail, which may break down the ear as it ripens."]

XII. *Jēth kahai kirsān, dhēthkar dhūp tapat
mēñ kar pairī,*

*Mīñnat karkē jaldī uthā lē ho nā jā barsā
jāri.*

*Pachhā lā mēñ turai jo pairī ho jāvē do
do din mēñ.*

*Purnā paltē jo ākē phir honē kī nahñ chhu
din mēñ.*

*Purnā mēñ tū lījai urāyā; dhūp dhūp sārī
khējā;*

*Jitnī jaldī ho sakī tujhē, bhus anāj ghar
mēñ lējā.*

[Jēth says to the cultivator: "Be undaunted by the heat of the weather. Make ready your threshing floor. Work hard and collect the produce before the rains set in. If you begin your threshing in the hot west wind, you can do in two days what you cannot do in six if the wind veer round to the east. You can winnow in the east wind. Patiently endure the heat, and take home the chaff and grain as quickly as you can."]

Bārahmāsiyā—[see bārah māsā]—a labourer employed by the year.

Barāhūñ—(pātā)—the partitions in a fire-place for holding the pots (chūlhā).

Barāī—sugarcane—parts of Bundelkhand (lkh).

Barāib—(1) to pick out, select. East districts; (2) to turn irrigation water into a new channel. East districts; (3) to exorcise rats from a field. East districts.

Barail—the wedge fixing the beam of a plough into the E.Jy. Oudh and Rohilkhand (hal).

Barairi—[? *barāi* = sugarcane, but cf. *bārā*]—the circle of land near the village site. Bundelkhand (gauhān).

Baraiṭh— } [Skt. *vr̥iti*] — a conservatory or
Baraiṭhā— } garden for growing betel (*barēj*, pān).

Baraiyā—[? Skt. *vāri* = water, but see *bāharā*]—the man who distributes the irrigation water in a field. West districts (hath vaiyā).

Barakat ki miṭṭi—[Arab. *barak* = praying]—a piece of wood with an inscription in moist clay or cowdung placed on a pile of cleaned grain to save it from thieves and the evil eye; used by Muhammadan cultivators in the West districts (chānk).

Barāmdā—[either Pers. *barāmadah* = outgoings or Skt. *varaṇḍa*, rt. *var* = to surround. Platts separates the words *barāmdā* from Pers. and *barāṇḍā* from Skt. "Hobson-Jobson" sv. *verandah*—leaves the matter doubtful]—(*barāṇḍā*, *barāṇḍā*, *chākh*, *chhājō*, *sayābān*)—the verandah of a house. To the east *khamhiyā* = low verandah.

Baran—[? Skt. *vāri* = water]—alluvial deposits.
Baran—[Skt. *varaṇḍa*]—a present tied up in a cloth and given to Brahmans before certain ceremonies. East districts.

Baran—fibre for rope-making. East districts.
Barāṇḍā— } [see *barāmdā*]—the verandah of a
Barāṇḍā— } house.

Baraṇḍā—[Skt. *varga* = square]—the square corner beam of a house-roof (*kamarballā*); planks used in roofing.

Bārānī—[*bār*, Skt. *vāri* = water] (*akāśi vr̥iti*)—unirrigated land; land dependent on the rain for irrigation. *Khēt bārānī*, *jaśid inām rajānī* = an unirrigated field is only as much to be trusted as a king's presents (*khāki*).

Barāo—see *baraunā*.

Barārī—[Skt. *varāṭaka* = a rope]—the hauling ropes of a harrow (*barahā*).

Barasbyāh— } [*baras* = year; *byāh* = mar-
Barasbyāvar— } riage]—a woman who has a child yearly (*barsāin*).

Baras gāṇṭh—[*baras* = year; *gāṇṭh* = knot] (*jalamdin, janamdin, sālgirah*)—the ceremony on a child's birthday, when a knot is tied in a cord.

Barasnā—[Skt. *varsha* = rain]—to rain.
Māli chāhē barasnā, dhobi chāhē dhūp,
Sākh chāhē bolnā, chor chāhē chup.

[The gardener longs for rain, the washerman for sunshine, the merchant talking, and the thief silence.]

Bhulā na at kā barasnā, bhālī na at kī dhūp;

Bhulā na at kā bolnā, bhālī na at kī chup.

[Too much rain, too much sunshine, too much talk and too much silence, are all bad.]

Barasvāhī—[*baras* = year]—yearly wages (*sālānā*).

Barat—[Skt. *varāṭa*, *varāṭaka*]—the main well rope. West districts (bart).

Barat—a weed destructive to rice—see *dhoṇḍā*.

Barāt— } [Skt. *vara-yātra* = the bridegroom's
Barāt— } coming, or *vara-rātri* = the bride-
groom's night]—(*barāṭ*)—the procession of the bridegroom when he comes to fetch his bride

(*byāh*). *Nāiki barāṭ mēh sabhī Thākur* = at the barber's wedding every one is a Thākur.

Baraukhā—a tall soft variety of sugar-cane, possessing abundant juice. Cawnpur (kh).

Baraunā—(*barāo*, *barāo*)—the ceremonious separation of that person from his relatives and friends by whose negligence or act a cow or bullock has died. East districts.

Barāunchi—the jeweller's brush. Rohilkhand (sunār).

Baraundhā—[cf. *bārī*]—land under cotton in the past season. West districts (bankharā).

Baraunthā—the part of the wall between the top of the door and the roof. West districts.

Baraunthā—the first room on entering a house; the vestibule (*baroṭhā*).

Barbari—the Barbary breed of goats (*bakrā*).

Bārbaṭāi—[*bār* = load, *baṭāi* = division]—division of crops by loads between landlord and tenant (*baṭāi*).

Barchhibandī—[*barchhi* = a lance]—a variety of the *birt* (qv.) tenure; lands given in lieu of military service.

Bard—[see *balad*]—an ox, bullock.

Pārāb kā bard; pachhham kā mard;

Uttar kā nīr; dakhin kā chīr.

[The east for oxen, the west for men, the north for water, the south for clothes.]

Bardā—(*barāṭ*)—a kind of light sandy or stony soil (*bhūr*).

Bardā—lowlands in river valleys (*kachhār*).

Bardāb—[*bard* = a bull]—to put a cow to the bull. East districts (*bahānā*).

Bardahā—[*bard* = ox]—a cattle-dealer. East districts (*byopār*).

Bardaihl—[*bard* = ox]—fees paid to the owner of land for grazing. East districts (*charl*).

Bardānā—(*bardhānā*)—see *bardāb*.

Bardaur—[*barā* = ox; Skt. *vāta* = enclosure]—an enclosure or shed for cattle.

Bardh— } an ox, bullock (*baladh*).

Bardhā— }

Bardhānā—see *bardānā*.

Bardhi—(*charsā*)—a bullock hide.

Bardhvānā—to put a cow to the bull. West districts (*bahānā*).

Bardī—a kind of light sandy or stony soil (*bardā*).

Bardiya—[see *bard*]—a cowherd: specially one employed to watch the semi-wild cattle in the Tarāi (*thathiya*).

Bārduārī—(*bārchhikāi*, *bār rukhāi*)—the ceremony at the door of his house when the bridegroom returns with the bride. His sister stops the door against the bride till she gets a present.

Barēj— } [Skt. *vr̥iti* = a betel enclosure] (*ba*-
Barējā— } *ruṭh*, *baraiṭhā*, *bārī*, *bhit*, *panvāri*)
—a garden or conservatory for growing betel. West districts (pān).

Barēkhī—a woman's arm ornament: according to Grierson chiefly worn by women of the Guāla class.

Barēr— } [Skt. *bālī danḍa*]—the ride pole of a
house. East districts (*balāṇḍī*).

Barērī— } In Kahār slang *barērā* = the
boundary of a field (*mēṇḍ*).

Barêt—[Skt. *varâtaka*]—(1) a rope used with a vessel at a well (*ubhan*); (2) the main irrigation well rope. Rohilkhand and Oudh (*bart*).

Barfî—[Pers. *barf* = ice]—a white sweetmeat made of coagulated milk and sugar (*mithâi*).

Bârgâ—[P Skt. *vâta* = enclosure]—a fence to keep cattle out of a field (*bâr*).

Bargâ—[Skt. *varga* = square]—the square corner-beam of a house; (*kamarballâ*)—thin rafters supporting a masonry or mud roof.

Barhâ—(1) (*êktanâb*, *barhêt*, **barhêtâ*, **fardâ*, *gabhân*, *gârâ*, *hâr*, *jaṅgal*, *khêt*, *palai pâlô*, *ûparhâr*)—the circle of fields most distant from the village site; (2) as such lands are usually devoted to grazing, it means generally grazing ground. Upper Duâb (*charâgâh*).

Barhâ—[Skt. *varâtaka*]—the ropes used for dragging a harrow. Eastern districts (*barahâ*, *hêngâ*).

Barhâ—[? Skt. *vârî* = water] (*bah*, *bahâ*, *baho*, *kûlô*)—a furrow used as an irrigation channel in a field (*guṇḍ*, *nâlâ*).

Barhâi—[Skt. *vardhaki*, rt. *vardh* = to cut] (*barhî*, *badhî*)—a carpenter. His tools are—(1) the adze—*basulâ*, *basulâ*, *basulî*, *basulî*, *baṅsulâ*, *baṅsulî*: in Kumaun *bakulâ*: in Rohilkhand *têsh*, *têshâ*; (2) the axe—*kulhârâ*, *kulhârî*, *tâṅgâ*, *tâṅgî*, *tâṅgârî*; (3) saws—large, *ârâ*, *kuronth*: small, *ârî*; (4) hammers, large—*hataurâ*, *hathaurâ*, *mârtaul*: small, *hataurî*, *hathaurî*; (5) the revolving drill—*barmâ*, *barmî*, of which the bow is *kamâni*, the handle *dastâ*, theawl itself *barmâ*, *barmî*, the string *tasmâ*, *tasmah*; (6) the bradawl—*sulâî*, *saṭûrî*, and to the East *tékurî*; (7) chisels—the middle-sized chisel, broad at the base and narrow at the top, *maṅkolâ*, *maṅjholâ*: made with a curved point for cutting grooves, *golak*, *gholak*, *nihâṇâ*, *nihâṇî*; broad and straight, *chaurasâ*, *chaurasâ*; the long mortice chisel, *rammâ*, *rambâ*, *ramlâ*, and in Kumaun *râmplo*: the large thin chisel used for coarse work, *rukhnâ*, *rukhnâni*: that with a rounded edge for making lines on wood, *girdâ*: a small chisel, *patâsî*; (8) planes—*randâ*, of which the blade is *têgh*, and the body *kuslâ*: the plane with a coarse edge, *jharnâ*, *randâ*: that for cutting square grooves, *ghurach kâb*: that for making grooves for panelling, *jhârî kâ randâ*: the long narrow plane for squaring boards and levelling edges, *darâz*, *darâj*; (9) files—the common file, *rêlî*: that for sharpening saws, *kanâsî*: in Kumaun *kanêsi*: the coarse rasp, *sohan*, *sohân*: the broad file, *chaurasâ*, *chaurasâ*, *churâ*: the half-round file for polishing, *nim girdâ*; (10) the square or gnomon, *guniyâ*, *guniyân*; (11) compasses—*parkâl*, *parkâr*; (12) the block—*thikâ*, *thikî*; in Kumaun *achainâ*; (13) the grindstone—*sillî*, *patthal*, *patthar*; (14) glue—*sarâ*; (15) sand-paper—*rêgmâl*, *sarâ kâghaz*; (16) pincers—*zambâr*, *jamîrî*, *jambârâ*, *sunêsi*, *sundâsi*, *sunsî*, *sarâsi*, *sarsî*.

Barhâi—[*barhâ* = to be filled]—a well depending for its supply of water on percolation.

Barhaipân—[see *barhâi*]—the trade of a carpenter.

Barhâr—see *bâghâr*.

Barhâvan— } [*barhâ* = to increase]—a piece
Barhâvanâ— } of cowdung placed on the
Barhâvnâ— } heaped grain to keep off thieves
and the evil eye. East districts (*chânk*). The
practice is ridiculed in the lines—

Jag bhar trishnâ bibos bhût pây dhan lén
Barhê na barhê barhâvanâ jam kisan ruch
dên.

[The world is mad, and for the sake of wealth will worship devils, and the cultivator will put on the stamp, whether increase result from it or not.]

Barhêtâ—the lands most distant from the village site. Central Duâb (*barhâ*).

Barhî—[Skt. *varâtaka*]—the hauling-ropes of a harrow. East districts (*hêngâ*).

Barhiyâ— } (*bigâdh*, *bigâdhâ*)—a disease affect-

Barhiyâ— } ing millets, sugarcane, and Indian-
corn, which prevents the head from shooting.

Barhiyâ—a kind of pulse. East districts.

Barhnî—[*barhâ* = to increase; or conn. with
buharnî, qv.]—the house-broom used by women
(*jhârû*).

Bârî— } [Skt. *vâta* = an enclosure]—(1) *bîr*—
Bârî— } *hânâ*, *kachhiyânâ*, *kachnidânt*, *kachh*—
vârâ, *koṭṭâr*, *koṭṭâr*, *koṭṭâr*) land under garden
vegetables; (2) a garden with its enclosures
(*ghar*); (3) a grove or garden (*bâgh*); (4) a
betel-garden (*barêj*); (5) the cotton plant, un-
cleaned cotton (*rûi*).

Dârî, *bârî*, *ghorî*, *ikh*;

Jo tû kuchh nâ jāntâ raulâ râlâ sikkh.

[If you can't manage your beard, your cotton-field, your mare, your cane-field—then you are only fit to make a row].

(6) the small middle trough of the Persian wheel. Upper Duâb.

Bârî—a porridge made of the *maṅrûd* millet. Hill districts.

Bârî—[Skt. *vâra* = gift]—presents sent by the bridegroom before the marriage procession arrives (*gâl*).

Bârî—[Skt. *vafâ*, *vafaka*] (*urâî*, *miṭhaurî*)—sun-dried cakes made of *urûd* pulse or gram flour.

Bârîbârî—[Skt. *vâra* = time] (*pâlî*, *pârîpârî*, *pârâ*, *pârî*, *phêrîphêrî*)—taking it in turns to work the cane-mill, etc.

Bârîât—see *barât*.

Bârîchchhâ—[*bar* = bridegroom; *ichchhâ* = longing]—the betrothal ceremony (*sagâi*).

Bârîrâi—the great mustard, an oil plant—see *lâhî*.

Bârîyâ—a brush used on the threshing-floor. Bundelkhand (*sarhat*).

Bârîyâ—[see *bârâ*]—the man who empties the bucket at the mouth of the well.

Bârîyâr— } (*baryâr*, *baryârâ*)—(1) low-lying—
Bârîyârâ— } of land—Gorakhpur; (2) fertile—
of soil.

Bârjâ— } the verandah of a house (*barâmdâ*).

Bârjah— } (*bar* = husband, *jo* = wife) (*bar*—
kanyâ)—a married pair; husband and wife.

Barkâ—a little earthen dish (*ghuliyâ*).

Barkâdêb— } (1) to stop a path with thorns.

Barkâib— } East districts; (2) to turn a
stream of water in a field. East districts.

Barkanyā—[*bar* = husband; *kanyā* = damsel]
—a wedded pair; husband and wife (*barjoiyā*).

Barkhā—[Skt. *varsha* = rain; the rainy season (*mausim*).

Barquiyān—} an earthen well without a masonry
Barquiyān—} cylinder. East districts.

Barlāt—a species of oil plant. Kumaon. See *lāhi*.

Barmā—} [usually der. Skt. *bhrama* = revolv-
Barmī—} ing, whirling, but possibly Port;
verruma—a borer of any kind; the revolving
drill used by carpenters, etc.

Bārnā—to drive cattle into a field (*bār dēnā*).

Barnaichā—one of the local gods or ghosts (*gihvār*).

Barnēl—notches on the beam of the plough by means of which the adjustment is altered. Duāb (hal).

Bāro—} a garden. Kumaon. See *bārī*, *bārī*.
Bāro—}

Barokhā—see *baraukhā*.

Baroñthā—see *baroñthā*.

Baror—the central axle of the Persian wheel. Upper Duāb (arhat).

Barosī—a pot for fire, such as is used by a goldsmith (*bursī*).

Baroñthā—[Skt. *varāṭha* = a house] (*baroñthā*, *paṛ*)—the outer room or vestibule of a house—cf. *bañhak*.

*Jah barr baroñthē āi,
Tab rabi' ki hoī boī.*

[When the wasps come flying into the house, then is the time for sowing the spring crop.]

Baroñthī—[see *baroñthā*]—the threshold ceremony at marriage in the western districts, when the female relations of the bride welcome the bridegroom at the girl's door, and wave a tray containing floor, butter, etc., over his head.

Baroñthī—[Skt. *varāṭhī* = armed]—the 11th dark half of Baisākh—see *ekādasi*.

Barrā—a lamb. Duāb (bhēr).

Barrā—[Skt. *varāṭaka* = a rope]—(1) a rope; especially that which is pulled on the 14th light half of Kuār, which is known as the *bāñthā chaudas*. The rope, which is made of the *makrā* grass, is thicker than a man's arm; and that village party in whose quarter the rope is broken, or by whom the rope is pulled out of the hands of their antagonists, remain the champions during the ensuing year. East districts. Compare a somewhat similar custom among the Būdis or rope-dancers in the hills. (Atkinson, *Himalayan Gazetteer*, II. 834); (2) an armet thick in the middle and thin at the ends, worn on the upper arm by women. Central Duāb.

Barrai—} [Skt. *varāṭa*]—the safflower plant,
Barrē—} *Carthamus tinctorius*. East district (kusum).

Barri—[see *barrā*]—strings attached to the pots in the Persian wheel. Upper Duāb (arhat).

Barsain—[*baras* = year]—(1) (*baras biyāvar*, *barsonī*, *barsaurhī*, *sūr biyān*) a woman or animal that is delivered every year; (2) a calf a year old. West districts.

Barsain—[Skt. *varsha*]—rainy—of a season or asterism. East districts.

Barsāliya—[*baras* = year] (*barsodiyā*)—a labourer engaged for a year.

Barsānā—[Skt. *varsha* = rain]—(1) to cause to rain.

Ritē bhavai, bhare dhalkdhai;

Mehr karē to phir barsāte.

[The empty he fills: the full he empties: if he pleases he fills them again—an allusion to the clouds and the dispensations of Providence.]

Barsāt—[Skt. *varsha* = rain] (*chaumās*, *chaumāsā*)—the rainy season.

Maghā kē barsē, mātā kē parsē.

[Rain is as good in the Maghā asterism as the food handed by a mother.]

Sāvan sūkhē dhān, Bhādon sūkhē gēhūn.

[A dry Sāvan is as unfavourable to rice as a dry Bhādon to wheat.]

Sāvan purvāi bahē

Bhādon bahē pachhiyā,

Har bāvan ko bēchkar.

Larkan to jāw.

[If the east winds blow in Sāvan and the west winds in Bhādon, the season will be so bad—go sell your plough and oxen and feed your children.]

Pāni barsē ādhā Pās;

Ādhā gēhūn ādhā bhās.

[If rain comes in the middle of Pās, the wheat will give half grain and half chaff.]

Titarbarni baddali; rāñlā kājāl rēkh;

Voh barsē, voh ghar karē: kahai Bhaḍ-

darī dēkh.

[Says the astrologer Bhaḍdarī: Be as sure when you see clouds with an appearance like the wing of a partridge that they will bring rain as that a widow who puts lampblack on her eyes is on the look-out for another husband.]

Pandit Kāshī Nāth gives another version—

Titarbarni baddali; kājāl rangā rēkh;

Bēharsī, bēghar karē, kahēn Bhaḍdarī dēkh.

[If a black line pass over a partridge-coloured cloud, says Bhaḍdarī, there will be no rain, and people leave their homes.]

Pachhrā chālē subadli, rāñ kasumbhī chāo;

Voh barsē, voh ghar karē: inkē gihē subhāo.

[If a west wind blow clear and a widow long for saffron, the one will bring rain; the other will marry—'tis the way with them.]

Purvāi kaurī chālē, rāñ mūñ sē nhā;

Voh tē āvē buddali, gih kās tē jāe.

[A strong east wind, and a widow bathing herself head and all—as sure as the one brings clouds, some one will run off with the other.]

Shukkarvārī bādali, rahī Sanīchar chhā;

Sahdō josi goñ kahai, bin barsē nahīn jāe.

[If clouds collect on Friday and Saturday be cloudy, there is sure to be rain, says the astrologer Sahdōv.]

Agē Mañgal, pichhē bhān;

Barkhā hoē os parmān.

[Mars in front and the sun's rays behind—there will be rain like dew.]

Sāvan pahli pañchmī jo garjē ādhī rāt,

Tā jaiyo piyā Mālve, hūñ jāw Gujarāt.

Sāvan kī ekādasi garbhē jo umhē bhān,

Samvat hoē sūkhāvo, upjēñ sātōn dhān.

Sāvan shuklā satmīn udāe jo dekhe bhān,

Tu jaiyo piyā Mālve hūñ jāw Multān.

[Should it thunder at midnight on the 5th of the first half of Sāvan, go, my dear, to Mālva. I am off to Gujarāt. Should the sun be obscured on the 11th of Sāvan, the season will be prosperous and all seven kinds of grain will thrive. If you see the sun's rays on the 7th light half of Sāvan, go off, my dear, to Mālva. I am off to Multān.]

Sāvan Sukkar āntē, nēham parē akāl.

[Should Venus be hidden in Sāvan, there will certainly be famine.]

Jai din Jēth chālē purvāi,

Tai din Sāvan sukho jāē.

[For as many days as the east wind blows in Jeth, so many dry days will you have in Sāvan.]

Barasainā kī tīn rut,

Sāvan, Sant, Basant.

Ek din aisā hoḡā—

Triyā na chahēgi kanth.

[There may be three seasons in the year—Sāvan, Sant, and Basant. But a day will come on which the wife will not long for her husband—i.e., when in the month of Jēth (May-June) the land requires heat, or, as the rural phrase goes, *dharti bhūjā chukiyē* = the ground should fry and rain is unseasonable.]

Bin Bhādon kē barsē

Bin mātā kē parsē.

[There is as little satisfaction without rain in Bhādon, as there is without food served by one's own mother.]

[*Phēl par chī bolī.* [The kite sits on a clod and calls—a sign of rain.]

Ek bānd Chait mēn parē

Sahasrā bānd Sāvan ko harē.

[Every drop of rain in Chait (March-April) will lose you a thousand in Sāvan (August).]

Kalsē pāni garm hoē, chiriḡā nahāvē dhār.

Andā lē chīṇī charkhai—to barkhā bharpār.

[When water boils up in the pot, the birds bathe in the dust and ants climb up carrying their eggs—then there will be abundant rain.] Compare Virgil—

Seipius et tectis penetralibus extulit ova

Angustum formica terens iter.

[Often too the ant is seen carrying its eggs out of its secret cells along that narrow well-worn path. Conington, Trans. *Georgics*, I, 379-80.]

Sānjh kā dhanush, savēr kā morā;

Yē donon pāni kā borā.

[A rainbow at dusk and peacocks crying in the morning are signs of rain.]

Māgh mās jo parē na sūt

Makḡā nāj janiyo mīt.

[If there be no cold damp in Māgh (January-February), be sure, friend, that grain will be dear.]

Sāvan shuklā sātmin udac na dēkhē bhān

Aisā pāni barsē nikas na Dēoḡhān.

[If you cannot see the sun on the morning of 7th light half of Sāvan, it will rain without stopping till 11th light half of Kārtik.]

Rāt hē badvī, din kī ghatā.

Ghāgh kahē—yān barkhā satā.

[Cloudless nights and shady days—so Ghāgh foretells the end of the rains.]

Another form runs—

Rāt nihādār, din ko chīayā;

Ghāgh kahē ab barkhā gayā.

[Cloudless nights, shady days—"This is the end of the rains," says Ghāgh.]

Māgh kī garmī, Jēth kā jār.

Pahlē pāni bhar gayē tār;

Ghāgh kahē—ham hobēn joḡ

Kūān kē pāni dhōē hain dhoḡi.

[Heat in January, cold in May, the first showers filling the tanks—Ghāgh says, "I will turn Jogi. The washermen will have to use well water." (All signs of drought.)]

Bolī lokhrī, phālē kāns,

Ab nāhīn barkhā kī ās.

[When the fox begins to fall and the kāns grass comes into flower, there is no longer hope of rain.]

Dhanush parē Baṇāālī,

Mēnh sānjh yā sikkālē.

[A rainbow in the east means rain by evening or next morning.]

Bolē mor mahā turo, khattī hoē jo chāchh,

Mēh mahi par parēhi jāno kāchho kāchh.

[When the peacock calls loud and buttermilk gets sour, know that rain is preparing to come down on the earth.]

Bhor jo bādāl dānharē, rāt ujērē hoē,

Dopthar ko sūraj tapai, durbhiksh toḡ joē.

[A cloudy sky in the morning, clear nights and hot sun at mid-day, are signs of famine.]

Māgh dūlī pānch nakshatra, Bhraḡu paschhim dishā hoē;

To yān māno Bhaddālī, pāni prithvī na joē.

[In Magha and the four following asterisms, if Venus be in the west quarter, Bhaddālī says the earth will be without rain.]

Rātyon bolai kāglā, din mēn bolai siyāl,

To yān bhākhai Bhaddālī, nishchai parai hai akāl.

[If the crow calls by night and the jackal by day, then, says Bhaddālī, there will surely be rain—cf. *tum cornix plenā pluvium vocat improba voce* = then the raven in her deep tones like an evil spirit calls down the rain.—Virgil, *Georgics*, I., 388.: Conington's trans.]

Ravi aṅṅārā Surguḡān Shashi Shukrān pari vēkh,

Dinas jo chauthē pānchvēn rudhir bahto dēkh.

[If there be a halo round the moon on Sunday, Tuesday, Thursday, Monday, or Friday, be sure you will see blood flowing on the 4th or 5th day after that.]

Barsātī—[see **barsāt**]—(1) belonging to the rainy season; (2) a constitutional disease in horses which comes on in the rains.

Barsaurhi—[*baras* = year]—(1) a woman or animal that is delivered every year (*barsain*); (2) yearly wages.

Barsī—{ [*baras* = year]—the ceremony on the Barsī— } first anniversary of a death.

Barsī—{ } a pot for fire—see **barsī**.

Barsiyā—{ } a pot for fire—see **barsī**.

Barsodiya—[*baras* = year]—a labourer employed by the year (*barsāliya*).

Bart—[*śrī. vardṭuka*] (*bārārī, barat, barēt, barkhā, chhor, jēorā, lāo, nahān, nār*)—the main

well rope used with the well bucket. West districts.

Bartan—(*bâsan*)—a vessel; *rhaukâ bartan* = a Hindu's cooking arrangements.

Bartush—land sown with sugarcane after a rice crop. Rohilkhand.

Bârû—[Skt. *bâluka*, *valuka*]—sand (*bâlû*).

Baruâ—[see *bârû*]—a variety of sandy soil like *bhâr* (q7.). East districts (*baluâ*).

Baruâ khêt rang birango;
Mai dêt sahlê;
Mêr bharosê mat raho;
Mat kârhi birânô khêd.

[The sandy field says: "I may be beautiful to look at, and you may tickle me on the top with the roller; but don't depend on me, and don't have to live on borrowed money."]

Baruâ—a bullock that butts. East districts (*markahâ*).

Baruâ—chips of rush used by women in making little boxes and baskets. East districts (*battî*).

Baruâ—the ceremony of putting the Brahmanical cord (*janêû*) on a boy.

Baruâ—seed remaining over after sowing, given to village menials as a perquisite and to the village blacksmith for the repairs of agricultural implements. East districts (*bijvâr*, *ubarvâ*).

Baruâr—[see *bârû*]—a variety of sandy soil (*baluâ*, *baruâ*).

Barun—[Skt. *varuna*]—the Hindu god of water—cf. *khwâjâ khizr*.

Barva—an instrument used by Pâstis for incising toddy trees. East districts.

Baryâ—a knife-grinder (*siqligar*).

Bâyâ—[see *bârâ*]—the man who distributes the water in a field. West districts (*hathvaiyâ*).

Baryâr— } see *baryâr*, *baryârâ*.

Baryârâ— }

Bâs—[Skt. *vas* = to dwell]—a hamlet, as distinguished from *khêrâ*, the parent village. West districts.

Bâsan—[Skt. *vâsana*]—a vessel (*bartan*).

Basant—[Skt. *vasanta*; perhaps rt. *vas* = to shine]—the season of spring, extending from 15th Phâlgun to 15th Baisâkh. In slang it means the period of three days during which a woman is impure at her menses.

Basantâ—[see *basant*]—rinderpest in cattle (*chêchak*).

Basanti Mâtâ— } [see *basant*]—the small-pox

Basanti Sitalâ— } goddess.

Basant pañchamî—the spring feast, held on 5th light half of Mâgh.

Basâorî—[Skt. *vas* = to dwell] (*basaurî*)—cesses levied on resident artisans (*abvâb*).

Basaurî bisâr—[Skt. *vas* = to dwell]—fees given by resident cultivators in support of watchmen. Lucknow.

Basaurî— } see *basâorî*.

Basâvarî— }

Basênrâ— } [*bâns* = bamboo]—thin bamboos.

Basêrî— } Bundelkhand.

Basênriyâi—[*basênrâ*]—a festival in Bundelkhand, held during the Holi. A bag of coarse sugar (*gur*) is hung on a bamboo. A man climbs for it and is assaulted by the women of the village until he secures the bag.

Basgat— } [Skt. *vasana* = dwelling; *vas* = to dwell]—the village site (*âbâdî*).

Basgit— }

Bâsî—[Skt. *vâs* = to smell]—stale food, to eat which overnight is supposed to impair the intellect and memory. The food kept from supper for the children's breakfast is to the west *kalêo*, *kalêrâ*; and to the east, *karhûâ*, *khaibâ*.

Basiaurâ khânâ—[see *bâsî*] (*basiyârâ*, *kalêû*, *kalêgâ*, *kârdat kî pattal*, *khichrî khavâi*, *konhrat kâ bhât*, *konhrat kî puttari*, *kunâr*)—the ceremonial feeding of the bridegroom at a wedding (*byâh*).

Basikat—[Skt. rt. *vas* = to dwell]—the homestead or village site (*âbâdî*).

Basit—[Skt. *vasita* = dwelling; *vas* = to dwell]—the headman in a village. Central Duâb, like the *muqaddam* (qv.).

Basiyârâ—see *basiaurâ*.

Bâsmatî—[*bâs*, Skt. *vas* = smell]—a fragrant variety of rice which it is unusual to bury in order to preserve it. Carnegie quotes the lines—

Bâsmatî dhân jo gârâ,
Barâ dîmî jo parimîl chhârâ,
Ônch kâ bair, nîch kâ khêd
Yê chârôn gayâ dhol bajêd.

[He who buries *bâsmatî* rice, a gentleman who acts dishonourably, he that quarrels with his superior, and he that eats with his inferiors—all four denounce themselves by beat of drum.]

Basnâ—[Skt. *vas* = to dwell]—to inhabit a place

Basnâ—a satchel or covering for clothes.

Basnî— }

Basnî— } a small purse. Rohilkhand (*thailî*).

Bastar—[Skt. *vastra*]—clothes (*kaprâ*).

Bastî—[Skt. *vas* = to dwell]—the homestead or village site (*âbâdî*).

Bastî kî ushnâi,
Har vagt kî layât.

[If you have relatives (or marry your children) in your own village, you will be always in hot water.]

Bastrî—see *bastar*.

Basukâ—tobacco. Sunâr's slang (*tambâkû*).

Basulâ— } [Skt. *vâsi* = a chopper]—a carpenter's

Basulâ— } adze.

Baû— }

Basulî— } [*basulâ*]—a small adze: a hoe with

Basuliyâ— } a narrow blade.

Basuliyâ— }

Basvârî— } [*bâns*] = bamboo; Skt. *vâlâ* = enelo-

Basvârî— } [*surj*]—a grove or patch of bamboos (*koth bânâs*).

Bât—[Skt. *va* = to divide] (*batkârâ*, *batkharâ*)—weights used for weighing; *ût kâ bêt dam madâr* [weights made of brick are not to be trusted—they lose their weight].

Bât—special or extra food, grain, etc., given to cows when calving. Duâb (*pakhêo*).

Bât—[Skt. *vâta* or *vartmana*]—a pathway (*pag-dâñdî*). *Bârâk bêt*, *athârâk paindê* [a man is pointed out many roads, but is in doubt which to follow].

Bât—a weed which chokes young rice—see *ghoñdâ*.

Bât thairnâ—[*bât* = word; *thairnâ* = to be fixed]—to be betrothed—a Muhammadan phrase.

Baṭāī—[*bāṭnā*, Skt. *vaṭ* = to divide] (*agorbaṭāī*, *bārbaṭāī*, *bhaolī*, *bajbbaṭāī*, *kan*, *pairbaṭāī*, *rām̐baṭāī*)—the system under which crops are divided at harvest time between landlord and tenant instead of a cash rent being fixed. *Kachché par jotnā* = to hold on the principle of division of crops. Also see *darkaṭī*, *halbandī*, *kāt*, *nijkārī*.

Baṭāī jinsī—rents paid in kind.

Baṭāī navāsiyā—[*nav*, *nava* = nine]—division of crops in the proportion of seven-sixteenths to the landlord and nine-sixteenths to the tenant (*navānā*).

Baṭairā—[*bāt*]—weights and scales.

Bātān—foot and mouth disease in cattle (*khurpakkā*).

Batānā—the English field pea (*ervum arvense*). Kumaun (*maṭar*).

Batānī—} [*baṭnā* = to be twisted]—a wooden reel with a handle used by a silk-worker (*paṭvā*).

Baṭaniyā—[*bāṭnā*, Skt. *vaṭ* = to divide] (*baṭēnṭh*)—the owner of a share in a village. Central Duāb.

Batās—[Skt. *vāt* = to blow]—the wind, a ghost or demon (*bhūt*).

Batāsā—} [*batās*]—a light sweetmeat in appearance.
Batāshā—} ance like ratalia cakes. They are made by dropping thick syrup on to a hot iron plate. Just before the drop hardens a minute portion of soda or potash is put in, which acting like yeast puffs out the drop before it hardens. *Pānī hīch batāshā*, *jaisē jag kē tamāshā* = the world is as unsteady as a *batāshā* floating on the water.

Batāsphēnī—[*batās* = wind; *phēn* = froth]—a light kind of sweetmeat like the *batāshā* (qv.).

Batēs—[*bāt* = road]—a pathway (*pagḍāṇḍī*).

Baṭēū—[*bāt* = road]—a passenger (*baṭohī*).

Bathān—} [Skt. *avasthāna* = residence]—an enclosure for cattle (*nohrā*).

Baṭhiyā—a pile of cowdung fuel. Duāb (*goh-raur*).

Bathūā—} [Skt. *vāstuka*, *vastākā*, rt. *vāstu* =
Bathvā—} house site]—an edible herb (*chenopodium album*) which grows in the spring cereals.

Bāṭī—[Skt. *vartī*]—cakes cooked in the ashes—see *angākar*.

Bāṭī—[*bāt* = road]—a pathway (*pagḍāṇḍī*).

Baṭiā—} unripe cucumbers and similar plants.

Baṭiyā—[*bāt* = road] (*baṭyā*)—a pathway (*pagḍāṇḍī*).

Baṭiyā āyē, *baṭiyā jāyē*,
Phalē na toriyē, *gāl na khāyē*.

[Keep to the pathway: don't pluck the ears and don't get abused.]

Baṭiyā—[see *baṭāī*]—division of crops.

Baṭiyā khālīhānī—} division of, crops at the

Baṭiyā khaliyānī—} threshing-floor (*baṭāī*).

Baṭkar—[*baṭā* = discount; *kar* = tax]—discount or commission. East districts (*baṭṭā*).

Baṭkarā—} [*bāt* = weight; *kharā* = standard]

Baṭkharā—} —weights used with a pair of scales (*bāt*).

Baṭlā—a metal cooking pot—see *baṭlohi*.

Baṭlī—a striped turban (*chirā*, *pagrī*).

Baṭlohi—} [Skt. *vartaloka* = bell-metal]—a

Baṭlof—} small metal cooking pot, principally

Baṭloiyā—} pally used for cooking pulse and vegetables (*baṭulā*).

Baṭnā—the cosmetic used at a wedding—see *abṭan*.

Baṭnā—[*baṭnā* = to twist]—a machine for twisting rope (*bānsāz*).

Baṭnī—a wooden reel with a handle (*paṭvā*).

Bāto—[see *bāt*]—a path for people: contrasted with *gauno* = a path for cattle. Kumaun (*pagḍāṇḍī*).

Bāto—[see *baṭāī*]—interest at 50 per cent. Kumaun (*ḍēorhā*).

Baṭolan—} [*baṭolnā*, *baṭornā* = to collect]—

Baṭoran—} (1) the collecting of crops at harvest time; (2) sweepings of the threshing-floor (*gharvā*).

Batsāvitrī amāvas—the last day of the dark half of Jēth, when *sāvitrī*, the personified form of the sacred *gāyatrī* verse, is worshipped.

Baṭṭā—[acc. to Platts; *vṛttā*, Skt. = turned. Fallon takes the original meaning to be deficiency or flaw. "Hobson-Jobson" suggest a connection with (1) *bhāt*, *bhātā* = wages in kind; (2) *bāt* = a pack saddle; (3) Canaresse *batla* = rice]—(1) (*baṭkar*) discount or commission; (2) the roller for grinding spices (*sil baṭṭā*); (3) the spike which holds a pipestem, etc., while it is being bored (*gargarā sāz*).

Baṭṭā harvāhī—[*harvāhā* = ploughman]—a deduction on the tenant's share of the produce when the crop is being divided. Gorakhpur.

Baṭṭaiyā—a pile of cowdung fuel. Duāb (*goh-raur*).

Baṭṭā khātā—a merchant's list of bad debts (*bahī*).

Baṭṭī—[Skt. *vartī* = any thing rolled up]—(1) (*baṅḍā*, *baṅḍā*, *baruā*, *kāmī*, *sāl*) twigs of various kinds for making baskets; (2) crosspieces in a roof; (3) a bougie or suppository covered with some irritating substance used in cattle poisoning; (4) a candle wick, a candle.

Baṭuā—[*baṭnā* = to twist]—(1) a bag or purse (*thailā*); (2) a small bag for holding chewing tobacco, areca nuts, money, etc.

Baṭuā—a cooking vessel—see *baṭlohi*.

Baṭuiyā—[*baṭuā*]—a small purse (*thailā*).

Baṭulā—[Skt. *varta loha* = bell-metal] (*baṅḍā*, *baṭlof*, *baṭloiyā*, *baṭuā*, *bhartiyā*, *kānsiyā*, *kusṇḍī*, *kusṇḍhī*)—a cooking vessel made of alloy (*phāt*, *kusṭ*) used for cooking pulse and vegetables.

Baṭulī—[*baṭulā*]—a small cooking vessel usually used for boiling pulse or meat.

Batūri—[Skt. *vātūlikā* = flatulent]—a small variety of gram. Benares (*chanī*).

Baṭuvā—see *baṭuā*.

Baṭyā—see *baṭiyā*.

Bau—the fee to a landlord when the daughter of one of his tenants is married—cf. *shādiyānā*.

Baubēgār—[see *bēgār*]—help given by tenants to a landlord in cultivating his home farm. Kumaun (*harī*).

Bauchhār—[acc. to Platts, Skt. *vāta* = to blow gently; *chhar* = to pour out] (*chharkā*)—a driving squall of rain.

Baug—[*bonā* = to sow]—the sowing season. East districts (*bonī*).

Baul— } [*baul* = blossom; Skt. *mauli* = head]
Baulā— } —plants of the *māng* pulse. Bundelkhand.

Baun—[? Skt. *vāmana* = short, dwarfish]—pieces of bent wood attached to the ring used to keep the mouth of the irrigation bucket open. Duāb (charas).

Bauṇḍā—[Skt. *vrinda* = stalk]—a pod of cotton, capsule of tobacco, etc. Upper Duāb.

Bauṇḍā— } land given in lieu of service to village
Bauṇḍī— } menials, such as sweepers, etc.

West districts. • For the difference between this and *dohli* see *dohli*.

Bauṇḍiyā—a sub-tenant. Agra (*shikamī*).

Bauṇḍā—(*bābūḍā*, *bonḡā*, *garī*, *porauṇḍā*, *porauṇḍī*, *porauṇḍ*)—a stack of chaff grass, etc. Upper Duāb—cf. *chhaur*, *mandal*.

Baunī—[*bonā* = to sow]—sowing; the sowing season (*boā*).

Bauniyā—[Skt. *vāmana* = dwarfish]—the white dwarf variety of the large millet (*juār*).

Bauṇkhā—[Skt. *bāhu* = forearm]—a dyed thread tied round their arms by women as an ornament or amulet. East districts (*zēvar*).

Bauṇriāb—stray—of cattle. East districts (*āvār*).

Baur—[Skt. *mauli* = head] (*hor*)—(1) the blossom of the mango; (2) little bells hung on the foot ornament (*pāzēb*).

Baurī—(*bahurī*, *bhaunrī*, *hūbas*)—unripe barley roasted; parched dry barley (*chabēnā*).

Bāvag—[*bonā* = to sow]—(1) the sowing season (*bonī*); (2) broadcast sowing (*bonā*).

Bāvani—[*bāvan* = 52]—an estate consisting of 52 villages—cf. *chaurāsi*.

Bāvarchī khānah—[*bāvarchī* Pers. = cook; *khānah* = house]—a cooking-house (*rasoi*).

Bayā—[either *bīj* = seed-grain or Arabic *baʿ* = buying and selling]—a weighman (*taulā*).

Bayāl—[see *bayā*]—a weighman's fees (*taulāt*).

Bayālā—[*bayālis* = 42]—a custom prevalent among landlords in Bijnor, who in division of crops extort 42 *sērs* for each maund from their tenants.

Bayār—[see *biyāl*]—(1) the wind; (2) the wind demon (*bhūt*).

Bayar— } [see *baīrbānī*]—the wife and wo-

Bayyarbānī— } men of the family generally: a term used by Jāts and Thākurs in the West districts; they also use *āwarat-vānī* in the same sense.

Bāzū—[Skt. *bāhu* = upper arm]—(1) (*bāzūband*) the ornament worn by women on the upper part of the arm; (2) a bank raised along the side of a pottō field to keep in the water. Farrukhābād.

Bāzūband—see *bāzū*.

Bēbāqī—[*bē* privat; *bāqī* = arrears]—a release in full of a debt (*fāriḡkhatī*).

Bēchīrāgh—[*bē* privat; *chīrāgh* = amp]—of a village, deserted of a house or family, without a son (*ujār*).

Bēdahā—[? Skt. *rēdha* = excavation]—metal vessels made in a mould, as contrasted with *kūt* = those beaten out of sheets of metal (*thathērā*).

Bēdan—[Skt. *vēdana* = pain]—rinderpest in cattle. Duāb (*chēhāk*).

Bēgār—[*bē* privat; Pers. *gār*; Skt. *kāra* = one who works]—one who is forced to work for no-

thing. *Baithē sē bēgār bhalā* = it is better to work for nothing than sit idle. *Chamār ko 'arsh par bhī bēgār* = the Chamār even when he gets to the seventh heaven has to do jobs for nothing.

Bēgārī—[see *bēgār*]—(1) forced labour; (2) people forced to work for nothing. *Chor gathrī lēgāyā*, *bēgārīyon ko chhutā hū* = when the thief carried off the bundle, those who were carrying it for nothing were let off (*utār*).

Bēgrī— } [*bēgar* = tin foil]—a lapidary (*hak-*
Bēgrī— } *kāk*).

Bēgrī—thin sowing of seed. West districts (*chhidā*).

Bēhan—[*bīā*, *bīj* = seed]—(1) a seedling (*pauḍ*); (2) a plant nursery (*biyār*).

Bēhar— } grass reserved for pasturage (*bēhrā*).

Bēharā— } —

Bēhar—[Skt. *rēdha* = excavation]—ravine ground. Central Duāb (*bihāṇḍ*).

Bēhnā—[*bīā*, *bīj* = seed]—one who cleans the seed from cotton (*dhuniyā*); a class noted for quarrelsome and cowardice. *Paṭhān larāī mārēn* *Bēhnē dārḡhī phatkārēn* = the Paṭhān does all the fighting and the cotton-cleaver all the beard-stroking.

Bēhnaur— } [*bīā*, *bīj* = seed]—a nursery for
Bēhnaurā— } young plants, particularly rice.

East districts (*biyār*).

Bēhnē—[*bihān*, *bhān* = the sun's rays]—in the early morning.

Bēhrā—[*bēhar*, *bēharā*]—grass reserved for pasturage. Rohilkhand.

Bēhrī—[Pers. *bahrak* = a share or portion]—(1) the distribution of the revenue, village expenses, &c., over the subordinate shares in a village (*bāchh*); (2) one of the divisions in a *bhaīā-chārā* (qv.) estate; (3) a subscription.

Bēhrīdār—[*bēhrī* (2)]—the holder of a share in a *bhaīā-chārā* (qv.) estate.

Bēil—a cattle chain (*zañjir*).

Bējhar— } [acc. to Platts, Skt. *nyāmishra* =
Bējharā— } mixed]—(1) barley. Central Duāb

Bējhrā— } (*jau*); (2) (*bijhrā*, *bijhrā*, *bīrrā*,
gauchanī, *gojard*, *gojari*, *gauchanī*) peas, barley, wheat, gram or any two or three of these grains mixed or sown together.

Bējot—[*bē* privat; *jōnā* = to plough]—waste land (*bañjar*).

Bēkra—foot and mouth disease in cattle. Kumaun (*khurpakkā*).

Bēl—[in some of its meanings from Skt. *vallī* = a creeper; in others Skt. *mālī* = holding]—(1) posts to strengthen the siding of a cart. Rohilkhand (*gārī*); (2) a sugar-boiling house (*kolhvār*), more properly the system of sugar boiling by which two or more pans are used; in Rohilkhand generally five (*kolhvār*); (3) the seedlings or small shoots of betel and similar plants (*pān*); (4) a machine for twisting thread (*ainṭhā*); (5) a kind of fibre—*imperata spontanea* (*kāns*); (6) a precipice. Hill districts; (7) printing cloth with a pattern in imitation of creepers (*bēlbūtā*); (8) presents given by the members of the brotherhood to barbers and other persons engaged in marriage or other ceremonies.

Bēl—[Persian = a spade]—a spade, a mattock, whence *bēldār* = navvy.

Bêlâ—[see **bêl**]—(1) a woman's forehead ornament; (2) the leading bullocks in a team of four (**gârî**); (3) a metal cup in which food is served (**kaṭorâ**).

Bêlak—[dim. of Pers. **bêl**]—a small spade or mattock (**bêlchâ**).

Bêlan— } [Skt. *vellana*, rt. *vel* = to move]
Bêlanâ— } —(1) (**bêlnâ**, **bêlnû**) the wooden
Bêlanî— } roller for rolling out paste; (2) the
Bêlaniyâ— } treadle of a loom (**kargah**); (3)
 the cylindrical field roller; (4) the axle of the
 spinning wheel (**charkhâ**).

Bêlbûtâ—[see **bêl**] (**bûtâ** = flower)—an ornamental flower pattern stamped on cloth by a cloth printer (**chhîpî**).

Bêlchâ— } [dim. of Pers. **bêl**]—a small spade
Bêlchah— } or mattock (**bêlak**).

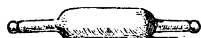
Bêlhaḡḡî—splints or splents in a horse (**ghorâ**).

Bêlhan—[see **bêlâ**]—the leaders in a team of four oxen (**gârî**).

Bêlhâshiyâ—a flower border stamped on cloth by a cloth printer (**chhîpî**).

Bêlî— } a small metal cup in which food is
Bêliyâ— } served (**kaṭorî**).

Bêlkâbîj—the whole sugarcane cut up into pieces for seed. West districts (**ikh**).



Bêlnâ— } see **bêlan**.
Bêlnî— }

Bêlnâ.

Bêlûvâ— } a small metal cup in which food is
Bêlvâ— } served (**kaṭorî**).

Bênâ—[Skt. *vyajana*, rt. *vyaj* = to toss about] (**bijnâ**, **bijnî**)—a fan made of slips of bamboo, &c., plaited together: used by a jeweller, &c., for brightening up his fire.

Bêndâ— } [Skt. *vinḍu* = a drop]—a sort of tas-
Bêndî— } sel or spangle hung on the *bañ-
 dhanî* or head ornament.

Bêng— } [conn. with *bîā*, *bij* = seed]—seed,
Bêngâ— } grain, or money to purchase it
Bêngat— } advanced by landlords, &c., to
Bêngbisâr— } tenants. East districts (**taqâvî**).

Bênî—[see **bênâ**] (**bînî**)—(1) a fan; (2) a slip of wood nailed on one leaf of a door to cover the chink.

Bênipân—[Skt. *veñi* = a braid of hair]—an ornament worn on the head and forehead by women.

Bênorâ—[? Skt. *vandā* = crooked]—a prop used to support the hurdle used instead of a door. East districts (**âgal**).

Bênrâ—[see **bênorâ**]—(1) a beam used for fastening a door. Bundelkhand (**âgal**); (2) a partition wall. Oudh.



Bênrî.

ket. Oudh and Rohilkhand.

Bênrî chalânâ—to work the swing irrigation basket.

Bênt— } [Skt. *vêtra* = a reed, or *vartana* = a
Bêntâ— } spindle]—(1) the handle of a spade,
 etc.; (2) a beam for fastening a door (**âgal**).

Bêntar—a fifth child of a different sex from the four preceding children—e.g., a girl following four boys: considered unlucky—cf. **têntar**, **têlâr**.

Bênv—part of the blanket-maker's loom (**gaḡa-riyâ**).

Bêohâr—[Skt. *vyavahâra* = doing, business]—trade (**lêndên**).

Bêpârî—[Skt. *vyâpâra* = trade, *vyavahârika* = engaged in business]—a merchant, petty trader, as contrasted with *mahâjân* (qv.).

Bêr—[Skt. *badara*]—the jujube tree—*zizyphus jujuba*.

Bêr—[? Skt. *vêshṭa* = surrounding]—(1) the hauling ropes of a harrow. Upper Duâb (**hêngâ**); (2) a rice nursery. Central Duâb and Rohilkhand.

Bêrâ—[Skt. *vêṣṭa* = a boat]—(1) a raft; *dharm kâhêrâ pār* = the raft of faith gets across (**nâo**); (2) the paper boats set afloat in the rivers by Bangâlî Muhammadans in honour of *Khulîja Khîzr* (qv.) on Thursday evenings, especially the last Thursday in Bhâdon.

Bêrâ—[Skt. *vêshṭa* = surrounding]—a woman's bracelet.

Bêranâ—[**hêr**]—a grove of jujube trees.

Bêrh—[Skt. *vêshṭana* = enclosure]—(1) a nursery for young plants (**biyâr**); (2) seedlings such as rice, etc., for transplantation (**dhân**).

Bêrhâ—[**bêrh**]—a fence to enclose cattle or keep them out of fields.

Bêrhab— } to drive off cattle forcibly. East
Bêrhab— } districts (**bêrhânâ**).

Bêrhain—(**bêrmîn**, **bêrvîn**) [Skt. *vêḡhamika*]—a wheaten cake filled with *urad* flour, salt, and chillies, and then cooked.

Bêrhânâ— } see **bêrhâb**.
Bêrhânâ— }

Bêrî—see **bênrî**.

Bêrî chalânâ—see **bênrî chalânâ**.

Bêrlâ—a pie; Katthak's slang (**paîsâ**).

Bêruâ—the stick which the man hauling a boat keeps pressed against his shoulders (**nâo**).

Bêrukhi—[**bâe** = wind; *rukhnâ* = to stop]—dis-ease of the tongue in cattle (**jibhâ**).

Bêsan— } [Skt. *vêṣana*]—the flour of gram
Bêsanâ— } (**chanâ**).

Bêsar—[Skt. *vêṣa* = apparel]—a woman's nose-ring (**bulâq**). It is fixed in the central cartilage of the nose, not in the side like the *nath* (qv.).

Bêtâ—see **bêntâ**.

Bêtâ—[Skt. *vaṭu*, *baṭu*] (**biṭvâ**)—a boy; a son.

Bêtahnâ—[dim. of **bêtâ**]—a little boy. East districts (**chhokrâ**).

Bêtahnî—[dim. of **bêtî**]—a little girl. East districts (**chhokrî**).

***Bêth**—sandy unproductive soil. Rohilkhand.

Bêthan—[Skt. *vêshṭana*]—a cover for a bundle of clothes; a washerman's ironing cloth (**dhobî**).

Bêtî—[**bêtâ**] (**biṭiyâ**, **biṭyâ**, **dhî**, **dhîdî**)—a daughter.

Bêûgâ—a wooden chisel for smoothing leather (**byoûgâ**).

Bhainī—[bhāī]—a sister's daughter (bhāñjī).
Bhains—[Skt. mahisha = the powerful one] (bhāñsī, bhāñsiyā)—a female buffalo.

Khatkan kahē kandhēt sē—hālan kē ghar jēn;

Mālik apnē ghāt mēn, chalo parosin khātēn.

[The buffalo that knocks her head against the peg says to her with the hollow in her back: "Let us go to the house of the buffalo that swings her body about. Our masters are at our mercy. Let us eat the neighbours." (These are all well known bad signs in a buffalo.)]

Bhārā bhāñsā, chandlī joē,

Pās mukhvat birli hoē.

[There are three uncommon things—a brown buffalo, a bald wife, and rain in December.]

Jā ghar ghorī.

Tā ghar bhāñsiyā dījiyo mohrī:

Jā ghar bhāñs

Tā ghar barāh bāndhiyē khēch.

[If you have a mare in the house, put a head-stall on the cow buffalo: if you keep oxen in the same house with a bull buffalo, take care and tie them up well (as they do not agree).]

Murē dōlēn Māgh mēn

Jēth mēn gālī dēn.

[Your buffalo bull calves go about starving in January and curse you in May. (Buffalo calves want care in the cold weather).]

Bhainsā—[bhāñs] (dāngar, dañgar, dañgrā, jhoḏā, kursingī, sigāhī, thoro)—a male buffalo. For calves see *parāḥ*; old buffaloes *khulā*; a herd *lahñdā*: copulation of buffaloes *būhñd*.

Bhainsaurī—

Bhainsaut—

Bhainsautā—

Bhāñsī—

Bhāñsiya—

Bhāñsoñ—[bhāñs]—buffalo pasture ground. Central Duāb.

Bhaipāñsī—see **bhāñsī**.

Bhaivād—

Bhaivaddī—

Bhaivat—

Bhaiyā—the ribs of a boat. Rohilkhand (nāo).

Bhaiyā—a brother (bhāī).

Bhaiyā chārā—[bhāī and P Skt. char = to go, feed] (lāñdārī)—a form of tenure in which estates are held by descendants of a common stock, and the shares and responsibility for the Government demand are fixed in proportion to the actual area occupied by each sharer: not in fractions of the rupee or *bighā*—see *bighā-dām*, *dādā* *lāhī*.

Bhaiyā dūj—a festival on the 2nd light half of Kārtik, on which sisters entertain their brothers and receive presents from them in memory of Yamuna entertaining her brother Yama (jam-dutiya).

Bhaiyyā—[bhāī]—a brother.

Jiskē chār bhaiyyā

Mārēn dhaut 'kēn lē rūpayyā.

[He that has four brethren can strike a blow and run off with the money.]

Bhaiyyāchārā—see **bhaiyāchārā**.

Bhājī—[Skt. bhāj = to fry] (bhāñjī)—fried vegetables.

Bhājī—[Skt. bhaj = to divide]—(1) a share, wages in kind; (2) food given to the brotherhood when they return from a wedding.

Bhājīdār—[bhājī]—an agricultural labourer paid in kind. West districts (halvāhā).

Bhākā—[cf. bhājī]—the green ears of the *mañrud* millet roasted.

Bhakurā—a brother. Katthak's slang (bhāī).

Bhāl—

Bhālā—

Bhālī—

Bhālū—[bhāl]—a kind of bamboo (bāñs).

Bhamahar—blighted millets. Azamgarh.

Bhāñbhā—(bambhā)—a blight which attacks the *sāñcāñ* millet. East districts.

Bhāñsāl—

Bhāñsālā—

Bhāñsālī—[bhāñsāl] (bhāñsālī)—a person who stores grain.

Bhāñsār—see **bhāñsāl**.

Bhāñsārī—see **bhāñsāl**.

Bhañg—

Bhāñg—

Bhāñg—

Bhāñg—

Bhāñg—

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Bhanpatailā—a kind of tile used for lining sugar-boiling pans. Rohilkhand.

Bhanparō—[Skt. *bhāj* = to divide]—distribution of juice on the first day of sugarcane pressing. East districts (rasvāl).

Bhanrsāl } [Skt. *bhānśa śālā* = a house for
Bhanrsār } vessels]—(1) a recess in the wall of
a house for holding vessels. East districts (tāq);
(2) a granary (bhanśāl).

Bhansāl } [contr. of *bhānrsāl*]—used in some
Bhansār } places to mean a fire-place (chūlhā).

Bhānt—(*bhāt*)—a whitish clay resembling chalky alluvium principally found in the valley of the great Gandak river. It retains moisture and grows sugarcane with little or no irrigation. Gorakhpur.

Bhāntā—[*bhāntān*, Skt. *bhāj* = to divide] (*bhātā*)—advances to labourers. Rohilkhand, Oudh, East districts.

Bhāntā—[Skt. *bhāntāki*, *bhāntukā*, *bhāntuka*]
Bhāntā—} the egg plant. For its affinities
in western languages see "Robson-Jobson," sv. brinjaul.

Bhānvar—[Skt. *bhram* = to revolve]—the re-
Bhānvar—} volving of the bride and bride-
groom round the sacred fire. The phrase is
bhānvar pārd or *phird* (sat phērt).

Bhānvar jāl—[Skt. *bhram* = to revolve]—a small fishing net with large meshes (jāl).

Bhānvar kali—[see *bhānvar*]—a flat stone to which the strands are tied in rope-making (bānsāz).

Bhānvātāgā—[see *bhānvar*]—twisted string.

Bhāo—[Skt. *bhava* = state, condition; rt. *bhū* = to be]—current rate or price.

Bhāo biktā lēnā, **bhāo biktā dēnā**—a phrase used in grain-lending transactions. The cultivator returns at harvest an equivalent in grain to the real money value of the grain lent at the time of borrowing, no interest being charged on the transaction. Rohilkhand (sūd).

Bhāo ūbh savaiyā—} a phrase used in grain-
Bhāo ūp savaiyā—} lending transaction.

The tenant borrows, say, 5 maunds of grain at sowing time to the value of ₹10. He returns the value of ₹12-8 at current harvest rates.

Bhāol—[Skt. *bhava* = state; rt. *bhū* = to

Bhāol—} exist]—the system of division of crops between landlord and tenant. North Rohilkhand.

Bhapkā—see *bhabkā*.

Bhār—[Skt. *bhṛāśtra* = a frying pan, rt. *bhraj*]—an oven. *Bhār se nikāl bhāntī mēn jhonkē* = out of the frying pan into the fire. *Apñ miyān sūbahār, ghar mēn bīb jhonkē bhār* = he sets up for a colonel, and his wife stokes the oven at home. *Bārak baras Dillī mēn rahē, aur bhār jhonkē* = he was twelve years in Delhi and stoked an oven all the time. *Bhār jhonkē aur pūkhē gēnō kī jamē* = his business is to stoke an oven, and he has the impudence to ask "how much revenue does the village pay"? *Akēlā chand bhār ko nahitā phorā hai* = one grain of gram will not burst the oven.

Bhār—[Skt. *bhāra*]—a load or bundle of any-
Bhārā—} thing.

Bhārā—[Skt. *bhāra*]—hire. *Bhārē par dēnē* = to let out on hire.

Bhārā—[*bhārā* = to be filled]—irrigation of land : irrigation dues. West districts (ābpāshī).

Bharan—[*bhārān* = to be filled]—the weight
Bhāran—} on the lever used for lifting water
(dhēnkī).

Bharani—the 2nd lunar asterism—see *Bharṇi*.
Bharāo—[*bhārā* = to be filled]—the lintel of a door (*sardā*); the earth piled on a roof; soft earth filled into a hole.

Bhararh—scaffolding. Kumaon (chālī).

Bharārī—refuse straw, etc., on the threshing floor. West districts (gañthā).

Bharat—[Skt. *vartaka*]—an alloy in equal parts of copper and zinc (phūl).

Bharat—[*bhārā* = to be filled]—the amount of revenue paid by one of the sharers in a coparcenary village. West districts.

Bharaunā—[*bhārā* = to be filled]—a load of wood or grass (*bharotā*).

Bharauti—[*bhārā* = to be filled]—a release in full of a debt (*fāriḡ khatī*).

Bharbhūjā—[*bhār* = oven, Skt. *bhrashta*;
Bharbhūjā—} *bhūnā* = to fry] (*bhūj*,
bhūnjavā, *bhurji*)—a grain-parcher. *Bhār-bhūnjē kī larkī, kēsār kē tilak* = a grain-parcher's brat with a saffron forehead spangle. The parching house is *goṇrsāl*, *goṇrsār*, *goṇrsāri*, *bhārsāl*, *bhārsār*, *bhārsāin*, *ghoṇsār*, *ghoṇsāri*. The fire-place is *bhār*; the pit in front of the fire-place into which the grain falls *parutī*; the earthen pot in which the grain is parched—to the east when large *khuprī*, when small *khapri*—to the west *nād*, *nādā*, *nānd* *nāndiyā*, *karigal*; the spoon for taking out the hot sand *karchhā*, *karchhī*, *karchhulā*, *karchhulī*; the ladle or stirrer *dabilā*; the iron hook for drawing out the grain *kauchā*; the sieve *jharnā*, *chalnā*, *chalnī*, *chhalnī*; the poker *chalaunī*, and to the east *khudnī*, *khoṇī*; the large grindstone *jānt*, *jāntā*; the middle sized stone *chakki*; the small stone *darēṭī*, *darēṭī*.

Bharēṭ—[Skt. *bhāṇṭa* = a vessel]—a pile of pots carried on the head, one above the other (*jēhar*).

Bhariyā—[*bhārā* = to be filled]—land artificially irrigated. West districts.

Bharkail—[*bhārakān* = to blaze up, to be
Bharkailā—} scared. Skt. *bhraj* = to fry]
Bharkan—} (*chaukakhā*, *chaukakhā*,
Bharkanā—} *phurkan*)—an ox or other animal that shies or starts. East districts.

Bharṇā—[*lit.* to be filled]—(1) to irrigate land. West districts (ābpāshī *karnā*); (2) to deposit cattle, etc., in repayment of a debt. Central Duāb (lāri).

Bharṇi—[*bhārā* = to be filled]—(1) the shuttle; the thread of the woof (*kargah*); (2) land given in mortgage. East districts.

Bharṇi—[Skt. *bharani*]—the 2nd or 7th lunar asterism (*nakshatra*).

Bharotā—[*bhārā* = to be filled] (*bharaunā*, *bharautā*, *biṇḍā*, *piṇḍā*)—a faggot, a bundle of fodder. Central Duāb.

Bharpāl—[*bhār* = full; *pālā* = to obtain]—a release in full of a debt (*fāriḡ khatī*).

Bharsahâ—[*bharnâ* = to be filled]—the cross-beam of a well. Lower Duâb (miyâr).

Bharsâin— } [Skt. *bharsâstra shâla*]—a house for
Bharsâin— } parching grain (*bharsbhûnjâ*).
Bharsâr— }

Bharsârvâlâ—[*bharsârdl*]—a grain factor.

Bhartâ—(*bharta*)—vegetables crushed up in the hand after being boiled—cf. *bhâjî*.

Bhartî—[*bharnâ* = to be filled]—(1) the stuffing of a quilt (*razâi*); (2) money required for the purchase of a full cart load; (3) a handful of grain thrown in at the time of sale to make up for dirt (*mutthiyâ*); (4) carrying about grain in carts for trade.

Bhartiyâ—[Skt. *vartakâ*]—a cooking pot made of bell-metal (*batulâ*).

Bhartû—[*bharnâ* = to be filled]—solid—of bamboos, etc. (*bâns*).

Bharukâ— } [*bharnâ* = to be filled]—an earthen
Bharukî— } drinking cup.

Bhâs— } [*bhasnâ* = to sink] (*chabhâr*, *cha-*
Bhasân— } *hal*, *chhîlîl*, *chik*, *chikar*, *qabakâ*,
dukal, *daldal*, *dhasân*, *dhasôb*, *habarâ*, *habsâ*,
hîlâ, *kich*, *kichâr*, *kichkil*, *lahalab*, *lahalâ*,
packpack)—mud, muddy ground, a swamp, a quagmire. East districts.

Bhasam—[Skt. *bhasman* = ashes, rt. *bhas* = to consume]—crops withered by drought. East districts (*jhîrî*).

Bhasêndî—[Skt. *visha*, rt. *vish* = to pierce] (*bhîs*, *kavalakârî*)—the root of the edible lotus.

Bhâsur—[Skt. *bhrâtra shvashura*]—the husband's elder brother; the wife's brother-in-law (*jêth*).

Bhat—[Skt. *bhrâshtra* = a frying pan]—(1) a fire-place (*chûthâ*); (2) a pit or hole; (3) (*bhattâ*, *bhit*, *bhitâ*) a pig sty (*khobâr*).

Bhât—(*bhâtî*, *bhâtî*)—a whitish alluvial clay in the valley of the Gandak. Gorakhpur. In Banda it is another term for *parûâ* (qv.).

Bhât—[Skt. *bhaktâ*]—(1) (*dâdhukâ*) boiled rice; among Muhammadans *khushkâ*.

Prît na jânê pî kî jât,

Nînd na jânê tâtî khât

Bhûkh na jânê bâsî bhât

Piyâs na jânê dhoî ghât.

[Love heeds not the lover's caste. Sleep heeds not a broken bed. Hunger heeds not stale rice. Thirst heeds not soapy water.]

Bhât hogâ to kavê bahut â rahêngê—[where the corpse is, there shall the eagles be gathered together.]

(2) the presents given to the bride and bridegroom at marriage by their respective maternal uncles (*mâmû*) and by a woman's brother in the 4th month of pregnancy—see *chhochak*, *chauk*.

Bhâtâ—[*bhânândâ* = to divide]—advances to labourers. East districts, Oudh, and Rohilkhand.

Bhatâr—[Skt. *bhartî* = a master]—a husband; a woman's word (*khâvind*).

Bhât dênâ—see **bhât** (2).

Bhâth—see **bnât**.

Bhâthî— } [Skt. *vastî*]—a pair of bellows.
Bhâthî— }

Bhâthiyârab— } to cover in the seed in the fur-
Bhâthiyârab— } row. East districts.

Bhathuâ—the last plough in the line when engar-cane is being sown. East districts (*harî*, *ikh*).

Bhatjâ—[Skt. *bhrâtrivya*] (*bhainê*)—a brother's son; a nephew—see *sârû*.

Bhatjî—[see **bhatjâ**] (*bhainî*)—a brother's daughter; a niece.

Bhatmâi—Sugarcane grown from cuttings (*ikh*).

Bhatmâs— } (*bhatrâs*, *bhatvâns*, *khajkukâ*)—a
Bhatmâns— } kind of coarse pulse.

Bhatrêrî—a tall variety of the castor-oil plant. Azamgarh (*arañd*).

Bhatthâ—[Skt. *bhrâshtra*, rt. *bhraj* = to fry, —a fire-place, a brick-kiln.

Bhatthî—[see **bhatthâ**]—(1) a fire-place; (2) a brick-kiln; (3) a liquor-still.

Bhatulâ— } bread made of the flour of gram,
Bhatulâ— } *arhar*, and *mung* (*angâkar*).

Bhatuvâ—a variety of light dry soil, yielding only an autumn crop.

Bhaun—[P Skt. *bhram* = to revolve]—(1) the sloping pathway of a well (*naichî*); (2) a well pulley (*charkh*); (3) (*pâchar*, *roñd*)—small pieces of wood, etc., put into the cavity of a sugarcane mill to help in grinding the cane. Rohilkhand (*kolhû*).

Bhauârâ—[Skt. *bhûnigriha*]—(1) an underground pit for storing grain. East districts (*khât*); (2) the underground story of a house (*takhânâh*).

Bhauârâ—[Skt. *bhram* = to revolve]—(1) a winnowing sheet. Gorakhpur (*jhûlî*); (2) the perpendicular roller in a Persian wheel. Bundelkhand (*arhat*); (3) staggers in cattle. Bundelkhand (*tapkâ*); (4) rinderpest in cattle. Rohilkhand (*chêchak*); (5) the block in which the axle of a cart is fixed (*gârî*); (6) (*bhauârî*) an insect which attacks millets in dry weather.

Duâb and Rohilkhand; (7) a curl or twist in the hair of a horse which according to its position is lucky or unlucky (*ghorâ*).

Bhauârî—[see **bhauârâ**]—(1) the horizontal roller of the Persian wheel. Bundelkhand (*arhat*); (2) the axle of a cart (*bahlî*, *gârî*); (3) a small earthy-coloured worm with a black head which attacks millets in dry weather, and is said to make the stalks poisonous to cattle.

Bhauârî—see **baurî**.

Bhauârkalî—the anchor used by the rope-twister (*bânsâz*).

Bhauârî— } [Skt. *bhram* = to revolve]—the
Bhauârî— } handle of the spinning-wheel. East districts (*charkhâ*).

Bhaur—[*bhauârî*]—rinderpest or staggers in cattle. Central Duâb (*chêchak*).

Bhaurâ—(1) hot ashes. East districts; (2) bread made of *arhar* pulse and cooked in the ashes (*angâkar*).

Bhaurî—[see **bhaurâ**] (*angakrî*, *angârî*, *bâfî*, *bâfî*, *hîfî*, *madhukârî*)—coarse cakes cooked in ashes.

Bhautâ— } [see **bhauârî**]—the ribs of a boat.
Bhautâ— } Rohilkhand (*bâthâ*).

Bhâvaj—[Skt. *bhrâtrî vadhâ*]—a brother's wife (*bhâbî*).

Bhavan—[Skt. *bhram* = to revolve]—the circle in which the oxen revolve in working the sugarcane mill. South Oudh—cf. *bhaun* (*kolhû*).

Bhavanî—(1) the goddess Pârbatî, wife of Shiva; (2) rinderpest in cattle. East districts (*chêchak*); (3) small-pox in human beings.

Bhâvlî—see bhâolî.

Bhêj—[Skt. *bhaja* = to share]—(1) rent of land; (2) various cesses on land (abvâb).

Bhêj barâr—} [*bhêj* = rent; *barâr* = tax]—a
Bhêj birâr—} tenure in Bundelkhand; also
known as *bâchh barâr*, analogous to the *bhaiyâ chârâ* (qv.). "Throughout the district of Banda the old *bhêj barâr* tenure which attracted so much attention from the beginning of our rule up to the period of last settlement has practically disappeared, and the words *bhêj barâr* and *bhaiyâ chârâ* no longer possess their old interest, or, it is hoped, their old vagueness of meaning. The *bhêj barâr* tenure proper appears to have been the simplest and most elementary form of proprietary right: the co-sharer had simply the right to cultivate as much land as he could, and for this he paid his quota of the demand due upon his fields. His interest in the village and his responsibility for the revenue rose and fell with his cultivation, and the man who paid most one year might a few years later pay less than all his neighbours: indeed, the position of the member of a proprietary body in Bundelkhand holding their land under the *bhêj barâr* tenure appears to have resembled very closely that of a member of a Russian commune, for in both cases the working power of a man's family came to be the measure of his holding." A. Cadell, *Banda Settlement Report*, pp. 39-40.

Bhêlî—a lump of coarse crystallised sugar (*gur*): *ganvâr bhêlî dè, gânda na dè* = the boor is ready to give a lump of molasses, but he won't give a sugarcane. (Strain at the gnat and swallow the camel).

Bhêr— } [Skt. *bhêra*]—a ram (bhêr).
Bhêrâ— }

Bhêrâ—[*bhêrâ*]—of an ox, with horns twisted like a ram.

Bhêrâ—withered or blighted—of crops. North Rohilkhand (*jhirî*).

Bhêrâhai—[*bhêrâ*]—the feast of a sheep held once a year in Sâvan and Bhâdôn or oftener among Dhobis, Kahârs, Kumbhârs, Telis, Kalvârs, and barbers of a *ṭappâ* of 49 actual or supposed villages. Azamgarh.

Bhêrâvâns—[*bhêrâ*]—manuring land by folding sheep upon it. East districts (khatânâ).

Bhêṭṭ—[*bhêṭṭ* = meeting] (*bhêṭṭ, nozrânah*)—(1) presents made to a landlord or any superior on meeting or visiting a village; (2) a scapegoat (*pujâpâ*); *bimârî bē kisi baryê âdmî kē bhêṭṭ bhyē nahên jâtî* = pestilence never departs without making some great man a victim.

Bhêr— } [Skt. *bhêra*] (*bhêrâ, bhêrâ, mēndhâ*,
Bhêrâ— } *mimiyâzî*)—a ram. *Bhûlê Bâhman*

bhêr khâê, ab khâân to Râm duhâi = the Brahman by mistake ate mutton; "God help me if I ever eat it again." *Sastê bhêr kî dum uṭhâ uṭhâ dēkhētê hairâ* = looking for maggots under the tail of a cheap sheep (looking a gift horse in the mouth). *Bhêr kî lât ghaṭvan loṇ* = if a sheep kicks you it is only below the knee. A sheep is *bhêrî* or *gûlar*; a lamb, generally *bhêr kâ bachchâ*; to the east, *ghēṭṭâ*; in the Duâb, *barrâ, mēmnâ, ulâ, unnâ*; a flock of sheep *gallâ, rēvar*; and in the Central Duâb, *ṭainî*. The wool is *ân*; to shear is *pairî karnâ*.

Bhêrî—see bhêr.

Bhêriyâ—[see *bhêr*]—an ox whose horns join in the centre. East districts (bail).

Bhêr kâ bachchâ—a lamb (bhêr).

Bhês—[Skt. *vêsha*]—clothes. *Jaisâ dês vaisâ bhês* = dress according to the country you are in. While at Rome do as the Romans do.

Bhêsaurâ—[*bhês*]—a field scarecrow dressed up in old clothes. Kumaun (dhokhâ).

Bhêt—see bhêṭṭ.

Bhîjuâ—[? *bhîjâ* = to be damp]—the early rice crop. Rohilkhand. But see *bijhuâ*.

Bhîrch—[*bhîrchâ* = to press]—a wedge, used to fasten the legs of a bed, etc.

Bhindî—[Skt. *bhîṇḍa, bhîṇḍaka*] (*baigan, bain-gan, ram turai, râm taroî*)—the lady's finger, a kind of vegetable (*Abelmoschus esculentus*).

Bhînsâr— } [Skt. *bhânû* = the sun's rays]—
Bhînsârâ— } the early morning (*fajar*).

Bhînt—[Skt. *bhîṭṭî*] (*bhîṭ*)—(1) a wall usually made of mud or mud bricks.

Mêrê Lâlâ kî anokhî vît :

Sâvan Bhâdôn nṭhâcên bhîṭ.

[My friend the Lala is a queer fellow: he builds his mud walls in the rains.]

Ochhê kî pât, bâlâ kî bhîṭ = the cur's love is like a wall of sand.

(2) the space between the top of the wall and the thatch used for storing small articles. East districts (*divâr*).

Bhînt—[*bhînt* = to join]—a pile of *erhar* on the threshing-floor. East districts.

Bhîr—[*bhîrâ* = to join]—the space of *erhar* on the threshing-floor. East districts.

Bhîrâ— } [see *bhîr*]—thick sowing of seed. East
Bhîrâ— } districts (chhidâ).

Bhîrâ—weights of dry clay used in pressing out the treacle in a sugar refinery. East districts (khandâsâ).

Bhîrî—the sloping pathway of a well. Parts of Rohilkhand (*naichî*).

Bhîrî—see *bhîr*.

Bhîs— } [Skt. *visha*, rt. *vish* = to pierce]—
Bhîsêndâ— } the root of the edible lotus

Bhîsâr— } (*bhasêṇḍî*).

Bhîṭ—see *bhînt*.

Bhîtarâ—[*bhîtar* = inside]—the inner bullock when threshing or working the sugarcane mill (*dâên, kolhû*).

Bhîtauri—[*bhîṭ*]—ground-rent levied on resident artisans and traders (abvâb).

Bhîṭi—see *bhînt*.

Bhōḍai—[*bhōḍal*]—the talc or mica powder thrown about at the Holi festival (*abîr*).

Bhōḡaldai—the highest cotton plant in a field, worshipped with particular ceremonies—see *ban*. West districts (*sardâr*).

Bhōḡbandhak—[*bhōḡ* = enjoyment; *bandhak* = mortgage] (*paṭṭāvan, paṭṭbandhak*)—a usufructury mortgage (*rahnî*).

Bhōḡhiyâ—a sowing basket. East districts (*khâncṭî*).

Bhōḡlâ—[cf. *bhōḡaldai*]—a large cotton-pod.

Bhōḡlâbhâ—[*bhōḡ* = enjoyment; *lâbhâ* = profit]—usufruct in lieu of interest.

Bhojan—[Skt. *bhuj*, = to eat]—food (*khânâ*).

*Bhūk gayā bhojan milē ;
Jārā gayā qabāi ;
Joban gayā triyā milē ;
Tinoñ dēu bahāi.*

[It is useless to get food when hunger is gone ; a quilt when the cold is gone ; a wife when youth is gone.]

*Bāñtē bhojan karē, dahinē pivē nīr ;
Das dīn yōñ bhūlo ruhē, āvē rog savēr.*

[If you eat with the left hand and drink with the right, and do this for ten days running, you will get a sore disense.]

Bhoksā—(*bhukṣā*)—a Hill tribe claiming to be Puwār Rajpūts : there the name is synonymous with sorcerer (*jādūgar*).

Bholānāth—one of the local gods in Kumaun, worshipped especially by the gardener caste. A small iron trident is sometimes put up at the corner of a cottage as his emblem, and resorted to when any sudden or unexpected calamity attacks the residents. (Atkinson, *Himalayan Gazetteer*, II, 817.) It is one of the titles of Shiva or Mahādōo (*dihvār*).

Bholuā—a flat earthen vessel like a tea-saucer, used for serving round food at feasts.

Bhoñtā—stony—of land. Allahabad (*patthari*).

Bhor—[Skt. *vyushṭi*]—(1) in the early

Bhorahrē—} morning (*fajar*) ; *ghor*, *mor*, *chor*, *pāñ pivēñ bhor* = horses, peacocks, and thieves drink water in the early morning ; (2) the first watering of any crop. Central Duāb.

Bhorī—a blight in opium. East districts.

Bhorkā—semi-circular depressions in the shrines built to the sonless dead into which milk and Ganges water are poured. West districts (*aūd*).

Bhūblā—a stack of straw or fodder. Rohilkhand (*baungā*).

Bhugtān ho jānā—[*bhugtānā* = to be requited]—of a bill of exchange, to be paid and discharged (*khokhā*).

Bhūi—} a destructive caterpillar, the palmer

Bhūñ—} worm.

Bhūñ pērā—[*bhūñ* = earth ; *pēr* = tree]—the stump of a tree (*khutthā*).

Bhūj—[*bhūñjā* = to fry]—a grain-parcher (*bharbhūñjā*).

Bhūjā—[*bhūj*]—parched grain (*chabēnā*).

Bhūjālī—[Skt. *bhūja* = the arm]—(1) the hill-man's curved knife or *khukhari* (*chhurī*) ; (2) an iron pot with a handle, used by Hindu ascetics.

Bhujēnā—[*bhūj*]—parched grain (*chabēnā*).

Bhukkā—pulse flour (*sutū*) prepared with sugar.

Bhulārī—refuse straw, etc., on the threshing-floor (*gañthā*).

Bhūmiyā—[Skt. *bhūmya* = belonging to the earth] (*bhūmyā*)—the tutelary god of the homestead. West districts. He is often confounded with *Khetrpāl* or *Bhairōñ*. "The erection of his shrine is the first formal act by which the site of a new village is consecrated ; and where two villages have combined their homesteads, for greater security against the marauders of former days, the people of the one which moved still worship at the *Bhūmiyā* of the deserted site. *Bhūmiyā* is worshipped after the harvests, at marriages, and on the birth of a male child ; and Brahmans are commonly fed in his name. Women often take their children to the

shrine on Sundays, and the first milk of a cow or buffalo is always offered there." (Ibbetson, *Panjab Ethnography*, p. 114.) His worship is often managed by sweepers who beat a drum at his shrine ; and the pious fix to the shrine with cowdung small pieces of straw in the form of a rude Maltese cross known as *satiya* or *sudstika*. "He sometimes possesses persons, and his sign is that the hairs of the scalp-lock become hopelessly entangled." (Atkinson, *Himalayan Gazetteer*, II, 825.) He is sometimes known as *kherā*, and in the hills *saim* or *sayam*, the Kumāoni corruption of *sayambhu*, the Buddha form now worshipped in Nepal.

Bhūmiyārā pūjā—[*Bhūmiyārā*]—the worship of the local village god. Oudh.

Bhūmkō—[Skt. *bhūmī* = the earth]—a spring.

Hill districts (*choiyā*).

Bhumrā—early morning. Central Duāb (*fajar*).

Bhūmyā—see **Bhūmiyā**.

Bhunāñ—[Skt. *bhraj* = to fry]—(1) to parch grain. West districts (*bhunñā*) ; (2) to change money.

Bhūñ—} see **bhūñr**.

Bhūñdā—} see **bhūñr**.

Bhūñdiyā—[*bhūñdā hariyā*, *bohñdihā*]—a

Bhūñdrāñti—} man who cultivates with a borrowed plough. West districts.

Bhungī—an insect which destroys the leaves of young sugarcane.

Bhunjāñ—[Skt. *bhraj* = to fry]—to have grain parched. East districts (*bhunñā*).

Bhunjavā—[*bhunjāñ*]—a grain-parcher (*bharbhūñjā*).

Bhunjēriyā—[*bāl*]—the hair on the maize cob. Bundelkhand.

Bhūñjiyā chāur—[*umā chāur*]—rice husked after being parched ; opposed to *arwā chāur*. East districts.

Bhūñjāñ—[Skt. *bhraj* = to fry]—(1) to parch grain. East districts ; (2) of land—to turn it up and allow it to be parched by the summer sun—cf. Virgil, *Geor.*, II, 259—*terram multo ante memento excoquere* [remember to get the ground well baked].

Bhūññā—[Skt. *bhraj* = to fry] (*bhunñā*, *bhunñā*, *bhunñāñ*, *ohrāb*)—to parch grain. West districts.

Bhūñr—[*bhūñd*, *bhūñdā*, *bhūñd*, *bhūñdā*]—

Bhūñr—} literally monstrous ; uncoth ; a

Bhūñrā—} bullock without horns, or with very small horns.

Bhūñtā—[Skt. *bhṛishṭi* = frying, roasting] (*bhūñtāyā*, *bhūñtāyā*, *bhūñtāyā*, *gupphā*, *gupphā*)—a

Bhūr—[acc. to Platts, Skt. *bhūrni* = moving restlessly about] (*bhūñ*, *bhūñtā*)—a variety of soil.

"It is characterised by (1) the size and hardness of its particles, and their want of affinity ; which renders the soil friable and porous ; (2) its slender capacity for absorption, being able only to retain one-fourth of its weight of water ; (3) the rapidity with which it absorbs and gives off water ; (4) its power of self-supply by capillary attraction of moisture from below ; and (5) its facility for accelerating the decomposition of organic matter."—Mainpuri Settlement Report : *Gazetteer*, N. W. P., IV, 485.

Bhūr—the side spring in a well. East districts (jhiri).

Bhūr—the presentation of money and food to a selected number of Brahmans, etc., at a wedding; contrasted with *bakkhēr*, the general largess to the crowd.

Bhūr lokhuriyā—[*lokhri* = a fox]—sandy soil in which foxes burrow. Rohilkhand.

Bhūr milāont—[*milnd* = to be mixed]—sandy soil mixed with loam. Rohilkhand. See *domaṭ*.

Bhūr rétil—[*rél* = sand]—a soil principally composed of sand.

Bhūr savaiya—[*savdi* = extra]—soil with an excess of sand.

Bhūr tarāf—the lower or flooded portion of a river-valley. Central Duāb.

Bhūr thandī—cold sandy soil.

Bhūr urānī—[*urnd* = to fly]—sandy soil which is blown about by wind.

Bhūrā—[Skt. *bāhru*]—of cattle, whitish with a pinkish skin.

Bhūrārī—} refuse straw on the threshing-floor
Bhūrārī—} (*gañthā*).

Bhūrārī—} [*bhor*]—early in the morning
Bhūrārī rāt—} (*fajar*).

Māh bhurārī, Jēth dopaharī, Sāvan sājñhē kār,

Kahai Kabir, Suno bhāi sādhu—gih tinoi haqā khudā.

[“Listen,” says Kabir, “brother, ascetic! The worst times to go and ease nature are in the morning in Māgh (winter), mid-day in Jēth (summer), and the evening in Sāvan (the rains).”]

Bhurbhur—mica or talc powder thrown at the Holi festival.

Bhurdi—a blight in sugarcane. North Rohilkhand.

Bhurjī—[see *bharbhūñjā*]—a grain-parcher.

Bhurki—(1) the smallest-sized house granary (*dhūndki*); (2) a pit for water; (3) a small earthen pot.

Bhurli—an insect injurious to pulses, castor-oil plants, etc. East districts.

Bhurta—see *bhartā*.

Bhus—} [Skt. *bhusa*, rt. *bū* = to discharge]
Bhūs—} (*bhusi, bhūsi, chidā*)—the chaff and

Bhusā—} husks of cereals, used as fodder.
Bhūsā—} The chaff of pulses is *chhimaur*.

Also see *missā*.

Bhusail—

Bhusailā—

Bhusailī—

Bhusair—

Bhusairā—

Bhusairī—

Bhusaul—

Bhusaulā—

Bhusaulī—

Bhusaundā—

Bhusaur—

Bhusaur—

Bhusaurā—

Bhusaurā—

Bhusaurī—

Bhusaurī—

Bhusērā—

Bhusēlā—

[*bhus*] (*khoñpā, khoñzi, obrā, obrī*)—a house in which chaff is kept. *Chhuṭi ghorī bhusaurī kharī* = when the mare gets loose she stands at the chaff-house. To the east they say *chhuṭal ghor bhusaulē thār*.

Bhusi—} [*bhus*]—chaff, bran.
Bhūsi—}

Bhusiyār—} [*bhus*]—(1) a pile of grain and
Bhusiyārā—} chaff ready for winnowing (*silli*);
(2) thorough threshing of grain (*dāñh*).

Bhusri—[*bhus*]—(1) a house for chaff; (2) of a dull red colour—of cattle. Central Duāb.

Bhut—} a term in Banda for the alluvial soil
Bhūt—} (*kachhār*) on the slope of a river-bank. See Settlement Report, p. 5.

Bhūt—} [*Skt. bhūta* = bean] (*butās, bayār,*
Bhūtā—} *bhūtlā, bhutnā, prēt, rukh charhā,*
uparī, uparihā, uparvās)—a ghost or demon.

“In the earlier works the term is applied to the elements of nature and even to deities. Shiva himself is called *Bhutesa*, or “Lord of Bhūts.” With a change of religion the word *demon* acquired an evil meaning; and similarly the word *bhūta*, as applied to the village gods, carries with it among Brahmanists the idea of an actively malignant evil spirit.” (Atkinson, *Himalayan Gazetteer*, II, 702.) “When a man dies a violent death his disembodied spirit travels about for about 12 months as a *prēt*, and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life he becomes a *bhūt*; or in the case of a female who has died in the pangs of labour, a *chupail*; and as such they are a terror to the whole country, their object being to give as much trouble as may be to their old friends, possessing them and producing fever and other diseases. Low-caste men, such as scavengers, are singularly liable to give trouble in this way, and are therefore always buried or burnt face downwards to prevent the spirit escaping. These ghosts are most to be feared by women and children, and especially after taking sweets: so that if you treat a school to sweetmeats the sweet-seller will also bring salt, of which he will give a pinch to each boy, to take the sweet taste out of his mouth. They also have a way of going down your throat when you yawn, so that you should always put your hand to your mouth, and had also better say ‘*Nārāyan*!’ afterwards. Ghosts cannot set foot on the ground, and you will sometimes see two bricks or pegs stuck up in front of the shrine for the spirits to rest on. Hence, when going on a pilgrimage, or with ashes to the Ganges, you must sleep on the ground all the way there, so as to avoid them, while the ashes must not rest on the ground, but must be hung up in a tree, so that their late owner may be able to visit them. So in places haunted by spirits and in the vicinity of shrines you should sleep on the earth and not on a bedstead. So, again, a woman when about to be delivered is placed on the ground, as is every one when about to die.” (Ibbetson, *Panjab Ethnography*, 116-117.)

Bhūt fariyādē Rām par, khavē ko kuchh dēo:

Jo ham ko jānat nāhiñ, charh chhātī par lēo.

[The devils complained to God and asked for something to eat. He replied, “Whoever knows me not, mount on his chest and take.”]

Mār kē āgē bhūt bhāgtā hai = a thrashing makes a devil run. *Lāton kē bhūt bāton sē nahīn māntē* = a devil that wants kicking won't mind words. *Phiraṅg [Paṭhān] kē pāt, ghari mēn auliyā ghari mēn bhūt* = the Britisher's [Paṭhān's] brat—one moment a saint, another moment a devil.

Bhūt bāl—[*bhūt*, Skt. *bala*]—offerings to the local ghosts.

Bhutiā—see *bhūṭiā*.

Bhūtlā—see *bhūt*.

Bhuttiā—see *bhūṭiā*.

Bhuvā—(1) a rice nursery. Oudh (biyār); (2) the flowers of the *kāns* or *mūj* grass.

Bīā—seed. East districts (Bij).

Biahauti—the first married wife (biyāhtā).

Bīāj—see *byāj*.

Bīājū—see *byājū*.

Biaua—[*biyānā* = to bring forth] (*sadhārā, tālā*)—presents given by relatives to a woman at the time of pregnancy.

Bibāh—marriage (*byāh*).

Bībī—(*bīrī*)—a wife: a Muhammadan term (*joṛī*).

Bichāl—[cf. *bichhānā* = to spread] (*nīdārī*)—straw or grass used as bedding.

Bichhaunā—[*bichhānā* = to spread]—bedding (*bistar*).

Bichhiyā—[*bichhū* = a scorpion]—a woman's ornament for the feet which fits over all the toes, so called from its shape.

Bichhonā—[see *bichhaunā*]—*bhūkh ko bhojan kyā; mēd ko bichhonā kyā* = hunger cares as little for the quality of food as sleep does for bedding.

Bichhornā—to clean cotton from its seed. West districts (*oṭnā*).

Bichhuā—[*bichhū* = a scorpion]—(1) small irregularly-shaped pieces of *kankar* for road metal (*kankar*); (2) a woman's foot ornament—see *bichhiyā*; (3) the seed-pod of hemp.

Bichrā } [*bīj* = seed]—a seedling (*paud*).

Bichrā }

Bidā—[Skt. *vidāya*, which, however, according to Sir Monier Williams, is probably not a Sanskrit word, but comes from the Arabic *vidā*]—permission of the bride to return to her parents' or her husband's house (*rukhsat*).

Bidahnā—[? Skt. *vyādha* = to separate]—(1) to plough up the millets when they are about a foot high. Duāb; (2) to give a light ploughing to cover in the rice seed. East districts.

Bidahni—see *bidahnā*.

Bidar—[P. Skt. *vija-dara* = seed-clearing] (*bhāl, bhālī*)—a heavy rake for collecting weeds and softening the surface of a field.

Bidar farshī—[*bīdārī* = an alloy of copper, zinc, and tin, which takes its name from the town of *Bidar* in the Deccan; *farsh* = a carpet]—a small-sized tobacco pipe—see *naichā band*.

Bidh—[Skt. *vidhi* = rule]—the balance of an account (*bahī*).

Bidhbandī—[*bīdh*]—rents paid in lump (*bil muqtā*).

Bidh milānā—(1) to balance an account; (2) to work out a horoscope.

Bidh milnā—of the horoscope taken before marriage, when the signs of the bride and bridegroom correspond and are considered auspicious.

Bighā—[see *bēārī*]—the man who works the swing irrigation-bucket. Oudh and Rohilkhand (*biṛū*).

Bidhvā—[Skt. *vi* = without, *dhava* = husband; Latin *vidua*]—a widow (*bēvā*).

Bigahī—[*bighā*]—an irrigation bed in a field (*kiyārī*). East districts.

Bigauto—the milk of a buffalo for twelve days after calving. Kumaun (*dūdūh*).

Bighā—[acc. to Platts, Skt. *vigraha* = stretching out]—a superficial measure of land. The *pakkā bighā* is fixed at 3,025 square yards—that is, one square *jarīb* of 60 *gaz*, or five-eighths of an English acre, or 3 roods, 5 perches. The usual subdivision is—

20 *anṛānsī* = 1 *kachvānsī*.

20 *kachvānsī* = 1 *bisvānsī*.

20 *bisvānsī* = 1 *bisvā*.

20 *bisvā* = 1 *bighā*.

The local (*dēhī, kachhā*) *bighā* varies throughout the province, and is on an average about one-third or one-fourth of an acre. In Rohilkhand it comes to a square of 20 paces, or say 900 square yards or Big. 5-7-11-1 = 1 acre. In Bundelkhand the village *bighā* is expressed as a square *rassi* of 75 *hāth*. Sir H. M. Elliot gives some of the varieties of the *bighā* as follows:—

	100 acres.	<i>bighā</i> .
Farrukhabad	. . .	= 175-12-0
East and South Gorakhpur	. . .	= 192-19-7
Allahabad and Azimgarh	. . .	= 177-5-15
Azimgarh and Ghazipur	. . .	= 154-6-1
Bijnor	. . .	= 187-19-15

In the East districts the *dhār* corresponds to the *bisvānsī*, and a *maṇḍī* is two *bisvā*.

Bighā arhaiyā—an allowance of $2\frac{1}{2}$ *seer* of grain per *bighā* given to Pāsi watchmen. Oudh.

Bighādām—a tenure under which the owner pays a quatum of revenue in proportion to the amount of land he occupies—cf. *bhaiyāchārā, lānādārī*. Azamgarh.

Bighautī—land assessed by rates per *bighā*: the opposite of *bilmuqtā* (qv.).

Bihā bhāt } [*bīdh* = marriage; *bhāt* = cooked

Bihā bhāt } rice]—the food eaten by the relatives of the married pair after the marriage: contrasted with *kumārī bhāt* (qv.).

Bihāl—(1) the ghost that visits children in their sleep and causes them to laugh or cry: an image of her is made in cowlung and put in the room in which a woman is delivered; (2) the birth-song.

Bihān—[Skt. *bhānu* = the sun's rays]—the morning; next morning (*fajar*).

Bihāṅg } [Skt. *vādha* = excavation] (*bēhār,*

Bihār } *bhānkā*]—land cut up by ravines.

Bihār—[see *bihāṅg*]—the sharpening of the teeth of a saw (*ārā*).

Bihar—[see *bihāṅg*]—a surface depression used as a well. Rohilkhand (*chopā*).

Bij—[Skt. *vija*] (*bīd, bīhan, biyā*)—seed.

Tulsi apnē Rām ko rāj bhajo kē khēj, Khēt parēn tē jāniyēn ulto sādho bij.

[Always praise God, Tulsi, whether you are pleased or vexed. The crop grows whether the seed falls upside down or straight.]

Bijae dāsnīn—[Skt. *vijaya* = conquest]—the 10th of victory; the feast in honour of Rāma's

victory over Râvana, held on 10th light half of Kuâr.

Bijae ghañt—{ [Skt. *vijaya* = conquest; Bijae ghañtâ—} *ghañtâ* = bell]—a large temple bell with erect edges (*ghañtâ*).

Bijâl—[*bij* = seed]—surplus seed given to workmen at sowing time; wages for sowing paid in grain. Upper Duâb (bijvâr).

Bijaith—[*bij* = seed]—an ornament, generally in five pieces, strung together, worn just below the *bâzû* or *bâzû-band* on the upper arm (bijauthâ). East districts.

Bijak—[Skt. *vijaku* seed]—an invoice for goods. *Bijak khâtâ* is the merchant's price-list (*bahi*).

Bijar—[*bij* = seed]—(1) (*harjinsâ*) land in-
Bijar—} tended for the growth of cereals.
Duâb, Rohilkhand, Oudh; ((2) *dosât*, *pêk*)
alluvial land cultivated for the first time; (3) an unproductive, hard, gravelly, clay soil. East districts.

Bijâr—[*bij* = seed] (*andû*, *ankil*, *nalkol*, *sând*, *sân*)—a bull.
Hûd sae hûd bhae, *hûd hajâr hûd bijâr*—[said of a tenant in arrears: when he owes only a hundred rupees he is in a funk; when he owes a thousand he goes about like the parish bull.]

Bijauth—} see bijaiith.
Bijauthâ—}

Bijayâ—[*bij* = seed]—the leaves of the narcotic hemp; the hemp plant (*Cannabis indicus*).

Bijgaddhâ—} [*bij* = seed; *garhâ* = a pit]
Bijgarhâ—} (*khâtâ*, *khâtâ*)—the pit in which the sugarcane slips are kept for seed. West districts.

Bijganiyâ—[*bij* = seed; *ginnâ* = to count] (*bijûrâ*)—the calculation of rent on outlying lands on the estimated amount of grain required to sow them. Bundelkhand.

Bijghâh—} [*bijghânâ* = to scare]—as scarecrow
Bijghâh—} put up in a field. West districts (*dhokhâ*).

Bijhrâ—[*bij* = seed]—a nursery for sugarcane. Rohilkhand (*hâpar*).

Bijhrâ—} [Skt. *vyâmishra* = mixed]—a mixture
Bijhrâ—} of pease, gram, barley, or wheat, or any two or three of them sown together: in the Central Duâb barley—see *bêjhar*.

Bijhuvâ—[*bij* = seed]—the June rice sowings in the hills (*dhân*).

Bujkhâd—[Skt. *vija* = seed; *khâd* = to eat] (*agau*, *agâ*, *bêng*, *bêngâ*, *bêngat*, *bêng bisâr*, *bisâr*, *mannî*)—advances to cultivators for the purchase of seed.

Bijl—} [Skt. *vidyut*]—(1) lightning; (2) a
Bijl—} bright ornament worn in the hair.

Bijmâr—} [*bij* = seed; *mârâ* = to kill] (*abij*,
Bijmâr—} *bijâmâr*, *nirbîj*, *lukhâm sokhât*)—seed which fails to germinate.

Bijnâ—} a fan—see *bênâ*.
Bijnî—}

Bijâ—[*bij* = seed]—a seedling.

Bijokâ—[*bijghânâ* = to scare]—a field scarecrow. Central Duâb (*dhokhâ*).

Bijorâ—see bijganiyâ.

Bijvâr—[*bij* = seed] (*bijâ*, *barud*, *nbarud*, *ubarud*)—surplus seed or wages in grain given to labourers at sowing time. Rohilkhand.

Bikharnâ—[*bakhér*]—to be sown broadcast—of seed (*bonâ*).

Bikhernâ—[*bakhér*]—to sow seed broadcast (*bonâ*).

Bikkû—the spout of a vessel (*doñtî*).

Bil—} [Skt. *bila*]—a hole; in the Central Duâb
Bil—} a deep tank or water hole.

Bilâ chhappar band—[*bilâ* = without; *chhappar* = thatch]—a deserted village.

Bilahrâ—} [acc. to Platts, Skt. *vîdîdhâraka*]—a
Bilahrî—} chip box in two parts, used for holding betel, etc. Duâb (*gêlhâ*).

Bilai—[Skt. *bilâ*]—a door-bolt (*billî*).

Bilând—} [*Pers. bâlisht*; Skt. *vilasti*]—a
Bilândbhar—} span (*bâlisht*, *bittâ*).

Bilâng—} [Skt. *vilamb* = to hang]—a stick
Bilângâ—} or rope on which clothes are hung.
Bilângî—} Upper Duâb (*algant*).

Bilârî—[Skt. *vilâ*]—the wooden handle which attaches the irrigation bucket to the rope. Duâb (*charas*).

Bilganâ—} see *bilâng*.
Bilganî—}

Biliyâ—[*bilâ*]—a small metal cup in which food is served (*katorî*).

Biliyâ—throat disease in cattle.

Bilkâ—[Skt. *vilâ*]—a sheaf of cut corn. Kumaun (*pûlâ*).

Billi—[*bilâ*, *chhiñkînâ*]—(1) the bolt of a door; (2) the rope which fastens the iron ring round the neck of the leather irrigation-bag. Bundelkhand (*charas*).

Bilmuqtâ—[literally = according to agreement; fixed; stipulated] (*biddbandâ*, *chakautâ*, *chukti*, *kañautâ*, *thansâ*, *thankâ*)—payment of rents in lump, not by rates fixed per *bighâ*, etc.

Biloiyâ—[*bilonâ* = to churn; Skt. *vilodana* = churning]—the man who beats out the indigo in the vats.

Bilonâ—[see *biloiyâ*]—to churn milk (*mathnâ*).

Bilonî—[see *biloiyâ*]—a milk-pail (*jhâkarî*).

Bilvaiyâ—see *biloiyâ*.

Bimah—insurance on goods, etc.

Bimân—[Skt. *vimâna* = the chariot of the gods]—the Hindu's funeral bier (*arthî*).

Bimaur—} [Skt. *vaimika*]—a white-ant hill.
Bimauth—} East districts (*bambhâ*).

Bin—[Skt. *binâ*]—the handle of a sickle, etc. Kumaun (*bêñt*).

Binahar—[*binâ* = to pick]—a cotton-picker.

Binâî—[*binâ*, *binnâ* = to weave]—wages for weaving cloth.

Binâr—lands cropped in the past season with wheat or barley (*janûnâ*).

Binaulâ—[Skt. *vanga*, *gola*]—(1) (*bangolâ*, *bungorâ*, *binaur*, *binaurâ*, *binvar*) cotton seed.
Jis kî nâr gâi âs pâr,
Uskâ parukh rahâ is pâr;
Uskâ parukh nâr sañg jâe,
Pêt phâr kâl mar jâe.
[A riddle of the cotton and its seed: the wife and husband are on different sides of the cotton gin, and the seeds cannot go through without being crushed.]

(2) middle-sized hailstones (*olâ*).

Binaur—} (1) see *binaulâ*; (2) a seed-bed.
Binaurâ—} Kumaun (*bijâr*).

Binâvat—[*binâ* = to weave]—(1) (*bundâvat*, *jañglâ*, *jañgolâ*, *sânkâ*) the net-work at the bottom of a bed (*chârpâl*); (2) wages for weaving (*binâî*).

Bīāḍ—[cf. *baiāḍ* = crooked, twisted]—(1) **Bīāḍā**—the masonry cylinder of a well. **Bīāḍā**—Rohilkhand (*gola*); (2) a cylinder made of twigs to support the sides of a clay well (*bīār*); (3) the warp and woof of cloth; (4) a hank of thread after being cleaned (*luṇḍī*); (5) a bundle of fodder (*bharotā*); (6) a pad to support vessels on a woman's head. East districts (*iṇḍhuā*).

Bīāḍī—[see *bīāḍ*]—the rope which rests on a **Bīāḍī**—pad on the leader's chest when three oxen are yoked in a team (*bīār*).

Bīndī—the sectarial spot or spangle worn on the forehead, usually by women, while the *tilak* is for men. The *bīndī* is put between the eyes and the *tikuli* on the forehead.

Bīāḍī—[see *bīāḍ*]—(1) the perforated anvil used by a blacksmith; (2) pieces of cane on which the thread is stretched before weaving. Rohilkhand (*pai*).

Bīāḍiyā—[see *bīāḍī*]—the leading ox in a team **Bīāḍiyā**—of three.

Bīnī—[Skt. *vyajana*, rt. *vyaj* = to toss about]—a slip of wood nailed on the leaf of a door to cover the chink (*bēnī*).

Bīnnā—to pick up—of grain, weeds in a field, **Bīnnā**—etc.

Bīār—
Bīārā—
Bīārāl—
Bīārī—

see *bīāḍ*.
Bīārīhā—
Bīārīyā—

see *bīāḍiyā*.
Bīāḍī—[? Skt. *vartana* = a spindle]—the **Bīāḍī**—handle of a spade, etc. (*bēṇī*).

Bīnuā kanda—[*bīnnā* = to pick]—cowdung **Bīnuān kanda**—collected in grazing grounds and dried for fuel (*arṇā kanda*).

Bīnar—see *bīnālā*.

Bīr—(1) a grazing ground. Upper Duāb **Bīrā**—(*charāgāh*); (2) terrace-walls in fields. Kumaun (*pugar*); (3) a brother.

Bīrā—[Skt. *viṣī* = the betel plant]—(1) (*bīrī*, *gilaurī*, *hariyāṛā*) the leaf of betel rolled up for chewing with areca-nut, catechu, quicklime, aniseed, coriander, cardamums, and cloves. *Mān kā bīrā kīrē kē samān* = betel given with courtesy is a jewel; (2) the ceremony of betrothal among Thākurs, etc., in the West districts, in which the sending of betel is an essential part. *Sīt pān kā bīrā* is a bundle of seven leaves of betel sent by the father of the girl to the boy's father by the barber as a sign of the betrothal (*sagāṇ*).

Bīrādārī—[Pers. *birādar*; Skt. *bhrāṭṛī* = brother] (*bhaiṇad*, *bhaiṇaddī*)—a brotherhood.

Bīrail—the wedge fastening the beam into the **Bīrailā**—body of the plough. Oudh and **Bīrailī**—Rohilkhand (*hal*).

Bīrāṇḍ—[Pers. *bālisht*; Skt. *vitasti*] (*bilāṇḍ*)—a span (*bittā*).

Bīrāṇī—the ploughing of the millets when they are about a foot high. Bundeikhand (*gūrab*).

Bīragānī—[see *algānī*]—a clothes rope.

Bīrhānā—land under garden vegetables. Rohilkhand (*bārī*).

Bīrī—see *bīrā*.

Bīrkā—
Bīrkah—

a pond; a small well.
Bīrkan kānī—(*khēld*)—a calf nearly full grown. East districts.

Bīrrā—(1) a general term for various crops sown together: in Allahabad it is applied to barley and pease sown together: usually barley, gram, and pease. Lower Duāb (*bējhar*); (2) gram, injured by wet; (3) a ceremony connected with the building of a house. East districts; (4) entry of the various crops under separate heads in the Patwārī's accounts.

Bīrrābarār—[*bīrrā*, (4) *barār* = tax]. (*amālī*)—lands paying rents in kind.

Bīrt—[Skt. *ṛitti* = maintenance]—(1) a class of subordinate tenure in the large *talūqa* estates which existed in Oudh and the Benares Division. The holders usually pay only their proportion of the Government revenue. For varieties of the tenure see *jīvan bīrt*, *marvat bīrt*, *khūn bahā*; (2) the round in which a beggar begs.

Bīrtihā—[see *bīrt*]—the holder of a *bīrt* tenure **Bīrtiyā**—(qv.). East districts and Oudh.

Bīruā—[see *bēri*] (*bīrhā*)—the man who works the irrigation skin-basket. East Oudh and Rohilkhand.

Bīruā—pieces of bamboo fixed to the tug rope of a boat and pressed against the haulers' shoulders.

Bīrvā—(1) the gram plant (*chanā*); (2) unripe gram cut and parched. West Oudh (*arvan*); (3) a young tree (*tokhā*).

Bīrvāhī—[*bīrvā* (3)]—a grove of young trees (*bāgh*).

Bisā—[*bīs* = 20]—one-twentieth; produce set apart for the local gods. Rohilkhand (*puja-urā*).

Bisar—[*bīs* = 20; one-twentieth]—(1) gleanings obtained at harvest. East districts (*sillā*); (2) the perquisites of a village watchman. North Oudh (*gorait*).

Bisār—[*bīs* = 20]—(1) petty contributions of grain at harvest time given by cultivators—see *basaunī bisār*; (2) interest at 50 per cent. on grain advances, according to the price of grain—see *deorhā nirkh kākē*; (3) advances to tenants. East districts (*pujkhād*).

Bisarvār—[see *bisār*]—a field watchman. North Oudh (*rakhvālā*).

Bisāt—[generally der Skt. *visṛita* = extended; but cf. *bisṇā* = to buy]—a huckster's goods; capital generally (*pujī*).

Bisaunīā—[*bīs* = 20]—the fees of a village headman. Kumaun (*syānāchārī*).

Bisbisvā—the village common lands (*shāmīlāt*).

Bishākhā—[Skt. *vi* = without; *sākha* = branch]—the 16th lunar asterism (*nakshatra*).

Bisharī—[Skt. *vishahara* = destroyer of venom]—one of the local gods (*dihvār*).

Bishanāsā—[*Vishnu*; *ās* = share]—the share of the crop allotted to Vishnu; the Brahman's share at harvest time—cf. *shīuānās*.

Bishnprīt—[*bī* = grateful to Vishnu]—land given rent-free to Brahmans.

Bishṭī—see *bisṭī*.

Bisī—[*bīs* = 20]—a measure of area in the hills = 40 yards less than an acre; it should be the area requiring 20 *nālī* (qv.) of seed—grain.

Bisonâ—[*baishnâ* = to sit]—a rude measure of distance in the hills; literally a resting-place for a coolie; about 3 miles.

Bistar— } [Skt. *vishṭāra* = spread, a bed]
Bistarâ— } (*bichhaunâ, bichhonâ, gaddâ, gadlâ, nihâlî, toshak*)—bedding.

Bistî—[P Skt. *vṣht* = to surround] (*bishtî*)—a boy's long cloth smaller even than the *bhagai* (qv.). East districts.

Bisul—[*bis* = 20] (*bisvî*)—a mortgage on land. East districts (*rahn*).

Bisukab— } [*sukhnâ* = to dry. Skt. *shushka*
Bisukhab— } = dried] (*chhlât jând*)—to dry
Bisukhnâ— } up—of an animal's milk.
Bisuknâ— }

Bisur—[*bis* = 20]—grain which the tenant is allowed to cut for his own food as the crop is ripening, and for which an addition is made when the crop is being divided between him and the landlord (*batâl*).

Bisvâ—[*bis* = 20]—(1) one-twentieth part of a *bighâ* (qv.). *Ek bisvâ dhartî nahîn, nām rakhâ Pirthî pâl* = he has not a pole of land and calls himself "protector of the earth"; (2) a grain measure in Garhwal = 400 bushels: for the details see *mutthî*; (3) refuse, straw, etc., on the threshing-floor (*gañthâ*).

Bisvâbarâr—[*barâr* = tax]—collecting by the *bisvâ*; the unit of the shares in a coparcenary village. Central Duâb.

Bisvâdârî—a class of sub-proprietary tenure under a chief proprietor; resembling *birt* (qv.); "the *muqaddam* is properly the title of the headman among the non-proprietary cultivators, but in some parts of the country it is applied to the *bisvâdâr* of a *talugadârî* estate." (*Directions to Settlement Officers*, p 47.)

Bisvânsî—one-twentieth part of a *bisvâ*.

Bisvî—[*bis* = 20]—the custom of allowing at division of crops one *bisvâ* in the *bighâ* rent-free—see *bisul*.

Bit—an allowance per head of cattle paid to a herdsman for grazing. Upper Duâb.

Bit— } [Skt. *vishṭa* = excrement]—(1) bird's
Bitâ— } dung (*khât*); (2) a pile of cow-dung
 fuel. Bundelkhand (*gohraur*).

Bit— } [Skt. *vartana* = a spindle]—the handle
Bitâ— } of a spade, etc. (*beñt*).

Bitâ— } [Skt. *vilastî*]—a span (*bitâ*).

Bitaurâ— } [Skt. *vishṭa* = excrement]—a pile of
Bitaurâ— } cow-dung, fuel plastered outside to
 save it from rain. Duâb (*gohraur*).

Bitak—a white-ant hill. East districts (*bam-bhâ*).

Bitârnâ— } [Skt. *vishṭârâ* = spreading]—to
Bitârâ— } scatter or sow seed. Upper Duâb
 (*bonâ*).

Bituñk—splinters of wood placed in a roof between the rafters and the tiling. Duâb (*chailâ*).

Bitiyâ—a daughter (*bêṭî*).

Blinâ—(1) the peg used with a slip-knot, on the removal of which it comes out. East districts; (2) to yoke oxen in a yoke which is fastened with a peg, not a rope. East districts.

Bittâ— } [Skt. *vilastî*] (*bitâ, bitâ, bilând*,
Bittî— } *birâñd, birândbhar*)—a span.

Bittiyâ— } (*bâ lisht*).

Bitvâ—a son (*bêṭâ*).

Bivân—[Skt. *vimāna* = the chariot of the gods]—a funeral bier. West districts (*arthî*).

Bivi—see *bibi*.

Biya—[Skt. *vija*] (*biâ*)—seed. East districts (*blj*).

Biyañh— } see *byadh*.

Biyañhâ— }

Biyañ—see *byâñ*.

Biyañt—see *byâñt*.

Biyañtâ—see *byâñtâ*.

Biyañ—a wooden implement used for pushing the wool threads close in blanket-weaving (*böun*).

Biyañ—see *byâñ*.

Biyañ—[Skt. *vyâla*] (*biyâr*)—wind; a demon (*bayâl*).

Biyañ—see *byâlñ*.

Biyañ—[see *biyañâ*]—the act of delivery in animals.

Biyañâ—[Skt. rt. *vi* = to engender]—to give birth to animals. The times of the year at which it is inauspicious for births of animals to occur are thus fixed:

Sāvan ghōṛī, Bhādon gāḍ,

Māgh mās mēñ bhāñs biyāñ

Khūñtâ ukhārtē khusmē khāḍ.

[A mare foaling in Sāvan, a cow calving in Bhādon, a buffalo in Māgh, be sure they will go themselves and bring ruin on their owners.]

Biyañthâ—see *byāñthâ*.

Biyañ— } [*bij* = seed] (*bēhan, bēhanur, bēh*,
Biyañ— } *naurâ, bihan, binaur, binaurâ, panir*,
paudh, paudhârî, zakhirah)—a nursery for
 young plants.

Biyañ— } see *byârâ*.

Biyañ— } see *byârâ*.

Biyañ—[*biyâ* = seed]—(1) land under rice (*dhan-kar*); (2) offshoots in rice or other plants.

Biyañ karnâ—to do the second ploughing of a field. Rohilkhand (*dochâs*).

Biyañ—[*biyâñt*]—the midwife's fee. East districts.

Biyañvar—[*biyâñvâ*]—a woman considered unclean until after the purificatory ceremony subsequent to delivery. West districts (*alvâñtî*).

Biyañgâ— } see *byoñgâ*.

Biyañgî— }

Bôñ— } [*bonâ* = to sow]—sowing; the sowing

Boañ— } season.

Kâtik lagē boñ,

Aghan mēñ bhavai,

Mâtâ kârj mēñ pē dharai.

[Sow in Kâtik, irrigate in Aghan, and you will pile the sheaves on the edge of your field; a good harvest.]

Boañthî—[*bonâ* = to sow]—a sowing-basket. East districts (*ḍaliyâ*).

Boñrâ—[*bonâ* = to sow]—sowing; the sowing reason (*bonâ*).

Bod—the pile of a carpet (*dari*).

Bodar—(*rik, nakhâ, thaukâ*)—the height up which water is raised for irrigation. East districts. See *thaukâ*.

Boga—tobacco. Sunâr's slang (*tambâkû*).

Boghñâ— } a heavy butcher's knife (*chhurâ*).

Boghñah— }

Bogsa—see *boksâ*.

Bohiyā—a small basket or work-box made of chips (chapuri, kuru).

Bohni—[*dastlābh*]—the first cash sale a merchant makes in the day. In the first transaction no credit is given, and it is unlucky to break off the first bargain. *Pahlī bonni, Allah miyān kī ās* = the first sale, and trust in God Almighty !. It is unlucky for a confectioner (*hālāī*) to sell the *batāshā* sweetmeat in the early morning, as it is unlucky for a cloth-seller (*bazzāz*) to sell Turkey red cloth (*gōd*), a Baniya butter (*ghī*), a Pansārī (grocer) paper, a Kasēra zinc (*Jastā*), a Sarraf (money-changer) gold.

Bohori—a small box or basket made of chips (chapuri, kuru).

Bohrā—[Skt. *vyavahārika* = a trader]—a merchant; money-lender; one of the Baniya caste. He has an evil reputation,

Bohrē kī Rām Rām! Jam kā sandēsā = the money-lender's "good morning" is a message from the god of Death ! West districts (mahājan).

Bohrgat—[*gat* = occupation]—trade; business. West districts (*lēndēn*).

Boibāchh—[*bonā* = to sow; *bāchh* = distribution]—an assessment to be realised on cultivation.

Boiyā—a small box or basket made of chips (chapuri, kuru).

Bojh— } (1) a bundle. *Mutthā* is a handful; *Bojhā*— } *dabbiyā, dāb, dābi* is the Duāb is about ten handful of cut crops; this is equal to about four *lēhūd*. The *lēhū* is a smaller quantity. *Kērā* in the East districts is a small bundle of grass or cut grain; and *jurī* a little bundle of dry tobacco or herbs—not crops or cut sugarcane. The *akōr* or *lakōrā* is as much cut crop as can be carried under the arm; and *dohtā* in the East districts is as much as can be carried in both hands. In the Duāb the *dhokā* equals 5 *dabbiyā*, and 10 *dhokā* make a *bojh*. The *jemā* to the east is a small bundle of rice, and *guināh* a head-load of straw. *Jhankā* to the east and *pānjā* in Rohilkhand are bundles of cut pulse. In the East districts *jullā* or *jūtā* is a bundle of cut grass or long crops. *Gūhū* in Kumaun is a full bundle of cut crops; and *gath* in Bundelkhand a head-load of grass. In the East districts *sorahī* [*solah, sorah* = 16] means sixteen bundles of cut crops, specially rice, and is used as a unit of produce—e.g., so many *sorahī* go to a *bighā*. *Antī* is a large bundle of grass, and *bhīr, bhīrā, bhīrī*, a bundle of arhar (*Cytisus cajan*). The *jhūā, gatrā, guiriyā* of Rohilkhand, and the *kāndar* or *pahī* of the Duāb are large loads or stacks of produce. (2) In the manufacture of sugar, the first pan in which the juice is boiled.

Bojhatāf—the division of crops by bundle at harvest time. Rohilkhand (*batāf*).

Bojhiyā—[*bojh* = a bundle]—a reserve for fodder and grazing. Duāb (*charāgāh*).

Bok— } (1) a he-goat (*bakrā*); (2) the skin-
Bokā— } bag used in raising water for irrigation (*dol*).

Bokar— }
Bokar— } a he-goat (*bakrā*).

Bok gērā—to work the swing irrigation bag (*bok, dol*).

Bokhārī—a tooth-brush; a Hindu mendicant's word (*datuan*).

Bokrā—a he-goat (*bakrā*).

Bokra—(*boagrā, botā*)—small logs into which a tree is cut up. East districts.

Bokri—a she-goat (*bakri*).

Bolā—[*bolnā* = to speak]—a verbal agreement between landlord and tenant. West districts.

Bolañs—[*bolnā* = to speak; *añs* = share]—a share made over under a verbal agreement.

Bolañsi—a sharer under a verbal agreement (*bolañs*).

Bonā—[Skt. *vapaṇa*] (*bakhērnā, bithrānā, chhīnā, chhīkānā, pabērnā*)—to sow seed. For sowing see *boāl*. The first handful sown is *mutthiyā*. The following are some of the modes of sowing: (a) sowing the seed in the furrow after the plough—to the west *burri, gullī, gurri, sī, sīn, siyā, sō*; to the east *khufahar boab*. To cover in the seed thus sown is to the east *bhañhidrab*; (b) sowing extra crops in lines—to the west *khūr, mūr*; and generally *pānī, pānī*; (c) sowing by drill—to the west of the province *nārī, nārī, wair, wairnā*; (d) broadcast sowing—to the west *bakhērnā, pabēr phēk, pabērā bonā, pabērnā, pabērī*, or simply *bārag*—to the east *chhīntā, chhīntā, chhīntā, pūr, pūrā, ulchā*; (e) to sow in unploughed or imperfectly prepared land is usually *chhīntā*, and in Rohilkhand *haiṭhē par bonā*. To the east the *dhuriyā bārag* or *boan* [*dhūl, dhūr* = dust] is sowing rice in dry land before the rain falls; (f) to sow thin—to the west *hēgrī, chhīdā*—to the east *bhīrā, pātār*. *Chikkān* in Azamgarh is used of the spaces in the field where the seed has failed; (g) sowing thick, *ghauā, ghankā*. The following are some proverbs regarding the time of sowing:—

Pukh Punarbas boiyē dhān;

Aslēkhā kodo parnān;

Maghā masīnā dījiyē pēl;

Phir dījiyē Parhal mēn thēl.

[Sow rice in the asterisms of Pukh and Punarbas; kodo certainly in Aslekhā; plenty of pulses in Maghā, and give them another push in Parhal.]

Chanā Chittarā chaugunā

Sōnāī gēhūn hoē.

[Gram sown in the asterism of Chittarā and wheat in Svāntī produce fourfold.]

Koṭhē chārṭhē pukārē jai

Kichirī khākār kyūn nā bai.

Jo kahanṭe bōṭē bighā chār

To main dārtī dēhrā phār.

[Oats cries out from the house-tops, "Why not sow me after the sign of makar (Capricornus).]

[Another version is *ādhā Pās mohē kahai nā bai* = Why was I not sown in the middle of Pās. If you had sown four *bighas* with me, I would have burst the granary with my produce.]

Burhāt kā biyāh aur ko;

Pichhāī khēt thaur ko.

[An old man's wife is for some one else; and a late-sown field is good for the ground, not for the owner.]

Aghān bāvd

Kahūn man, kahūn sarā.

[Wait for Aghan to sow your spring crops, and in some you will only get a maund and in some 1½ maunds to the *higba*.]

Pûs na boiyé, pûs khâiyé.

[It is better to grind and eat your seed-grain than sow in Pûs, when the season is over.]

Agâ, so sivâ.

[The earlier you sow the more you get.]

*Kâtik bové, Aghan bharé,
Tâko hâkim phir kyâ karé.*

[He that sows in Kâtik and waters in Aghan is so well off that no official can harm him.]

*Rohini Mrigshir boiyé makká,
Urad, mañrûd, de nahîn takká,
Mrigshir mên jo boé chênâ,
Zamîndâr ko kuchh nahîn dênâ;
Boé bâjrâ agâ Pukh,
Phir man mat bhago sukh.*

[Sow maize *urad* and *mañrûd* in the asterisms of Rohini and Mrigshir, and you won't be able to pay a penny of your rent. Sow *chênâ* in Mrigshir, and you can't pay your landlord. Sow *bâjrâ* as Pukh comes on, and you will never have peace.]

San ghano, ban bégro, mênâkî phândî juâr.

Pair pair par bâjrâ gamâdro sê bâr.

[Sow hemp thick, cotton thin, and each seed of *juâr* at the distance of a little frog's hop: sow *bâjrâ* a pace apart, and you will have cobs as long as a well pulley.]

Jau chhâdê, géhûn sânsê, mênâkî tâppî juâr.

Jinkê chhâdê ikharê, wê phirtê ghar ghar bâr.

[Sow your barley thin, your wheat fairly thick, your *juâr* each seed a frog's jump apart. Those whose cane-field is thin will beg from door to door.]

Bonbâ—an iron gonge or gauge for testing the sugar in a refinery (*khañdsâl*).

Boñgâ—see *bauñgâ*.

Boñgnâ—[corr. of *bahugunâ*]—a round metal cooking-vessel. Bundelkhand (*taslâ*).

Boñgrâ—small logs into which a tree is cut up.

Boñhñihâ—[cf. *bauññâ*]—a man who cultivates with a borrowed plough. West districts (*bhuññiyâ*).

Bonî—[see *bonâ*]—(1) sowing. *Sât bonâi êk lionî* = one day's reaping is as hard work as seven days' sowing; (2) *bung, bûvag, botui, boûi, boûrâ* the sowing season.

Boñrâ—[Skt. *vrînta*] (*bauññâ, bounrî*)—the seed capsule of tobacco, poppy, etc. (*donñâ*).

Bor—the blossom of the mango (*baur*).

Boran—(*sâlan*)—spicy food eaten with dry food. East districts.

Boriyâ—a mat made of palm fibre on which people sleep and sit.

Janam na dëkhâ boriyâ.

Supnê tû khêt.

[He never saw a mat in his life and dreams of a bed!]

Boro—[Skt. *vorava*]—a poor variety of rice transplanted in the spring on the banks of rivers and tanks as the water recedes. East districts (*dhân*).

Bosrâ—[*bonâ* = to sow; *sir* = home farm]—land held and sown in common by the sharers in a village. West districts.

Bof—an earthenware pot used for pickles, etc.; a sort of flat earthen flask.

Botâ—small logs into which a tree is cut up. East districts (*bokrâ*).

Botâ—} a young camel. West districts (*ûñt*).

Boti—a lump of flesh: *êk boti sau kutlê* = only one morsel and a hundred dogs: *gandî boti kâ gandâ shorbâ* = ill beef ne'er made good broo.

Boyar—[*bonâ* = to sow]—land which is constantly sown and never lies fallow.

Brakkali bër—4 P.M. in the day. Kumaun.

Brahm—} [*Brahma* = the Supreme

Brahmasthân—} Being]—an earthen

Brahmchabûtrâ—} mound erected near a village usually in memory of some Brâhman or holy man. Buchanan Hamilton (*Eastern India*, II, 479) says "they are not included among the local village gods (*dihvâr*), having priests of the sacred order, who in many places make burnt offerings which are never given to the local gods, who must be contented with miserable little images of elephants and horses that the Brâhman ghosts totally scorn." East districts.

Brahmgrañth—} the knots in the Brahmanical

Brahmphañs—} cord (*janêû*).

Brakhotsarg—[Skt. *vrishotsarga*; *vrisha* =

bull; *utsarga* = releasing]—the ceremony of marriage performed in the name of a bull let loose on the 11th day of mourning for a deceased relative.

Brikh—} [Skt. *vrisha* = a bull]—the constel-

Brikha—} lation Taurus; the passage of the sun into that constellation (*sañkrânt*).

Brishchick—} [Skt. *vrishchika* = a scorpion]—

Brishchicka—} the constellation Scorpio; the passage of the sun into that constellation (*sañkrânt*).

Bûâ—an aunt on the father's side; among Muhammadans a younger sister and a term of endearment used by women amongst themselves. *Sonâhi bûâ chutâi kâ kahnâ* = a perfumed lass with a mat for a petticoat.

Bûchâ—(*bûñchâ*)—crop-eared—of an animal, etc.: *bûñchâ sâb sê ðñchâ* = crop-eared is taller than any one else.

Buddhâ—[Skt. *vriddha*] (*bûghâ*)—an old man; in the Central Duâb a father.

Buddhî—} [see *buddhâ*] (*bûghî, julpâ*)—an

Buddhiyâ—} old woman; in the Central Duâb a mother.

Bûghâ Bâbû—[*Bûghâ Bâbû*]—one of the local gods in the West districts. He is said to have been a shepherd (*gadarîyâ*), and was a friend of a Brahman who taught him Sanskrit and spells (*mantr*). If not appeased by offerings he brings scald head (*ganî*) on children and herpes (*dâd*) or boils on men.

Budhjâl—} clay wells the sides of which are

Budhjâr—} supported by a lining of twigs.

West districts—cf. *biâr*.

Budkâ—an inkstand (*davât*).

Bughâ—} (*boghûlâ, boghûdah, chhurâ*)—a heavy

Bughdat—} knife used by butchers.

Buhânâ—see *bûhnâ*.

Buhâran—(*buhârñâ* = to sweep)—(1) the common broom (*buhârî, jhârû*); (2) sweepings of the threshing-floor, the perquisite of the lower castes (*gharvâ*).

- Buhārī— } [*buhāran*]=the common broom;
 Buhārī— } terms almost peculiar to the
 Buhārū— } Baniyā or merchant caste.
 Būhnā—to put a cow to a bull, West districts
 (buhānā).
 Bujhārat—[*bujhānū* = to 'explain' (*hisāb*
fuḥmā)=settlement of accounts; the special
 account of the receipts and charges of the pro-
 prietors kept by the village accountant.
 Būjhā—[*bujhānu* = to 'explain']—a wizard; a
 cunning or "knowing" man. West districts,
 Oudh, and Rohilkhand (*jādūgar*).
 Būjni—a woman's ear ornament.
 Būk—lands recovered by the retrocession of a
 river. Rohilkhand.
 Būkārā— } (*bālbārd*)—land rendered useless by
 Būkārā— } a deposit of sand. Rohilkhand.
 Buhārī—a structure of straw or wicker-work
 used as a granary. Central Duāb (*bakhār*).
 Bukihā—[*bok* = a leather irrigation-bag]—the
 man who drives the oxen and empties the bag
 at a well. West districts (*pairhā*).
 Būkk— } as much grain, etc., as can be carried
 Būkkā— } in both hands; a harvest perquisite
 Buktā— } (*añjal*).
 Bulāq—(*bēsar*)—*lit.* the septum of the nose; a
 nose-ring worn by women in the septum of
 the nose: the *nāth* (qv.) goes through the side
 of the nostril.
 Bulandī—[Pers. *buland* = high]—high lands
 (*bāngar*).
 Bunārā—[*bunnā* = to weave]—the net at the
 bottom of a pony-cart (*ekkā*).
 Bunāvāt—[*bunnā* = to weave]—(1) the twine
 netting of a bed; (2) the texture of cloth;
 (3) wages for weaving cloth.
 Būnchā—see *būchā*.
 Būnd—[Skt. *vinū*]—a drop; a drop of rain.
 Light drizzling rain is *būndī-būndī*.
 Būndā—[*būnd*, Skt. *vinū* = a drop]—an ear-
 ring or spangle worn on the forehead.
 Būndā— } an ox or cow with only one horn, or
 Būndā— } a broken horn, or having a short
 Būndī— } tail or no tail (*dūndā*).
 Būndī— }
 Bunnā—see *būndā*.
 Būnt—[Skt. *vinū*]—ripe pods of gram, usually
 kept for parching (*būt*).
 Būntā—[see *būnt*]—flowers impressed on cloth by
 a calico-printer (*būtā*).
 Būntī—[see *būnt*]—(1) leaves of the narcotic
 hemp (*gānjā*); (2) flowers printed on cloth
 (*būtā*); (3) hemp stalks. Rohilkhand (*san*).
 Būr—(1) (*gubdā, gūl*)—the male ear of maize;
 (2) chaff, bran.

*Bharē byāh mēn bār khāi;
 Ab kyā khaegī khasam kē agār?*

[When at my wedding I got only bran to eat;
 what will I get to eat in my husband's
 house?]

- Būrā—coarse dry brow or whitish sugar.
 Būrā—[*būrnā* = to b. subm. gdn.]—(1) of a well,
 stream, etc., deep enough to drown a man; (2) a
 redeemable mortgage. East districts.
 Būrhā—(1) [Skt. *vriddha*]—an old man; in the
 Central Duāb a father.

*Jis ghar būrhā na harā,
 Woh ghar dāgnayā.*

[That family totters where there is no elder to
 advise.]

Bārhē muñh mahāshē

Log āyē tamāshē.

[People stare at an old man's face with the pim-
 ples of boyhood on it.]

(2) The cotton-like flowers of the *maddā* plant;
 (3) the headman of a village. Kumaun.

Būrhā Bābū—see *Būrhā Bābū*.

Būrhāl— } [*bārha* = 3]—lands or privileges at-
 Būrhāl— } tached to the headship of a village.
 Kumaun.

Būrhī— } [Skt. *vriddha*]—an old woman; in
 Būrhīyā— } the Central Duāb a mother.

Būridā— } [Pers. *buridan* = to cut down]—
 Būridah— } crops cut by stealth by a culti-
 vator to avoid paying rent. Rohilkhand.

Burj— } *lit.* a bastion; a pile of chaff or straw
 Burj— } thatched for use (*mañgal*).

Burkā—[*gullā*]—a piece of sugarcane chewed at
 one time. West districts.

Burqā— } a long woman's sheet with eye-holes,
 Burqah— } worn by Muhammadan women.

Burri—sowing seed in the furrow left by the
 plough. West districts (*bonā*).

Bursī—(*barsi*)—a pot for holding fire, such as is
 used by a goldsmith.

Būt—

Būtā— } see *būnt*, *būntā*, *būntī*.

Būti—

Butrā rog—a cattle disease prevalent in Lalit-
 pur, the symptoms being swelling of the neck
 and great irritation of the bowels (*purbā rog*).

Byādh— } [Skt. *vyādha* = piercing; a wound]—
 Byādhā— } a disease in millets, sugarcane, and
 maize (*barhiyā*).

Byāh—[Skt. *vidhā*] (*bibāh*, *jhajērā*, *nikāh*,
shādī)—the marriage ceremony. There is an
 elaborate account of the ritual as practised in the
 hills, in Atkinson's *Himalayan Gazetteer*, II,
 906. For Brahmans, according to Sherring
 (*Hindu Castes*, I, 13), "the ceremony of mar-
 riage (*byāh*) has fourteen divisions and gradua-
 tions, as follows: (1) *bāgdān*. The bride's
 father proceeds to the house of the bridegroom,
 and after worshipping him, and making presents
 of money, cloth, and other things, utters these
 words: 'I will give my daughter to thee.' In
 some cases the bridegroom himself goes to the
 house of the bride. (2) *Simantini pūjan*. The
 bridegroom accompanied by all the members of
 his family goes to the bride's house, whereupon
 both bride and bridegroom are worshipped: first
 the bride's party worships the bridegroom, and
 then the bridegroom's party worships the bride.
 (3) *Hardi utthān*. Turmeric and oil having
 been sent from the bride's house to the bride-
 groom, are rubbed upon his body: he then
 bathes; after which the ceremonies of worship
 of Ganesh (*Ganesh pūjan*),—*Punyāh vachan*,
Mātrikā pūjan, and *Nāndī shrāddh*—are per-
 formed. (4) *Barāt*—marriage procession. The
 bridegroom and his friends go in state to the
 house of the bride. (5) *Madhu parakh*. *Kushā*
 grass being placed on a wooden seat, the bride-
 groom is made to sit upon it. Thereupon
 honey, curds, and sweetmeats are given him to
 eat, and various presents are placed before him.

(6) *Agnisthāpan*. Fire is placed upon an altar, and sacred texts (*mantra*) are recited. (7) *Antrapat*. A veil is put over the bride and bridegroom and Sanskrit verses are read. (8) *Kanyadān*. The names of three deceased ancestors having been uttered, the bride's father gives his daughter, together with presents of money and other things, to the bridegroom. (9) *Hom*. Fire is placed on the altar, and a kind of parched grain (*lāvā*) is presented by the bridegroom's brother to both bride and bridegroom, and a portion is thrown upon the altar. (10) *Sapt-padi*. The bride and bridegroom having first placed their feet on the parched grain (*lāvā*) on the altar, walk together round the place (*marvā*) where the rite is performed. (11) *Sēndurdhar-na*. The bridegroom having put a red pigment (*sēndur*) into the parting of the bride's hair, five married women (*sohagīn*) step forward and perform the same operation. (12) *Gauḍān*. Money equal to the price of a cow is given to the family priest (*parohit*). (13) *Brāhman bhōj**an*. Brahmans are fed and money is given to them. (14) *Badhū pranēś*. The bridegroom is placed for four days in the house of the bride, after which she is taken home to his house and the goddess Lakshmi is worshipped."

Byāhī—advances given to ryots for a marriage (taqāvi).

Byāhtā—(*biahautī*, *biyāntāhā*, *jēlhā*)—the first married wife; the wife married in the regular way as opposed to the concubine—see *karāo*.

Byāj—[Skt. *vyāja* = deceit]—interest on loans (sūd).

Byāḷū—[Skt. *vaikāla* = evening] (*sonjhoigā*, *Byārī*—*sonjhiyā*)—the evening meal. West

Byārū—*districts*.

Byāl—[Skt. *vāyu*]—wind: *byār mārṇā* is a

Byār—phrase used of the high west wind blowing and drying up the young wheat grains.

Byoṅgā—(*beṅgā*)—the wooden chisel for smoothing the surface of leather (*mochh*).

Byopārī—[Skt. *vaya vahārakū*]—a dealer in goods generally. In some places it is specially applied to a dealer in cattle, for which the corresponding terms are used in the east districts are *aharī*, *aharihā*, *aharīyā*, *barahā*, *dhārī*, *dhārīyā*, and in Rohilkhand *hanṭā* or *khur pallā*.

C

Chabāon honā—[*chābānā* = to chew; Skt. *charana* = chewing]—of maize—to be beginning to ripen and become fit for parching. Rohilkhand.
 Chābar—[see *chabāon*]-a crib-biting ox (bail).
 Chabēnā—[see *chabāon*] (*bhājā, bhājent, charban, phāḍā*)—parched grain. *Pansāri kē pūt ko chabēnā lābh* = parched grain is a blessing to the grocer's brat. For to parch grain see *bhunnā*, and for some of the varieties of parched grain see *baurī, chīrvā, dadrī, dōbharā, khilī, mūrā, parmal, putēhrā, thurrā*.
 Chabēnī—[see *chabāon*].—(1) money wages in lieu of an allowance of parched grain usually given to field labourers during the intervals of work; (2) a mid-day meal distributed to the members of a marriage procession.

Chábh—a variety of bamboo (**bāns**).
Chabhāḥ—shaky mud ; a quagmire (**bhās**).
Chābhī— } [**Port. chave**]=a key (**tāḥl**).
Chābī— }
Chāblā—[**chādnā**]=to chew)—a disease of the mouth in cattle (**lāl**).
Chābūk—[**Pers. chōbūk**]=alert)—a horse-whip. *Thālī ghōrī ko ek chābūk, bhālī ādmī ko ek bāt* = one touch of the whip is enough for a well-bred mare, and one word for a gentleman (**korā**).
Chabukī—[see **chābūk**].—(1) a whip-lash ; (2) a whip used in driving cattle ; (3) a string used by women for tying up their hair (**phulāvā**).
Chabūtārā— } [**Skt. chātvara**]=a quadrangle.
Chabūtārā— } lar place; **chatur**=4 (*aghī-gdri, athāī, chāuñro, chāuñtrā*)=a sitting platform near a house—cf. **chaupāl**.
Chachā— } [**Skt. tāta**]=an uncle on the father's
Chachā— } side; the father's younger brother, opposed to **tāū** (qv.). In **Agra** it means father ; to the west it is used euphemistically for **susar** (qv.). Those relations who are younger than a man's father he calls **chachā**, those who are older **tāū**.
Chachaiñdā—see **chachēñdā**.
Chachāñī—[see **chachā**]=an aunt on the father's side ; one of the elder women of the family ; a mother. **Agra** (**pitiyān**).
Chachar— } [**Skt. chachara**]=a song].—(1)
Chacharā— } the pole round which people dance at the **Holi** festival ; (2) a screen or hurdle used as a house-door. East districts (**chāñchar**).
Chachēñdā—[**Skt. chichinda**] (*chachaiñdā, chachēñdā, chichrā*)=the snake gourd (*Trichosanthes anguina*).
Chachērā bhāī—[see **chachā**]=a cousin ; a father's younger brother's son.
Chāchī— } an aunt on the father's side—see
Chāchī— } **chachāñī**.
Chachīngā—see **chachēñdā**.
Chādar— } (1) a man or woman's sheet (see
Chadar— } **sārī**) : *chādar dānū* or *chādar*
Chadarā— } *urhānū* is a common phrase for
Chadariyā— } an informal marriage often carried out in the lifetime of the first husband or wife : the ceremony consists in throwing a sheet over the pair about to be married ; (2) a sheet of metal, etc.
Chaddū—a ladle used in making confectionery.
Chagēl—(*chāñgēl, chāñgēr*)=a leather vessel for carrying water (**jhābā, mashk**).
Chāh—a well (**kūāñ**).
Chahal— } (1) a quagmire ; (2) a strong loamy
Chahalārī— } soil. Upper **Duāb** ; to the east it means a muddy soil in which crops are grown without ploughing.
Chahārum—[**Pers. chahār**=4].—(1) one-fourth ; a fee given on house sites or on the sale of houses and received by the landlord ; (2) in division of crops, one-fourth to the landlord and three-fourths to the tenant (**batāī, chauhārā**).
Chahbachhā—[*chah, chāh*]=well ; *bachhā*=young one].—a small pit or reservoir for water, etc. ; an underground grain-pit (**khat**) ; an indigo-vat (**hauz**).
Chāhchā—a variety of the great millet (**juār**) found in **Cawnpur**, in which the grain is entirely covered.

Chahorā—[*chahornā* = to transplant]—(1) rice dibbled in a field after being grown in a nursery. Upper Duāb; (2) the children of a Hindu widow by the form of marriage known as *karāo* (qv.) (kad̥hēlar).

Chahornā—to transplant rice, etc. Rohilkhand and West districts (ropnā).

Chail—land twice tilled. Rohilkhand.

Chailā—(1) (*bīṭhunkī*, *chhapṭā*, *chhapṭī*, *chhiptā*, *chhiptī*)—splinters of wood, a layer of which is put between the rafters and the tiling. East districts; (2) chips of wood cut for fuel.

Chain—[Skt. *śānti*]—lit. peace, rest; cultivated land (*ābād*).

Chainkā—the pot for removing the sugar cane juice from the mill to the boiler. Bundelkhand (*saikā*).

Chait—[Skt. *chaitra*]—the 12th month of the Hindu luni-solar year, corresponding to March-April.

Chaitr amāvas jai gharī barto pannā māhi,

Tēlā sērā Bhaddālī Kātik dhān bikāhi.

[As much as is the number of the half hours at which the last day of the dark fortnight of Chait falls, so many sers to the rupee, says Bhaddālī, will rice sell in Kātik.]

Chaitr shudī Kēatī joē,

Baisākhī Bharanī jo hoē,

Jēth mās Mragāshir dur sañt,

Punarbasu Asāph charant,

Jēto nokshatra barnyon jāē,

Taito sērē ān bikāē.

[If the asterism of Revatī fall in the light half of Chait, Bharanī in Baisākh, Mragāshir in Jēth, Punarbasu in Asāph, then whatever be the number of the half hour at which the asterism fall, so many sers to the rupee will be the price of grain.]

Chaitr mās ujyālē pākū,

Āṭhai divas barastā rākh,

Narēn divas jīt bijlī joē,

Tā disha kāl halākal hoē.

[On the 8th of the light half of Chait, in the direction in which rain falls, and on the 9th in the direction in which lightning appears, there will be grievous famine.]

Chait mās dos rikhrā bādāl bijlī hoē,

Imī bolēn hañ Bhaddālī, garbha galyān sab koē.

[If during the first ten asterisms of the light half of Chait clouds with lightning appear, then, says Bhaddālī, the clouds have miscarried—i.e., there will be no rain.]

Chait mās das rikhrā jo kakhān korā jāē,

To chaumāsē bādālā bhālī bhāñt barsāē.

[If there be dry weather during the first ten asterisms of the light half of Chait, then there will be ample rain during the four months of the rainy season.]

Chaitr purnimā hoē jo Som Gurāñ Budhvār,
Ghur ghar hoē badkāvarī, ghur ghar mañ-galchār.

[If the full moon of Chait fall on Monday, Thursday, or Wednesday, there will be rejoicing and happiness in every house.]

Chait—[*Chait*]—(1) the harvest of the month

Chait, the *rabi* or spring harvest. Bundelkhand; (2) the spring sowings of indigo (nil).

Chaitrū—[*Chait*] (*chambā*, *anjanā*)—the crop of rice in the hills, sown in irrigated land in March-April (*Chait*), and cut in August-September (*dhān*).

Chak—[Skt. *chakra*]—a collection of fields of similar quality and value.

Chāk—[Skt. *chakra*]—(1) the potter's wheel worshipped at Hindu marriages among certain castes (*Kumhār*); (2) the weight on the lever used for raising water (*dhēnkā*); (3) the earthen vessel for removing the sugar juice to the boiler; the flat earthen reservoir in which the boiled juice is poured to cool and coagulate. West districts (*kolvār*); (4) the wooden cylinder on which a masonry well is built. West districts (*jākhan*).

Chakaith—[*chāk*] (*dañdā*)—the stick with which the potter turns his wheel. East districts (*kumhār*).

Chākār—a servant.

Bhalē chākār sē hot hai, bhalē dhanī kē kām,

Joñ Angad Hanumān sē Sītā pāi Rām.

[A gentleman gets his work done by a good servant as Rāma recovered Sita by the help of Angad and Hanumān.]

Singh rūp Rājā, jahāñ mantri bāgh samāñ,

Giñ rūp chākār, tahāñ rāyat dēsurāñ.

[Where the king is like a lion, his councillors are like tigers; where the servants are like vultures, the people fly the land.]

Chākārī—[*chākār*]—(1) service.

Ajgar karē na chākārī, pañchhī karē na kām,

Dās Malukā joñ kahē—sab kē dātā Rām.

[The dragon engages in no service, the bird does no work; "yet," says Maluka Dās, "God provides for all." "Consider the lilies of the field; they toil not, neither do they spin"; (2) lands given rent-free in lieu of service (*jāgr*).

Chakautā—[*chukānā* = to discharge a debt]—(1) (*chakautā*) rents paid in lump, and not by an assessment on particular fields, or by a rate per *bighā*, etc. West districts (*bilmuqtā*); (2) an animal, etc., being given over in discharge of a debt. Central Duāb (lain).

Chakbat—[*chak* and *bāñdā* = to divide]—division of a village into compact blocks.

Chakdī—[Skt. *chakra*]—square indigo cakes. Duāb (gattī).

Chakēl—[Skt. *chakra*]—the lynch-pin of a cart. West districts (gārī).

Chākḥ—the closed verandah of the upper story of a house: contrasted with *chhājo* = an open verandah. Kumaun (*barāmdā*).

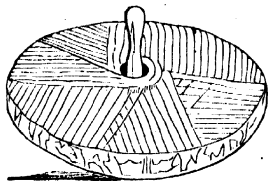
Chākī—[Skt. *chakra*]—the hand grindstone

Chakiyā—[*chakki*].

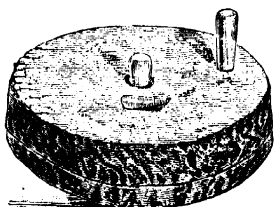
Chakkā—[Skt. *chakra*]—(1) the counterpoise on the irrigation lever (*dhēnkā*); (2) the wheel of a cart. East districts (gārī).

Chakka dahi—[*chakkā*] (*thakkā*)—milk coagulated into thick round lumps of curds (*dūdh*).

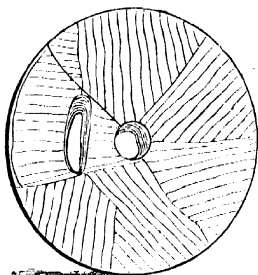
Chakki—[Skt. *chakra*]—(1) (*chāki*, *chakiyā*, *chāko*) the hand-mill for grinding corn.



Chakki.



Chakki.



Chakki.

*Chalti chāki dēkhkar parē Kabira roē,
Do pāton hēch ānkē sābit rahē na koī;
Chāki chalti chalan dē, pisan dē sab nāj,
Jo Sānīh kē lāl hain, rē rahēn kīrī lāj.*

[When he saw the mill revolving Kabir wept (comparing it to the world) and said, "No one can be saved who cometh 'twixt the upper and the nether mill-stone. They that are the beloved of the Lord cling to the axle and are safe.]

A larger mill usually worked by two women is *jānt*, *jāntā*, *jāntī*, *jānto*. The *dalēti*, *dalēntī*, *dalētiyā*, *darēti*, and the *chaklā* or *jatariyā*, are smaller mills used for crushing pulse (*dāl*). The upper stone is *pāt*, *aparautā* or *ūpar kā pāt*, and in Kumaun *mullo pāto*. The lower stone is *nichē kē pāt* or *taraufā*, and in Kumaun *tallo pāto*. The handle is usually *jūā* or *hathā*: in parts of Rohilkhand *finḍā*, and in other places *darṅkā*, *hathēlā*, *hathēn*,

hathīno, *hatērā*, *hathēndā* or *hathērā*. The axle is *kil*, *kili*, *killā*, *kili*, *kilrī*, and in Kumaun *kilo* or *rāchh*. The piece of wood in the upper stone through which the axle passes is *sankhā*, *sānkhhā*, *galud* or *mān*. When an iron ring is used it is *chhallā* or *munhāriyā*. The feeding channel is *muḍh*, *galā*, *gālā*, *galud*. The handful of grain poured in at one time is to the east *jhiṅk*, to the west *kaul*, *kaur*, or *gāl*, and in Kumaun *wēro*. The mud stand on which the lower stone is placed is *garand*, *rāhā* or *jor*. The woman's seat is *baithani*, *pīr*, *pīrī*, *pīrkī*, *ot*, *otā*, *matāla*. The space fenced in to keep in the flour as it falls is *gāūr*, *bhīr*, *garḍo*. To grind grain is *pisān*, and a woman who lives by this work is *pisanhāri*. For the roughening of the stone see *rāhnā*.

(2) Staggers in cattle (*tapkā*).

Chakkū—[corr. of *chāqū*]—a pocket-knife (*chhurī*).

Chaklā—[Skt. *chakra*]—(1) (*chankī*, *chankvo*, *patā*, *patlā*, *patrā*, *tibāi*) the board or flat dish on short legs on which dough is kneaded; (2) a small mill for grinding pulse (*chakki*); (3) a wooden seat (*pāt*).

Chakli—[Skt. *chakra*]—a well pulley (*charkh*).

Chāko—[Skt. *chakra*]—a mill for grinding flour. Kumaun (*chakki*).

Chakol—[Skt. *chakra*]—the lynch-pin of a cart. Central Duāb (*gārī*).

Chakrā—[Skt. *chakra*]—a reservoir in which coarse sugar (*gur*) is allowed to cool. East districts.

Chakrāval—[Skt. *chakra*]—the disease ring-bone in horses (*ghorā*).

Chakri—[Skt. *chakra*]—(1) a reservoir in which coarse sugar (*gur*) is allowed to cool. East districts; (2) the perpendicular cogged wheel of the Persian wheel. Upper Duāb (*arhaṭ*); (3) a measure of land in Kumaun—see *nālī*.

Chakti—[Skt. *chakrā*]—(1) a round flat lump of anything; (2) a patch on clothes (*pēvand*).

Chālā—[*chalnā* = to go; Skt. *chal* = to move one's self]—(1) the second visit of the bride to the house of her husband. West districts (*gaunā*); (2) the auspicious time for starting on a journey.

Chālan—[*chālā* = to cause to go]—(1) a sieve, a strainer; (2) bran sifted from flour (*chhānan*).

Chalanī—see *chalnī*.

Chālānī—[*chālan*] (*dākhilī* *kharījī*)—fields belonging to one village included in the area of another.

Chalansār—[*chalnā* = to go]—a swift or nimble ox, etc. (*bail*).

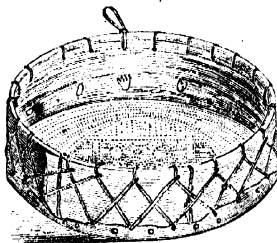
Chalaunā— } [*chalnā* = to cause to move; to
Chalaunī— } stir]—a stirrer; the handle of a spinning wheel (*charkhā*).

Chālāhā— } a pocket-knife with an iron handle.
Chālāhavā— } East districts (*chhurī*).

Chālī—[*chalnā* = to go]—scaffolding used by masons, etc.; the shelves in the drying-house of an indigo factory on which the cakes are placed.

Chālīsā— } [*chālīs* = 40]—the great famine in
Chālīsā— } the Duāb of S. 1840 (1783 A.D.)—
cf. *chaurānavē*.

Challā— } [*chalnā* = to go]—the second visit of
Challā— } the bride to her husband's house.
West districts (*gaunā*).



Chalni.

which is made of grass or reed: the *chalni* is a smaller size than the *chalud*; (2) the sieve-like spoon used for skimming the juice in the sugar factory (*khañdsāl*); (3) a sort of sieve-like spoon used by confectioners, etc. *Chalni kē chhēd kashantī atkī* = the big wooden platter stuck in the hole in the sieve!

Chalhi—a pile of pots placed one above the other. *Kuinaun (jēhar)*.

Chalti—[*chalnā* = to move]—lands turned up and cultivated. *Upper Duāb (ābād)*.

Chālū [*chalnā* = to move]—a smart active ox, etc. (bail).

Chām—[Skt. *charma*]—a skin, hide (*chamrā*). *Mārē chām pē chām kaṭarē*,

Bhūn pē sakrā sorē;

Ghagh kahēn gē tūnō bhakē,

Uṭar gayī ko roṭē.

[*Ghagh* says there are three fools in the world—he that lets the skin of his feet be cut by hard shoes, he that sleeps curled up on the ground, and the third is the man who weeps for his wife when she has bolted.]

Chāmā—the Bhotiya name for the celestial barley of the hills (*Hordeum Himalayense*).

Chamāin—[Skt. *charma kārī*] (*chamārin*)—a woman of the currier or tanner caste who acts as the village midwife.

Chamakāb—} to shy—of animals (*chauñknā*).

Chamaknā—} to shy—of animals (*chauñknā*).

Chāmar—one of the local village gods. Central

Duāb (*dihvār*).

Chamār—[Skt. *charma kār*]—the village tanner or currier.

Kālā Brahman, gorā Chamār.

In donoṅ sē rahigō hoṣhyār.

[Be careful how you deal with a black Brahman or a fair Chamār.]

Kālā Brahman, gorā Chamār.

Unkē sāth na utariyē pār.

[Never cross a river with a black Brahman or a fair Chamār.]

Bharā gadhā, ladā Kahār,

Mārē kūtē chālē Chamār.

[An ass goes best with a load on his back, a Kahār with a load on his shoulder. *but it takes licking to make a Chamār go.]

Chamār chirāyan sē kyā hot hai—[What is one sparrow to a Chamār? (Who gets a whole dead bullock at a time.)]

Chamārin—see *chamāin*.

Chamauf [*chām* = leather] (*chamoṭī*)—(1) a strip of leather; the leather gaiters worn by

convicts to save their ankles from being rubbed by the fetters; (2) a barber's strop.

Ohambal—(*chāp, den*)—a sort of wooden trough used for raising water for irrigation.

Ohambū—(1) the rice crop in the hills, sown in unirrigated lands in Chait (March-April) and cut in August-September (*Chaitrū, dhān*); (2) a brass or copper water-cwē.

Ohamchā—} a metal spoon, usually used by

Ohamchah—} Muhāmmadans (*kalchhal*).

Ohamchiyā—} For wooden spoons see *qauā*,

Ohammach—} *doi, kafchā, kafgir*.

Ohamēnkhī—(*chām* = leather)—the stubble of barley, wheat, and linseed: Kahār's slang: so called because it cuts the skin of the feet.

Ohamoṭī—see *chamauf*.

Champākāl—[*champā* = a tree with yellow flowers (*Michelia champaca*) *kalī* = blossom]—

a woman's neck ornament; bosses of metal tied to the throat like the *jagrū* (qv.).

Chamrā—[Skt. *charma*] (*chām, khāl*)—hide or leather. For various kinds of leather see *adhaurā, bardhī, bhainsaurī, goitā, gokhā, halālī, kimukht, kirkin, luksāz, mēshā, murdārī, narī, sābar*.

Chamrāi—[*chamrā*]—fees and perquisites of carriers or Chamārs.

Chamrakh—[*chamrā*] (*chamrāvat*)—the leather axle pivots of a spinning wheel (*charkhā*).

Chamraudhā—[*chamrā*]—(1) (*bhāgar*) a place where cattle are flayed; (2) a hide market.

Chamrāvat—[*chamrā*] (*chamrā*)—fees and perquisites given to carriers (*chamār*). *Adhaurāch* is a fee for preparing leathern buckets, and *kāth dhulāi* for removing dead bodies.

Chanā—[Skt. *chanaka*; *chana* = renowned] (*bircā, būnī, lahīlā, lonā, phalēhrā, rahlā*)—

gram (*Cicer arietinum*)—the young plant as it appears above ground is in the Duāb *iksud*, in Bundelkhand *kurā*, in parts of the Duāb *knllā*, and to the east *dopattiyā*. The young leaves used as pot-herbs are *sāg, bhājī, bhānjī*. The pod is usually *ghēgrā, ghēghrā, ghēñtī, ghēñtārā*; to the east *thēñthā, thēñthā, thōñthī, dhuñdī, dhēndā, dhēñthā, dhēñrhā*; and in Rohilkhand *ghittrī*. The unripe pod is *putpar, chatkā, ghēgrā* or *ghēgharā*. The ripe pods parched are *būt, būnī, hōlā, horā, hōlhā, horhā*.

When the flower appears the phrase in the Duāb is *putparī ho rahi hai*, and in other places *phāl rahi hai*. When the grain appears the stage is known as *nimonā* or *ghēghrā ho rahi hai*, and in Rohilkhand *ghittrī ā gāi*. The small variety of gram is *chanī* or *butārī, butori* in Benares. Other varieties are yellow (*pilā*), mixed (*pachmēl*), and in Azamgarh the *madarāhā*, a large reddish and the *mahobiya* a small light-coloured kind.

Rār na mānē būñtā, chanā na mānē jo.

[Gram cares as little for ploughing as people fighting for entreaties, i.e., it should be sown in a field full of clods.]

Chanā chabēnā Gāngā jal,

Jo purvē kartār;

Kāshī kabhī na ehhojī,

Vishvānāth darbār.

[Even if Providence give you only gram, parched grain and Ganges water, never leave Benares, the court of Vishvānāth (an epithet of Shiva

who is worshipped in the famous golden temple.)]

Jāt na jānē gun karā, chānā na mānē bāh :

Chāndan rūkh katākkē kisse ragrān ghāh.

[The Jāt is as slow to recognise obligations as gram wants ploughing. If I cut down my sandal-wood tree, what have I to rub my nose with?]

Bakū borā, bakū bāhiyā, aur bakutā borē chānā.

Ek dinā yih jāniyē gayē tinoñ janē.

[He that sows too much land, ploughs too much land; and he that sows too much gram; be sure some day all three will be ruined.]

Jab chānē thē tab dānt na thē; dānt hūē tab chānē nahīn—When I had plenty of gram I had no teeth to eat it; when my teeth came I had no gram. *Chānā aur chughāl khor, munh lagā burā* = eating gram is as injurious as familiarity with a talebearer.

Chanarā—[*chānā*]—land under a crop of gram (*chāniyādā*).

Chanau—(*dhunsi, pasahi, pasai, pasāpā, pasātr, sēgar, sokhan, tēkū, tūt, tinnā, tinnī, usahan*)—a kind of wild rice grown in the beds of tanks, etc.

Chanchanā—[*chanchanānā* = to smart] (*jhān-jhā*)—an insect which burrows into the ribs of the tobacco leaf, etc.

Chānchar—[see *chāchar*]—(1) (*chacharā, dhānp, jhānp, kharak, khirak, pharkā, tattā, tattī, tattur*) a screen or hurdle used instead of a door. East districts; (2) lands left untilled for a year or more; (3) in Fatehpur, an inferior description of *matiyār* or clay soil, mixed with *āsar*, and producing only the poorest rice, and a miserable crop of barley or gram.

Chānchrī—} corn which remains in the ear after
} treading out (*gañjhā*).

Chānd—*lit.* the moon: a large flat spangle usually set with stones worn by women in the hair over the forehead—cf. *sīspūl*.

Chandan—[*Skt. chandana*]—sandalwood, used in the Hindu temple service, etc.

Chandanhār—[*chandan* and *hār* = necklace or moon probably a corr. of *chandrahār* = moon necklace]—elaborate chains of 5 or 7 rows worn round the neck. When the gold is sparkling it is called *bijli chandanhār*. *Sahgahnonmēn chandanhār* = the *chandanhār* is the best of all jewels.

Chāndavā—a ploughshare (*hal*).

Chand bijar—lands impregnated with noxious salts in which spots of good ground are found. East districts (*rēh*).

Chāndī—the cup into which the seed is poured in a drill plough (*hal*).

Chāndī—a local goddess worshipped at the Kutub Minār at Delhi: also called *Jagmāyā*.

Chandiyā—[*chānd* = the moon]—(1) cakes of *urad* or gram flour cooked in butter or oil: so called from their shape (*barā*); (2) the second scum scraped off in making sugar. Rohilkhand. See *pachhanā*.

Chāndlā—[*chānd* = the moon]—a round spangle worn on the forehead by women.

Chāndlā—[see *chāndlā*] (*chāndvā*)—bald-headed—of men and animals.

Chāndni—[*chānd* = the moon]—(1) moonlight; *chāndī mār jānā*—of horses, to get a moon-

stroke: to go in the loins (*kamarī*); (2) a coarse cotton floor-cloth (*darī*); (3) a ceiling-cloth (*chhat*).

Chandol—the long poles forming the siding of a cart. Upper Duāb and Rohilkhand (*gārī*).

Chandol—[*Skt. chatur* = four; *dola* = litter]—a palanquin with two poles (*pāiki*).

Chandū—} [*Skt. chandā* = fierce, mischiev-

Chāndū—} ons]—opium or *kafā* (qv.) boiled down, distilled and prepared in the Chinese fashion.

Chandū bambū pīnā—the slang phrase for smoking opium in the form of *chāndū* (qv.), so called because smoked in a bamboo pipe.

Chandvā—[*chānd* = the moon]—(1) a round spangle worn by women on the forehead; (2) the round end of a pillow (*takiyā*); (3) the deep pit in a tank in which fish are caught (*akhañ-dā*); (4) the scrape used to prevent sugar from burning in the pan. Rohilkhand (*kolhvār*); (5) the centre piece in a cap (*topī*); (6) an awning.

Chāndvānā—[*chāndvār* = a ploughshare] (*khañ-and, kund karā, nāsi karā, pāndū*)—to sharpen a ploughshare. West districts. The process is the same as described by Virgil:

Durum procutit arator.

vomeris obtusi dentem. (Georgics, I, 261-2.)

[See the ploughman sits hammering out the tang of his ploughshare which has been dented.—Conington, Trans.]

Chanēr—[*chānā* = gram]—sugarcane sown after a crop of gram.

Chanēth—[*chānā* = gram] (*aotī, gañjaut, lāhan, sarā*)—drugs given to cows when calving.

Duāb.

Chāngēl—
Chāngēlā—
Chāngēll—} a small round basket used for
Chāngēr—} holding grain. East districts
Chāngērā—} (*kurūf*).

Chāngērl—

Chānī—[*chānā*] (*batōrī, batūrī*)—a small variety of gram (*chānā*).

Chānial—} [*chānā* = gram] (*chanara*)—
Chāniyādā—} land cultivated with gram.

Chānk—[*Skt. chapā, chārpā*]—(1) (*barakat kī mitī, bāghāvon, khāpā, chhattur, gobarchak, gobardhan, gobardhanā, gobarī, thāpā*) a piece of wood, etc., on which is an inscription in moist clay put on the heaped grain to keep off the evil eye and avoid theft. The inscription on it is usually *'aqabāt* *khair bāt*—*imān kī salomati* = invocations against dishonesty.

Upper Duāb; (2) the ceremony performed at the threshing floor at the time of forming the grain into a heap for winnowing. Upper Duāb.

Chankan—the Bhotiyā term for the turnip in the hills (*shalgham*).

Chānrī—(1) see *chāndī*; (2) the apparatus for lifting out the crusher in order to clean the sugarcane mill. Upper Duāb (*kolhā*).

Chāntērā—rinderpest in cattle. Sultānpur, Oudh (*chēchak*).

Chāntī—[*Skt. rt. chaṭ*; Hind. *chāntnā* = to squeeze]—ground-rent and cesses collected from resident traders and artisans (*abvāb*).

Chānval—} (*chāur, chokk, chāval, mahāpar-*
Chānvar—} *shād*)—husked rice: in the Western

Sub-Himalayan districts the word is applied to unground *kodo* (*Paspalum frumentaceum*). Native cooks usually recognise four kinds—ordinary (*chānval*), sweet (*mīṭhā*), boiled with saffron (*késariyā*), prepared with salt (*nimakin*).

Chānvar—grey-coloured—of cattle (*sokhan*).

Chānvar—one of the local gods—see *chāmar*.

Chāo—a long elastic variety of the bamboo (*bāns*).

Chāp—[*chāpnā* = to press]—the stalks of the *zizyphus jujuba* (*jharbēri*) after the dry leaves (*pāḍā*) are beaten off them. West districts.

Chāpar—hard rocky soil: *chāpar kārṇā* = to ruin (*chattān*).

Chapātā— } [Skt. *charpaṭa* = the open palm of
Chapāṭī— } the hand]—thin, flat, unleavened cakes usually made of wheat flour (*roṭī*).

Chapatiyā—[see *chapātā*]—a flat saucer used for serving round food at feasts.

Chapkan—[*chapaknā* = to stick close to]—a close-fitting kind of coat (*aṅgā*).

Chapki—[*chapmā* = to be squeezed]—the lash of a whip (*sāntā*).

Chapni—[*chapnā* = to be pressed, flattened]—(1) a small earthen saucer often used as a cover for other vessels. *Pisā diṅ bhar chapni bhar uṭhāyā* = I was grinding grain all day and got only a saucer of flour (*paraī*); (2) an instrument for alternately raising and depressing the threads of the web in blanket-weaving (*gaḍariyā*).

Chaprā—[rt. of *chapnā* = to be pressed]—(1) the tool used by a potter in smoothing the pots; (2) a sheal of sand in a river covered with shallow water. East districts.

Chaprā— } [rt. of *chapnā* = to be pressed]
Chaprā lākh— } sed]—shell-lac.

Chaprās—[acco. to some, corr. of *chaporāst* = right and left: Platts compares *chapṭā* = flattened].

(1) a peon's badge; (2) the saw-file used in making pipes, etc. (*gargarāsāz*).

Chāprē—[*P chapnā* = to be pressed]—cow-dung cakes used for fuel. West districts (*uplā*).

Chaptā— } [Skt. *chīpata* = flat]—(1) (*mathnā*)

Chapṭī— } a broad, flat, earthen jar; (2) a flat variety of narcotic hemp (*gānjā*); (3) (*chīchṛī*) a sort of tick which attacks cattle.

Chapuri—[*? chapnā* = to be pressed out flat] (*bohāyā*, *bohāyā*, *bohūṛī*)—a little box or basket made of chips used as a work-basket.

Chāqū—a pen-knife (*chhurī*).

Chārā—[Skt. *char* = to eat]—(1) food, fodder, cattle fodder.

Pēt mēn parā chārā

To kūdnē laḡā bēchārā.

[When the poor devil got some food in his belly he began to frisk about.]

The stalks of millet, etc., cut up for cattle fodder, are to the east *chāñāṭā*, *chāñāṭī*; to the west *nān*, *nīyār*, *nīro*, *kuṭiyā*, *kuṭṭī*, *kuṭiyā*. To the east such fodder is known as *lēhnā*, *kāntā* or *koer*; and in other places *karāb*, *karbī*, *karvī*. For other kinds of fodder see *aṅgārī*, *charī*, *gajrautē*, *katīyā*, *kurrā chārā*, *pālā*, *sānī*; (2) an oil-plant (*Eruca sativa*). Kumaun (*duān*).

Charāgāh—[*chārā* = fodder; Pers. *charādan* = to graze; *gāh* = place] (*ṭakkhā*, *bīr*, *bojhīyā*,

charokh, *chugāī*, *pohar*, *rakh*, *rakhā*, *rakhāt*, *rakhēl*, *rukhiyā*)—grazing ground; land reserved for pasturage; also see *baisak*, *barhā*.

Charāī—[*chārā* = fodder] (*chugāī*, *ghikur*, *gāḥ*, *chardā*, *gobar*, *hildā*, *mēṇḍolā*, *mēṇṛdā*, *mēṇaṇi*, *pūchhiyā*)—fees for pasturage or herding cattle.

Charailā—[*chār* = four; *ailā* = a hole in a cooking-place]—(1) a fire-place with four holes for pots; (2) a net for catching wildfowl in tanks (*jāl*).

Charan—[Skt. *char* = to eat]—a manger of mud in which pots for holding fodder are sunk. East districts (*jarāmnī*).

Charānā—[Skt. *char* = to eat]—to pasture cattle. *Pasar charānā* is specially used of grazing buffaloes at night.

Charandāsi—[Skt. *charana* = foot; *dāsa* = slave]—a shoe worn by religious mendicants; a mendicant's word (*jūṭā*).

Charas—[Skt. *charma* = skin]—(1) (*charsā*, *moṭ*, *purohā*, *poṭṛī*, *puḥ*, *pur*, *purho*) the skin-bag used for raising water for irrigation purposes. The iron ring round the neck is to the west *māṇḍal*, *kāṇḍar*, *kūṇḍal*, *koṇḍrā*; and in Bundelkhand *khōṅhar*. The pieces of bent wood fastened to the ring to keep the mouth of the bag open are in the Duāb *bāin*, *bann*; in Bundelkhand *dhērā*, *kūrchā*; in Azamgarh *mēgarā*; in Rohilkhand *bān*. To these are fastened two rings which if made of wood are *kaulī*, *kūlī*, *kiḡulārī*; and if made of iron, *karīyā*, *pahūṇchī*. The single bent piece of iron to which the rope is fastened is usually *karā*. The wooden handle which attaches the rope to the bucket is in the Duāb *kartā*, *bilārī* or *barhorā*; and in Bundelkhand *khilā*; (2) (*sulphā*, *sulṭā*) the resin which is produced from the hemp plant (*Cannabis sativa*). It is said to take its name from being collected on aprons of leather (Skt. *charma*). "The principal parts of the hemp plant that are used as intoxicating agents are the *charas*, *gānjā*, and *bhaṅg* or *saljī* and their preparations. The best *charas* is obtained from the female plant (*gārbhaṅgā*), and consists of a resinous exudation from the leaves, stems, and seeds when ripe, and is collected by rubbing them in the hands or on the naked thigh, or by scraping the resin from the plant with a blunt iron knife. . . . *Charas* is consumed in the following manner. About the weight of a two-anna silver piece or 22 grains Troy is taken, and covered up with twice its weight of prepared tobacco in the shape of a ball. This is dried over a charcoal fire, and during the process the *charas* melts inside. The dried ball is then reduced to powder, and, mixed with tobacco, is placed on the *chilam* of an ordinary cocoanut *kuṅgah* and smoked in the same way as tobacco. *Charas* seems to be a milder form of the drug than *gānjā*, and is used by the better class of people and those who do not care for intoxication pure and simple." (Atkinson, *Himalayan Gazetteer*, I, 760f.)

Charban—[*chādnā* = to chew]—parched grain. East districts (*chabēnā*).

Charbanāo—[*charban*]—the mid-day meal, usually consisting of parched grain. East districts (*khānā*).

Chârdivāll— } [*châr* = four; *divāl*, *divār* = a wall]—an enclosure of four walls; a yard.

Charē—[*chari* = millet fodder]—sugarcane grown after a fodder crop.

Charhāvā— } [*charhānā* = to offer up]—(1) of-ferings to a god or godling;

Charhauvā— } (2) presents sent by the bridegroom to the bride before the wedding procession arrives (*dāl*).

Charhauvān—[*charhānā* = to put on]—a man's slipper (*charhvān*).

Charhī—[Skt. *char* = to eat]—a manger of mud in which pots for holding fodder are sunk. East districts (*larāmni*).

Charhvān—see *charhauvān*.

Chari—[Skt. *char* = to eat]—(1) stalks of millets, etc., chopped up for cattle fodder (*chārā*); (2) small portions of land held rent-free by cultivators. Lower Duāb; (3) (*charā*) fees paid by graziers to the owners of land—cf. *khurcharā*.

Chârjāmā— } [*châr* = four; *jāmāh*, *jāmā* = fold, cloth]—a native horse-

Chârjāmāh— } saddle or a seat with hanging supports for the feet fastened on an elephant: so called because usually made of four folds of cloth.

Charkā—[*khairā*, *kusvā*]—a blight on the transplanted crop of autumn rice (*agharā*). Azamgarh.

Charkh—[Skt. *chakra* = a wheel]—(*bhaun*, *chāk*, *chuklā*, *charkhā*, *garvāri*, *ghirvā*, *girivā*, *girvā*, *girvī*)—a pulley for a well. West districts.

Charkhā— } [Skt. *chakra* = a wheel]—(1) (*madllā*, *Charkhī*— } *rahrā*, *rahtā*, *rānā*) a spinning-wheel of which the parts are as follows: (a) the wheel itself *charkhā*, *charkhā*; (b) the strings drawn across the two rims of the wheel, *avāl*; in the Lower Duāb, *don*, *jatnī*: in parts of Bundelkhand *māin*; (c) the drum of the wheel—to the east *mūnri*, *mūnriyā*: in parts of Rohilkhand *pīnd*, *bēlan*, *bēlān*, which last is the most common word; (d) the axle—commonly *bēlan*, *madllā*: in parts of Rohilkhand *dānā*; in the Upper Duāb *lāt*; (e) the spokes, usually, *khūnī*; in parts of Rohilkhand *pakhri*: in the Upper Duāb *jundnī*; (f) the band which turns the wheel *māl*, *madllā*: in the Duāb *damirā* or *māl* is a piece of leather which holds up the thread when spun; (g) the handle—*hathēlī*, *hathlī*, *hathri*, *hathlī*: in some of the east districts *bhaunī*, *chalaunī*: in parts of Rohilkhand *hathiyā*: when it has a rounded top it is known as *ghērī*; (h) the spinning axle-pivots—*chamrakh*, *khūnī*; (i) the round leather wheel-washer, *chānā*; (j) the second axle—*takvā*, *fékvā*, *taglā*; (k) the lower supports of the machine—*pirhā*: in parts of Rohilkhand *pankhri*, *guchiyā*: the piece of wood joining these is to the east *mayēlī*; in Rohilkhand *jotwī*, *manjī*: for the reels used for winding the thread see *atēran*; (2) the wooden drum on which thread is reeled (*karāgh*); (3) the pulley of a well (*charkh*).

Charkhā—a bunch of plantains on a tree.

Charnāmarat—[Skt. *charaṇa amṛita*] (*char-nāmrit*)—water in which the feet of an idol or priest have been washed: pilgrims take it away as a charm.

Charni—[Skt. *char* = to eat]—a manger in which fodder pots are sunk. East districts (*larāmni*).

Charokh—[Skt. *char* = to eat]—grazing ground. Parts of Bundelkhand (*charāgāh*).

Chāron gāñth kummaid—(1) (*āñth gāñth kummaid*)—chestnut coloured with dark points—of horses (*ghorā*); (2) in slang—a great rascal.

Chārpāi—[*châr* = four; *pāi* = foot] (*dāsnī*, *khāt*, *khaffā*, *manjhā*, *manjī*, *palakā*, *palāng*)—an ordinary bed. The *khātālā*, *khātā*, or *khātīyā* of the east, and the *palāngri*, *pāngi*, of Rohilkhand, are smaller beds. The *māch*, *māchā*, *mānch*, *mānchā*, is a larger bed generally raised off the ground. The *chhappar khāt* is a tent bed. The parts of the common bed are: (a) the side pieces—to the west *bāi*, *bāhī*, *pañi*: to the east *pāñi*, *pañi*; (b) the head of the bed—generally *sirhādā*: to the east *mūnāvāri*, *mūnāvāri*; (c) the end pieces—to, the west *sirāi*, *sērādā*, *sirāi*, *sērādā*, *sērūdā*: to the east *gorhānī*, *gorhāri*, *gorvāri*: in the Central Duāb, Rohilkhand, Bundelkhand *pāñt*, *pāñtānā*, *pāñtān*, *pāñtē*, *pāñtē*: in North Oudh *pāñtān*; (d) the netting at the bottom of the bed—*sānkā*, *bīnāvāt*, *būnāvāt*: in Rohilkhand *jhāngolā*, where the holes in the netting are *sokā*: the netting is made of string (*bān*, *sutlī*) or tape (*nirār*, *nirār*); (e) the netting at the end of the bed—to the west *odāun*, *adrān*: elsewhere *angayāt*, *pangayāt*, *ainthā*, *pañtān*, *dāvan*: to the east *ouchah*: when they are crossed they are known as *nagārē kī adān*: when the netting is made of one string it is to the east *ēkbaddhī*: to the west *ēkri*, *sikri*: when more than one string is used it is *lakhpār*, *laghpār*: when ornamented, *phūllār*, *dhapār kī būnāvāt*: when two strings are used it is to the east *dobaddhī*, to the west *dukri*: when three, *tibaddhī* or *tikri*: when four, *chavbaddhī* or *chavkari*: when six, *chhabaddhī* or *chhakri*: and so on. The thick rope at the end is to the east *māin*; to the west *atārcān*. To tighten the strings of a bed is usually *khīnchā*; to the east *ouchah*; (f) the legs, generally *pāē*, *pāyā*: to the east *gor*, *gorā*: in South Oudh and the Duāb *māchvā*: in the Lower Duāb *nichvā*. The broad foot is to the east *tāp*. *Pākhri* are pieces of wood put under the legs to raise the bed. The sides and head pieces fix into the legs by joints—*chūl*, *chūr*: the holes in the legs are *sāl*; if irregularly placed, *khūpāl*, *kūnsāl*. They are fixed with wedges, *phīnch*, *bhīnch*, *dhāns*.

Charsā—[*charas*]—the skin-bag for raising water (*charas*).

Charsiyā—[*charas*]—the man who empties the skin-bag at the well (*bārā*).

Charvā—[Skt. *char* = to eat]—fees paid by graziers to owners of land. Bundelkhand (*charī*).

Charuā— } [Skt. *charu* = a saucepan]—(1) a large earthen pot in which flour is soaked.

Charvā— } ed for making confectionery; an earthen cooking-pot with a wide mouth; (2) a sort of scrape used to prevent the boiling sugar juice from boiling over or burning in the pan. Rohilkhand (*kōlhvār*).

Charvāh— } [*charvānā* = to herd cattle]—a herdsman (*guāl*).

Ocharvāhi—[*charvāh*] (*girdā, guārdā, narhāi, pūchhā, pūchhā*)—fees paid to a cowherd; grazing fees paid by cowherds to the owners of pasture lands.

Ocharvāyā—[*charvāh*]—a herdsman (*guā*).

Chās—[Skt. *karshu* = dragging]—one ploughing of a field. East districts.

Chāshani—[*lit. taste*]—(1) boiled syrup used

Chāshni—[*lit. taste*]—for making sweetmeats, etc.; (2) one of the boilers in a sugar factory; (3) a confectioner's boiler (*halvā*).

Chāshat—[Pers., Skt. *chashati* = eating]—half-way between sunrise and noon; the meal eaten at that time. Duāb (*khānā*).

Chāt—[*chatnā* = to lick]—(1) a hollow wooden

Chātā—[*lit. taste*]—trough used for raising water. Bundelkhand (*chambal*); (2) the pot into which the juice falls from the cane mill (*kolhū*).

Chāṭā—[Skt. *kaṭa* = a straw-mat; or according to Platts *chaṭ* = to break, from the noise it makes]—matting made of the *narkat* reed (*arundo tibralis*).

Chātānā—[*caus. of chātānā* = to lick]—to feed a child for the first time—see *annaprāsan*.

Chātar—(1) of an ox—with horns turned out on both sides (*phāl sapēl*); (2) of a cart wheel—with the rim levelled to prevent wearing (*gārī*). East districts.

Chāṭaunā—see *chātānā*.

Chāṭkā—[*chatkānā* = to crack]—the unripe pod of gram (*chanā*).

Chāṭkabā—see *chīṭkabā*.

Chāṭkoriyā—lowlands in river valleys. East districts (*kachhār*).

Chāṭnī—[*chātānā* = to taste]—various kinds of pickles used as a relish with food.

Chāṭṭā—a pile of anything—such as bricks, wood.

Chāṭṭān—(1) calcareous limestone used for road metal (*kankar*); (2) a hard rocky soil (*chāpar*); (3) blocks or slabs of stone.

Chattī—a large block or slab of stone. Bundelkhand (*patthar*).

Chāṭuā—[*chātānā* = to lick]—a piece of wood

Chāṭvā—[*lit. taste*]—used for collecting the scum of boiling sugar (*kolhvār*).

Chaturdashī—[Skt. *chaturdasha*]—the 14th

Chaturdasi—[*lit. taste*]—day of the lunar fortnight.

Chaturtha kriyā—[*lit. taste*]—the ceremonies on the 4th

Chaturtha pinḍā—[*lit. taste*]—day after a death (*kriyā karm*).

Chaturthī karm—the ceremony of untying the wedding bracelet on the 4th day after marriage. East districts.

Chau—[Skt. *chahu* = four]—(1) the fourth ploughing of a field. West districts (*chaukarā*); (2) a circular piece of iron fixed on the ploughshare to prevent it from going too deep (*hal*).

Chauā—[Skt. *chahu* = four] (*chavā*)—four fingers' breadth; a measure used in measuring the Brahmanical cord (*janēū*), etc.

Chauaddā—[*chahu* = four; *addā* = a stand] (*chāudā, chauṭpairā*)—a well in which there is room for four buckets to work at once (*kūān*).

Chauriyā—[*chahu* = four; *ārī* = spoke]—a wheel with four spokes (*gārī*).

Chaubachhā—[*a corr. of chahbachhā*]—(1) a tank or indigo-vat (*māt*); (2) a reservoir for storing water.

Chaubaddhī—[*chahu* = four; *bādh* = *mānj* rope]—the netting of a bed made of four strings (*chārpāl*).

Chaubald—[*chahu* = four; *bal* = ox]

Chaubaldā—[*chaubardā, chaubardā, chau-*

Chaubaldī—[*khā*]—a four-ox cart (*gārī*).

Chaubārā—[*chahu* = four; *bār* = door]—an upper story of a house, so called because it has usually four doors or windows. *Dēh pan chūn chauhārē rasoi* = he has only a couple of ounces of flour and cooks it in the upper chamber. *Morī kī inṭ chauhārē chāhī* = the brick of the drain went up to the upper chamber—(a sudden rise in the world)—(*aṭārī, bāla-khānā*).

Chaubard—

Chaubardā—[*lit. taste*]—see *chaubald*.

Chaubardī—

Chaubarsī—[*chahu* = four; *baras* = year]—the fourth yearly ceremony after a death (*kriyā karm*).

Chaubīsī—[*chāubīs* = twenty-four]—a custom in vogue with exacting landlords. They add a *bisrā* more to each *kachchā bighā*, and by this means constitute each *pakṛā bighā* (which elsewhere is composed only of three *kachchā bighā*) into *bighā*—3—12 *kachchā*; the object being of course to charge rent on the extra 12 *bisrā* too. Rohilkhand.

Chaudhrī—[usually der. *chahu* = four; *dhara* = holding—i.e., "possessor of four shares" or "ruler of the four regions." But according to Platts *chakra-dharinī* = "the holder of the discus," a symbol of authority]—the head of a trade guild vested with various rights and privileges; the leading man in a village; used euphemistically to the west of a father-in-law (see *susar*); a title applied by women to their husbands among Rājputs and Jāts in the West districts; used of Ahīrs and their wives in the West districts. *Chaudah thaur jab Chaudhrin kahē* = she is a proper Chaudhrin when she has bolted fourteen times.

Chaudhriyā—the scum of sugarcane juice removed for the second time. Rohilkhand.

Chaugaddā—[*chahu* = four; *gaddā* = a heap of earth]—a place where four boundaries meet (*chauhaddā*).

Chaugoshā—[*chahu* = four; *goshā* = a

Chaugoshiyā—[*lit. taste*]—corner]—of a cap worn by persons of distinction, made of four triangular pieces (*topi*).

Chauhaddā—[*chahu* = four; *hadd* = a boundary] (*chaugaddā, chauhā, chauhānā, chāumēnā, chāumukhā, chausvānā*)—a place where four boundaries meet.

Chauhāṇā—[*chānā* = to drip] (*chōyānā*)—the solid matter which remains in the bags when the coarse sugar (*rābī*) is being pressed. In Rohilkhand the grains which remain behind are *putrī*.

Chauhār—[*chahu* = four]—(1) the fourth

Chauhārā—[*lit. taste*]—ploughing of a field (*chaukarā*); (2) (*chāhram, chauthivā*) in division of crops—one-fourth to the landlord and three-fourths to the tenant—see *batāl*.

Chauhāṭṭā—[*chahu* = four; *hāt* = mart]—the junction of four roads (*chaurahā*).

Chauhcho—[*chahu* = four? *chūnā* = to drip]—the fourth reservoir in lifting water for irrigation. Parts of Rohilkhand.

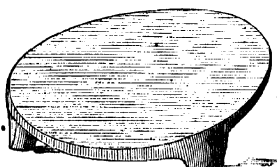
Chauhi—(*qabrā, dēbrā*)—the corners of a field which are not reached by the plough. East districts.

Chauhi— } the sole of a plough. Lower Duāb
Chauhiā— } (hal).

Chauk—[Skt. *chatushkona* = four-cornered]—(1) properly the quadrangular open middle space in a native house; (2) sometimes used for the *āṅga* or space in front of a house; (3) the ceremony in the fourth month of pregnancy: the woman's brother brings her presents of clothes and sweetmeats known as *bhāt* or *chuchhak*; (4) the bringing home of the bride for the fourth time; (5) in the marriage ceremony *chauk purānā* is the square marked on the ground with cowdung, within which the boy is seated on a wooden plank (*chauki, patrī*) raised a little from the ground, while the bride's barber or priest makes the forehead mark (*tikā*) on the boy's forehead with his thumb; (6) squared beams (balli); (7) a market place, or place where roads meet in a town; (8) the Hindu's cooking place (*chaukā*).

Chaukā—[*chauk*]—(1) *chauk, {hakar}* the cooking enclosure made by Hindus round the

fire-place. It should be so arranged that the mouth of the fire-place (*chūhā*) face east. It is very unlucky for it to face south.



Chaukā. (3)

Each man must have his own *chaukā*. If a line is made in it, it becomes two; and if one foot goes into the other division the food is spoilt. *Chaukā bartan karnā* is a phrase used of a servant whose duty it is to clean the cooking-pots, &c.; the ridge round it is *munḍēr mēndān*; (2) a large table-moulded brick (*inī kalān*); (3) the board used in bread-making; (4) slabs of stone larger than the *langotiyā* (qv.). Agra.

Chaukahā— } [*chauṇkā* = to shy]—an ox,
Chaukannā— } etc., that shies (*bharkan*).

Chaukarā—[*chahu* = four]—in division of crops, when the landlord or cultivator receives only one-fourth of the produce.

Chaukarā—[*chahu* = four] (*chau, chauhār, chauvar*)—the fourth ploughing of a field. East districts (*jotrā*).

Chaukarī—[*chahu* = four]—(1) a team of four horses, etc.; (2) a palanquin with four bearers; (3) the netting of a bed made with four strings (*chārpāt*); (4) a set of four men working by turns at lifting water (*ḍol*).

Chaukhā— } [*chahu* = four]—a place where
Chaukhandī— } four boundaries meet (*chauhaddā*).

Chaukhat— } [Skt. *chahu* = four; *kāshṭha* =
Chaukhatā— } wood]—the wooden frame-work

of a door; a frame-work put over the mouth of a well.

Chaukrā—[*chahu* = four]—a four-ox cart. Rohilkhand (*chaubald*).

Chauki—[*chaukī*]—(1) the board used in bread-making (*chaklā*); (2) a woman's neck ornament; a string of coins, etc., worn on the upper arm; (3) a measure = 4 *śēr*; (4) a watch or guard; (5) a seat or chair.

Chaukidār—[*chaukī* (4)]—a watchman.

Chaukidārī—dues given to watchmen at harvest, **Chauki nārī**—the strap fastening the body of the pony-cart to the axle (*ekkā*).

Chauko—[*chaukī*]—the board used in bread-making. Kumaun (*chauki*).

Chauknā—[*chauṇkā*] (*chauṇkā, pharaknā*)—to shy—of cattle, horses, etc.

Chaul—[Skt. *chaula*] (*chaukarm*)—the ceremony of cutting a child's hair for the first time (*mūṇḍan*).

Chaul— } [*chawal*]—boiled rice; grain boiled in

Chaul— } the husk, pounded and roasted

Chaulā— } (*chirvā*).

Chaulā—a kind of bean—*Dolichos sinensis* (*lobiyā*).

Chaulāi—(*chauṇrāi, chauṛāi*)—a kind of pot-herb (*Amaranthus frumentaceus*).

Chaulāvā—[*chahu* = four; *lāo* = a well-rope]—a well in which four buckets can work at once (*chauḍḍā*).

Chaukarm—see *chaul*.

Chaumās— } [*chahu* = four; *mās* = month]—

Chaumāsā— } (1) (*bhadvāra*) the four months

Chaumāsī— } of the rainy season—*Asārh, Sāvan, Bhādon, Kuār*; (2) (*dēl, palihar*) land kept fallow during the rains for the spring crop or tilled, during the four months of the rainy season.

Chaumāsīyā—[*chaurmās*]—a ploughman engaged for the four months of the rainy season (*halvāha*).

Chauṁēndā— } [*chahu* = four; *mēnd* = bound
Chauṁukhā— } dary; *mukh* = face]—a place where four boundaries meet (*chauḥaddā*).

Chauṁū—a local godling in the hills: the tutelary god of cattle—see Atkinson, *Himalayan Gazetteer*, II 828.

Chauṇḍhā—see *chauṇṛhā*.

Chauṇḍhiyānā—*lit.* to be dazzled: a sort of stomach staggers in cattle: called in other places *chakkar, ghāmmi, tapka*. Kheri, Oudh.

Chauṇkah—[*chauṇkrā*]—an ox, etc., that shies (*bharkail*).

Chauknā—[acc. to Fallon, *chār* = 4; *kān* = (!) ear: acc. to Platts, Skt. *chamata* = an exclamation of surprise] (*chauknā*)—to shy—of cattle, horses, etc.

Chauṇrā—a variety of bean (*lobiyā*).

Chauṇrā—an underground pit for grain (*khāt*).

Chauṇrāl—a kind of pot-herb (*Amaranthus frumentaceus*) (*chaulāi*).

Chauṇṛhā—[Skt. *chatvara* = a quadrangular place]—(1) the place where the workmen stand in working the water-lift. East districts (*pairā*); (2) (*chauṇḍhā, lildār, tildā*) the place where the water is poured out at the well, or at the top of the water-lift. East districts.

Chauṇro—[Skt. *chatvara* = a quadrangular place]—a wooden raised place on which people sit in the evening. Kumaun (*chabūtrā*).

Chauñt—[*chauñtā* = to pluck]—cutting the ears of a crop without the stalk. Duāb (bahvat).

Chauntāl—[*chahu* = four]—cleaned cotton in the proportion of one-fourth to three-fourths of seeds and refuse (*rūi*).

Chauñtrā—[Skt. *chatvara* = a quadrangular place]—a sitting platform near a house (*chabūtrā*).

Chaupā—[*chau* = four; *pāi* = foot]—horned cattle (*mavēshī*).

Chaupahiya—[*chau* = four; *pahiya* = wheel]—a four-wheeled conveyance (*gārī*).

Chaupairā— } [*chau* = four; *pair* = work-
Chaupair kūāñ— } ing the well bucket]—a well in which four buckets can work at the same time (*chauddā*).

Chaupāl—[Skt. *chaturvāra* = with four gates]—the platform on which the

Chaupār— } village elders assemble to transact village business and for various social observances.

Chaupar kī bunāvat—[Skt. *chatusha paṭṭika* = in the shape of a chess board]—the netting of a bed when made in ornamental squares (*chārpāi*).

Chaupat— } [*chahu* = 4; *pāt* = beam]
Chaupatā— } squared beams (*ballī*).

Chaupatan— } squared beams (*ballī*).

Chaupattā—[Skt. *chahu* = 4; *patra* = leaf] *chaupattiyā*—a weed something like clover, injurious to wheat. It springs up freely in January-February, and is much esteemed by graziers for the quantity of milk yielded by kine pastured on it.

Chaupatti—[*chaupattā*]—young cotton at the stage at which it has four leaves (*rūi*).

Chapattiyā—see *chaupattā*.

Chaupāyā—[Skt. *chatusha-pāda*]—four-footed—of cattle (*mavēshī*).

Chaupiyā—[*chaupāyā*]—a cow-herd. Central Duāb (*guāl*).

Chaupurā— } [*chahu* = 4; *pur* = well buc-
Chaupur kūāñ— } ket]—a well in which four buckets can work at the same time. East districts (*chauddā*).

Chaur—[*lit.* flat, open, Skt. *chatvara*]—(1) an open space in the forest. Rohilkhand; (2) an ox whose horns join in the centre. East districts (*jhuñgi*); (3) (*chauri*) low-lands in river valleys. East districts; (4) a road. East districts (*rāstā*).

Chāur—[*chāñval*]—husked rice. East districts.

Chaurā—[*chaur*]—(1) a wooden ladle used in sugar-making. Rohilkhand (*kaṭhautā*); (2) a platform with a clay or stone image used as a place of worship in villages; (3) a platform erected to mark the site of the funeral rites of a *sati*: called also *sati kā chaurā*.

Chaurā—(*chāñvar*)—grey coloured—of cattle (*sokhan*).

Chaurāhā—[*chahu* = 4; *rāh* = road]—a place where four boundaries, roads, etc., meet; a cross way; a crossing (*chauhaddā*, *rāstā*).

Chaurāl—see *chaulāl*.

Chaurāl—[*chāñval*]—a little coloured rice laid on the threshold of a man who has been invited to a wedding: a custom prevailing among Agarvāla Banyas. East districts.

Chaurānavē—[*lit.* = 94]—the great famine in the Duāb of the Śimbat year 1894, corresponding to 1837-38 A.D.

Chaurāñgī—a custom which prevails principally in the Eastern districts of passing a sick *boggar* or corpse on from one village to another.

Chauras—[Skt. *chaturashra* = four-cornered]—(1) even, level of ground; (2) an open air granary, generally of small size: in Rohilkhand the mud grain closet inside the house (*bakhār*).

Chaurasā— } [*chauras*]—(1) a broad flat chisel;
Chaurasī— } (2) an ingot of silver beaten out (*sunār*).

Chaurāsī—[*chaurāsī* = 84]—(1) an estate of 84 villages; (2) the whole brotherhood in castes that have a *panchayat*. East districts.

Chaurī—[*chaur*]—(1) low marshy lands. East districts (*kachhār*); (2) a platform for the household god; (3) the place where the sacred fire is made at the marriage ceremony; (4) fine gravel.

Chauriāb—to be nearly ripe of crops. East districts.

Chaurās—see *chaurasā*.

Chaursi—see *chaurasī*.

Chaus—[Skt. *chatur* = four]—land ploughed four times. Upper Duāb (*joṭna*).

Chausar—[*chaus*]—the fourth ploughing of a field. Upper Duāb (*chaukarā*).

Chausivānā—[*sirānā* = boundary]—a place where four boundaries meet (*chauhaddā*).

Chauth—[Skt. *chaturtha*]—the fourth day of the lunar fortnight; usually sacred to Ganēsh.

Chauthaiyā—[*chauth*]—(1) a boat of small draught (*nāō*); (2) in division of crops—one-fourth to the landlord and three-fourths to the tenant (*chauhārā*); (3) quartan fever.

Chautharā—the implement for grinding sandal wood in a Hindu temple. Kumaun.

Chauthī—[*chauth*] (*chaturthī*)—the ceremony of untying the marriage bracelet performed on the fourth day after consummation.

Chauvanī—[*chavān* = 54]—an estate of fifty-four villages—cf. *chaurāsī*.

Chāval—husked rice (*chāñval*).

Chavvā—[Skt. *chahu*, *chatusha*]—a hand or four fingers in breadth (*chauā*).

Chavvāchāñgar—[*chavvā*]—four-footed animals; cattle (*mavēshī*).

Chēchak—[Skt. *chitvaka*, *chitra* = spotted]—(1) small-pox in human beings; (2) (*andar kī mātī*, *barā dukh*, *barā rog*, *basantā*, *bēdan*, *bhāvāra*, *bhaur*, *bhāvāni*, *chāntērā*, *chhiṭkā*, *chirā*, *dēbī*, *dēbī kā niksār*, *dēbī kā roṛā*, *gabaurā*, *gāñthō*, *sitalā*, *gukhrā*, *utārā*, *ishāl*, *mahāmātī*, *mahīmī*, *mān*, *mēndā*, *marī*, *mātā*, *mēdh*, *mochjānā*, *poknā*, *poknāl kī bimārī*, *poktā*, *rēz*, *roṛā*, *sir*, *sitalā*, *vēdan*) small-pox or rinderpest in cattle.

"Cattle plague can be cast out across the border of one village into the one which adjoins it to the east. All field work, cutting of grass, and cooking of food are stopped on Saturday morning, and on Sunday night a solemn procession conducts a buffalo skull, a lamb, *siras* sticks, butter, milk, fire, and sacred grass, to the boundary over which they are thrown, while a gun is fired three times to frighten away the demon" (Ibbetson, Panjab Ethnography 119).

An example of one of the common spells against rinderpest which is usually written on a potsherd and hung over the cattle entrance to the village is given under *mantr*. There are numerous similar devices, such as branding a Chauvār on the posteriors with a hot iron and turning him out into the jungle as a scape-goat; burying an ox which dies of the disease in the cattle path, having first tied up the body in a cotton cloth; burying a plough handle near the cattle path; hanging up in the cowshed the skin of a hedgehog (*pārbaṭī mās*).

Chēlā—[Skt. *chēṭaka*, *chēḍaka*]—a disciple of an ascetic or holy man; in slang a hanger-on at a rich man's house who eats scraps—

Man mānē to mēlā;

Chit milē to chēlā.

Na sab sē bhālā akēlā.

[If our thoughts are alike, I have a friend? if our understandings agree, a disciple: otherwise to live alone is best.]

Chēmpā—[? Skt. *kship* = to fix on, attach] (*chēnpā*)—a dark coloured insect which attack millets, pulses and tobacco.

Chēn—} a kind of millet (*panicum frumen-*

chēnā—} *taceum*)—see *chīnā*.

Chēndhī—a round piece of leather used as a washer in a cart or spinning wheel (*chīndhī*, *chēngihī*, *chēngī*).

Chēngā—} [*chēn* = to chirp as a bird, to

Chēngā—} cry]—a little boy. East districts (*chhokrā*). In Maithili it means a chicken.

Chēngihī—[*chēngā*]—a little girl. East districts

Chēngī—} (*chhokrī*); also see *chēndhī*.

Chēnp̄h—(*chīphur*)—the refuse sugarcane thrown out of the mouth after being chewed.

Chēnrā—a young tree. East districts.

Chēnvā—a small kind of millet—see *chīnā*.

Chēruṭ—an earthen dish in which food is cooked. East districts.

Chēruṭ—} the string used by potters in separat-

Chēval—} ing the pots when they are damp.

The riddle runs—

Pānī mēn nis dīn rahē,

Jākē hār na mās,

Kām karē talvār kā,

Phir pānī mēn bās.

[I live always in the water, without bones or flesh, do the work of a sword, and go back to the water again.]

Chhābā—a large wicker basket (*khāñchā*).

Chhāban—extra cross-bars above the bottom of the cart behind, and below it in front. North Rohilkhand (*gārī*).

Chhabariyā—} a small wicker basket (*khāñchī*).

Chhābī—} [*chhabīs* = 26]—the hind posts

Chhabisā—} of a pony cart (*ekkā*).

Chhabisi—}

Chhabrā—}

Chhabrā—} a small wicker basket (*khāñchī*).

Chhabrī—}

Chhabrī—}

Chhāch—} buttermilk. East districts (*maṭṭhā*).

Chhāchh—}

Chhachhēru—[*chhāchh*]—the sediment or butter-

milk burnt off in the manufacture of clarified

butter (mail).

Chhadām—[*chha* = 6; *dām* = a copper coin]—

a coin of small value: equal to 6 *dām* or 2 *damṛī*—the $\frac{1}{2}$ or properly $\frac{2}{3}$ of a *paisā*.

Chhadānt—} [*chhā* = 6; *dānt* = tooth]—a

Chhadant—} fullgrown animal which has

Chhadar—} only got 6 teeth: considered

unlucky.

Chhāgal—[Skt. *chhagula* = a goat]—(1) an

earthen pot with a spout: said to be so called be-

cause such pots were originally made of goat

skin; (2) a woman's foot ornament.

Chhagarā—[Skt. *chhagula*] (*chhagrā*)—a he-goat

(*bakrā*).

Chhagarāb—[*chhagarā*]—of the she-goat—to be

served by a he-goat. East districts.

Chhagari—[*chhagarā*] (*chhagri*)—a she-goat

(*bakrī*).

Chhāh—buttermilk. Upper Duāb (*chhāchh*).

Chhāhan—[*chhānā* = to thatch]—the poles which

run along the bottom of a cart. Upper Duāb

(*gārī*).

Chhahkar—[*chhā* = 6; *kar* = tax]—in division

of crops—when the landlord's share is one-sixth.

East districts.

Chhā—a young pig. East districts (*sūar*).

Chhāi—[*chhānā* = to thatch, Skt. *chhad* = to

cover] (*ṭhāṭ*, *palān*, *suṇḍkā*, *suṇḍhāḍ*)—pads or

paniers usually for asses.

Chhāj—[Skt. *chhada* = a leaf]—a coarse grain

sieve (sap). The phrase *chhājōn pānī parṭāḥai*

= it is raining in torrents.

Chhājā—[*chhāj*]—the thatch of a house

(*chhappar*).

Chhajjā—[*chhāj*] (*ghoriyā*, *torā*)—the projecting

roof of a house; pieces of wood let into the

walls of a house to support the eaves.

Chhājō—[*chhāj*]—the open verandah of the

upper story of a house. Kumaun.

Chhāk—(1) an offering poured on the ground to

the local gods; (2) the time for milking cattle; (3)

the labourer's first meal for the day which he

usually eats in the field and naturally likes to

get at the proper time. Hence the Duāb rhyme.

Kyā gun karo? Dhēl par soē;

Hār jōtē aur pasār chariē,

Tūkī chhāk abērī dē

Jākē mārē na roē,

Tūcē ham dhēlē par soē.

[What virtuous act have you done that you are

sleeping on the clouds? I plough all day and

graze the buffaloes all night. Still I get my

dinner late and have to weep and sleep on the

clouds.]

Chhakiāb—[*chhāk*]—(1) to tie cattle in order to

throw them; (2) to tie up a calf near the cow

while the latter is milked. East districts.

Chhaknā—to take a full meal.

Chhaknā—to clean the water of a well.

Chhakrā—[Skt. *shakata*]—a two-wheeled cart.

The word is corrupted into English "*hackery*."

It is built on the principle of a *bahlī* (qv.): has

no sides like the ordinary *gārī*, but carries goods

on a sort of platform (*gārī*).

Chhakrī—[*chha* = 6]—(1) a bullock calf with

six teeth: considered unlucky. East districts

(*chhadānt*); (2) a bed woven with six strings

(*chhārpāl*).

Chhāl—} [Skt. *chālī*]—(1) the bark of a tree

Chhālā—} (*bakkal*); (2) skin, hide. *Mrig-*

Chāran—[chhār]—(1) land left by the retrocession of a river; (2) women's clothes sent to the wash. East districts (dhobi).

Chharī—[according to Platts, Skt. *shalya* = a spear]—(1) (*jarib, kubri, labdi, labēdā, lukti, patkan, subardni, thēghuni, thēguni*) a walking stick—see *lāthi*; (2) the shaft of a pillar; (3) the switches or long bamboos surmounted by peacock's feathers, a cocoonut, some fans, a blue flag, etc., carried round by Jogis or sweepers in honour of Gūgā Pīr and other local gods (see Ibbetson, Panjab Ethnography, page 116). The word is also applied to the part of the Hindu marriage ceremony when the bride pretends to beat her husband for the last time in her life. It precedes the ceremony of the *chauthi* (qv.).

Chharkā—{ [*chharī*]—(1) a thin twig of a tree
Chharkā—} (*dāl*); (2) a short sharp shower of rain blown about by the wind (*bauchhār*).

Chharkī—(*dogahā, dogahī*)—a double tether for vicious cattle tied round the animal's neck and held by men on both sides: a mode of attaching a log to the leg of a vicious beast. East districts.

Chharrā—{ (1) small shot; coarse calcareous
Chharrī—} limestone gravel (*kankar*); (2) coarse mixed pulses. Central Duāb.

Chharuā—(*chhārnu, chhōrā*)—to abandon—(1) remission of rent made in favour of high caste tenants. East Oudh; (2) remission of rent to tenants on account of unfavourable seasons (*chhūt*); (3) a bull, etc., devoted to religious purposes and let loose after a death in the family. East districts.

Chhaskā—a sort of rake for removing grass or manure (*kāthphāñvri*).

Chhat—{ [*Skt. chhad* = to cover]—(1) a roof;
Chhāt—} (2) a ceiling cloth; (3) a division of the Mēvāti tribe—cf. *pāl*.

Chhātā—[*Skt. chhatra, rt. chhad* = to cover]—an umbrella (*chhatrī*).

Chhatānk—[*Skt. shash, shaṭ* = 6; *ṭanka* = a weight of 4 *māshā*]—a weight = one-sixteenth part of a *śēr*.

Chhatāo—(*chhatānā* = to sieve)—clearing of rice and other grains from the husk.

Chhataur—[*Skt. chhatra*]—an umbrella made of leaves without a handle (*chhatrī*).

Chhtāhi—{ [*Skt. shashṭha* = sixth]—the cere-
Chhtāi—} mony on the sixth day after the birth of a child when it and its mother are bathed for the first time and she is allowed to leave the room in which she was delivered. On this day the child is usually given a name according to the astrological signs prevailing at his birth. The ceremony should regularly take place on the 6th day after birth, but is sometimes held on the 7th, 8th, 9th, or 10th. Among respectable Muhammadans the 6th day is celebrated, and the mother is kept isolated for 40 days after delivery. Hence the rhyme

Chhtāi na chhēlā

Marē harām kā pīllā.

[Curse the ill-begotten brat for whom no 6th or 40th day ceremony was held.]

Chhāṭi—[*chhātānā* = to lop]—dry cotton twigs. Upper Duāb.

Chhāṭi kī nārī—the straps fastening the body of the pony-cart to the axle (*ekkā*).

Chhāṭkā—[*chhāṭkānā* = to be splashed]—the

bamboos forming the lower part of the siding of a cart. Rohilkhand (*gārī*).

Chhāṭnā—[*chhāṭnā* = to be separated]—a medium-sized grain sieve (*sūp*).

Chhatrā—(*anna kshētra*)—a dole-house where cooked food is distributed to beggars.

Chhatrī—[*Skt. chhatra*]—(1) (*adyānī, chhāld*) an umbrella; when made of leaves it is *chhatraur, khataur*: the *mathaurā* or *jankūrā* is a sort of umbrella without a handle worn round the shoulders like a mat; (2) a cenotaph in honour of a Hindu of rank; (3) a dole-house where cooked food is given to beggars; (4) a frame on which clothes are hung up; (5) the top of the awning of an ox-cart (*bahli*); (6) a bamboo frame used as a perch for pigeons (*addā*); (7) a mushroom.

Chhattur—[*Skt. chhatra*]—something placed on a heap of winnowed grain to avoid theft and the evil eye (*chānt*).

Chhauṇā—[*Skt. shāraka* = the young of any animal]—a young pig. East districts (*sūar*). The word is generally applied to the young of any animal—e.g., *mrighchhauṇā* = a fawn.

Chhauṇk—seasoning used with food (*baghār*).

Chhauṇrā—[*chhauṇ*]—a little boy (*chhokrā*).

Chhauṇrī—[*chhauṇ*]—a little girl (*chhokrī*).

Chhaur—(1) (*ganj, garri, kūndar, kūndrā*)—a stack of the stalks of the *juār* or *bājra* millets piled for fodder. Upper Duāb; (2) an ancient form of arbitration used in fixing boundaries—see *chhālmāṭi*; (3) a pathway (*pag-dāndi*).

Chhauvā—a kind of pumpkin. East districts.

Chhāvā—{ [*Skt. shāvaka* = the young of any
Chhāvā—} animal]—the young of an animal;

in the East districts a young pig (*chhauṇā*).

Chhēd—{ [*Skt. chhēda* = cutting, *rt. chhid* =
Chhēdā—} to cut]—(1) a hole; a mortice hole;

(2) the grain weevil (*Calandria granaria*). A ceremony known as the *sūi kā pūjā* (see *ikh*) is practised in Rohilkhand as a preservative against it. It is like the *curculio* of Virgil (Georg. I, 185-186):

*Populique ingentem furris acervum
curculio.*

[And ravages are made in a huge heap of corn by the weevil. Conington, Trans.]

Chhēknā—[*Skt. rt. chhid* = to cut] (*chhēknā*)—*lit.* to detain, to restrain: to excommunicate from caste (*huqqa pānī band karnā*).

Chhēlī—[*Skt. chhagali, chhāgi*]—a she-goat (*bakrī*).

Chhēnī—[*Skt. chhēda, rt. chhid* = to cut]—(1) (*chēnī, chhēnā*) a cold chisel; (2) the instrument used for scarifying the capsules of the opium poppy (*naharnī*).

Chhēnkā—[*chhēknā*]—the fee given by the relations of the girl to those of the bridegroom when the betrothal is performed. East districts (*phaldān*).

Chhēnkahrū—[*chhēknā*]—the man who carries the betrothal presents (*chhēnkā*). East districts.

Chhēnkā—see *chhēknā*.

Chhēo—[*Skt. chhēda* = cutting, *rt. chhid*] (*chhēo*)—the depth of earth cut with one stroke of a spade or mattock.

Chhocchh—[*chhúchhá* = empty, hollow]—
Chhocchhá— } the empty cob of maize after the grain is beaten out (*gúll*).
Chhocchhak—the ceremony after childbirth when usually on 40th day the mother goes to her parent's home and gets presents; the presents so received. *Damrī ká chhocchhak láí, bháron sé chhílaté áí* = she only got a present worth a farthing, and comes shouting from the hillocks! (Much cry and little wool).
Chhoi—[Skt. *chhyota* = dripping]—the sugarcane after the juice is expressed (*khoi*).
Chhokaṭ—bran (*chokar*).
Chhoklá—[Skt. *shalka*]—the bark of a tree (*chhilká*).
Chhokrā—[Skt. *shāvaka*] (*bēṭhānā, chēngā, chhauvānā, chhorā, chingānā, gabhānā, gabod, gabā, gadyāi, gīdar, jhānā, māurā, morā*)—a little boy. West districts.
Chhokrī—[*chhokrā*] (*bēṭhānā, chhauvānā, chēngā, chingānā, chhōvānā, chhōrī, māurī, morī, jīmī*)—a little girl. West districts.
Chhol—[*chhīlāyā, chhōlā, chhōlā, chhōlā, chhōl*]
Chholā— } *vāhū*—the man who cuts the standing sugarcane and cleans it for the mill (*kolhū*).
Chholā—[*chholnā* = to cut]—gram; the young pod of the plant cut for pottage. Bundelkhand (*chanā*).
Chholihā—see **chhol**.
Chholkaṭ—[*chhol, kāṭnā* = to cut]—circumcised: a contemptuous term applied by Hindus to Muhammadans. East districts.
Chholnā—to cut standing sugarcane: to chop it up for the mill. East districts.
Chholnā—a scraper.
Chholvāh— } a man who cuts standing sugar-
Chholvāhā— } cane, or chops it up for the mill. East districts (*chhol*).
Chhōnṛh—(*gōlī*)—a large earthen jar used in a sugar factory, etc. (*kolhāvā*). To the east it is applied to a copper or brass vessel like the *matkā* (qv.) in which water is stored.
Chhōtīlī—a seed used in weighing (*ghuāghchī*).
Chhopnā—*lit.* to fill up: to bale up water for irrigation purposes (*chopnā*).
Chhor—a limit, a boundary (*hadd*).
Chhor—[*chhornā* = to let go; Skt. *rt. chhut* = to cut]—(1) the main well rope. East districts (*bart*); (2) (*jēvī, pānī, paunchor*), the shorter rope which joins the bucket to the main rope of the well. East districts; (3) remission of a tenant's rent on account of bad seasons and in different crops (*nābūd*).
Chhorā—[Skt. *shāka*]—a boy. West districts (*chhokrā*).
Chhorchhīthī—[*chhornā* = to release; *chīthī* = a letter]—a release in full of a debt or claim for rent, etc. (*fāriḡ khattī*).
Chhori—[*chhorā*]—a girl. West districts (*chhokrī*).
Chhornā—[Skt. *chhut* = to cut]—*lit.* to release, to challenge a claimant to his oath or honour—*imān dharm par chhornā* (halaf, hasar karnā).
Chhoṭgoi— } [*chhotā* = small; *goi* = pair of
Chhoṭgoiā— } oxen]—ploughing with a plough of which the block is small or worn. Parts of Oudh (*sēo*).

Chhūchh—[*chhūchhá* = empty, hollow]—(1) the refuse sugarcane after the juice is expressed (*khoi*); (2) the cob of maize after the grain is removed (*gúll*).
Chhūchhī— } a socket, the socket for the
Chhuchchhi— } screw in a blacksmith's vice (*lohār*).
Chhūhāb—[*chhūnā* = to touch]—to daub the wall of a house with rice and water. East districts.
Chhūhī—the earthen pillars at the mouth of a well to support the irrigation gear. East districts.
Chhūhī—chalk, whitish earth. Lower Duāb (*khārī*).
Chhūnāchh—see **chhūchh**.
Chhūnāchhi— } see **chhūchhī**.
Chhūnāchhi— } see **chhūchhī**.
Chhūrā—[Skt. *kshura*, *rt. kshur* = to cut]—
Chhūrā— } (1) a large knife such as is used by butchers, etc.; (2) a razor (*ustarā*).
Chhuri—[*chhurā*] (*chakkā, chāyā*)—a pocket knife, an ordinary knife. *Do chhuri ēk miḡān mēn nahīn samāti* = two knives won't go into one sheath. *Chāhā, chahavā* to the east is a pocket knife with an iron handle. The hillman's knife is *bhujālī, khukhuri*. *Bānk* is a curved knife used by workers in bamboo. The blade of a knife is *phal, phalā*; the handle *dastā*; the edge *dhār*. For knife sharpeners see *bāriyā, siḡlīgar*.
Chhūt—[*chhūnā* = to be set free; Skt. *rt. chhut* = to cut] (*chhūṭānti*)—a remission of rent in favour of a tenant on account of deficient produce. If to the amount of one-tenth it is *dobisāi* (*nābūd*); also see *naqshī*.
Chhūtak—[Skt. *sītaka*]—ceremonial uncleanness after a birth or death in the family. East districts.
Chhūṭānti—see **chhūt**.
Chhūṭjānā—[*chhūṭ*]—(1) (*bhūg jānā, bisukā, bisukānā*)—to dry up—of the milk of a cow or buffalo, etc.; (2) to be cured of a fever, etc.
Chhuṭī—[*chhūṭ*]—leave; used specially of leave given to the newly married bride to visit her parent's house (*rukhsat*).
Chichindā— } [Skt. *chichinda*]—the snake gourd
Chchra— } (*trichosanthes anguina*) (*chachēndā*).
Chichrī—a kind of tick or louse which attacks sheep (*chapā*).
Chihāi— } [Skt. *chita* = piled, *rt. chi* = to
Chihānā— } arrange]—the place where corpses
Chihārā— } are burnt (*marghāt*).
Chihēl—[Skt. *chikila* = mud]—wet, oozy land.
Chihlā—[Skt. *chikila*]—mud, swampy ground.
Chik—a goat or sheep butcher (*chikvā*).
Chik—[Skt. *chikila* = mud]—(1) (*chilā, pārehā*) rushes, etc., placed at the mouth of a well where the bucket is emptied to prevent splashing. West districts; (2) a quagmire, swampy ground (*bhās*).
Chikalhī—(*chiklā*)—a shoe; Katthak's slang. East districts (*jūtā*).
Chikan—(*chikin*)—embroidery work.
Chikar— } [*chik*]—mud, swampy ground (*bhās*).
Chikar— } [*chik*]—mud, swampy ground (*bhās*).
Chikhar—the husk of gram (*chanā*).

Chikin—see **chikan**.

Chiklā—see **chikalhi**.

Chikkan— } [Skt. *chikkana* = greasy]—(1)

Chikkanā— } (*bhabrā, chiknaut, chikndaut, chiknā*) a clay soil which feels greasy when rubbed in the hand. West districts, Rohilkhand.

Virgil speaks of it—

Pinguis item quæ sit tellus, hoc denique pacto

Discimus; haut umquam manibus jactatu fatiscit,

Sed picis in morem ad digitos lentescit habendo.

Virgil Georg II 249-250.

[Again the fatness of a soil, to be brief, is ascertained in this way: toss it about in the hand, it never crumbles, but in the act of holding clings to the fingers like pitch—Congington Trans.]; (2) vacant spaces in a field where the seed has not germinated. East districts; (3) thin—of jungle, etc. East districts (phail).

Chiknaut— } see **chikkan** (1).

Chiknāva— }

Chikvā—(*chik*)—a goat or sheep butcher.

Chilā—rice chaff. Hill districts (bhūsa).

Chilam—(*kulhi*)—the earthen bowl of a tobacco

pipe (*huqqah*).

Chilamchi—(*silapeli, silapchi*)—a metal hand

washing basin.

Chilkauli— the part of the day from 7 to 8 a.m.

Hill districts.

Chillā—[Pers. *chahal* = 40]—(1) the period of 40 days after her delivery during which the mother is considered unclean; (2) the 40 days of severe weather, being 15 days of *Dhana* and 25 of *Makara sankranti*.

Chilrā—a kind of cake made of pulse flour. Native cooks make two kinds, *mīthā* or sweet, and *mūng kī pitlī kī chīrā* made of *mūng* flour.

Chilvā—[Skt. *chikila* = mud]—the splashy place covered with grass, etc., at the mouth of a well where the bucket is emptied. West districts (*chik*).

Chilvan—(1) (*chhannā, natnā*)—a coarse sieve made of split bamboos used for straining sugarcane juice, killing fish, etc. East districts (*sūp*); (2) a screen.

Chimiya sāvan—the *chīnā* (qv.) millet. Hill districts.

Chimri—(*chirm, chamrā* = leather)—Sunar's slang. East districts (*jūtā*).

Chimṭā—[*chimṭānā* = to collect; Skt. rt. *chi*—

piners used for arranging the fire, turning over gridle cakes, etc.

Chimṭā. } [Skt. *chīnāka* = Chinese]—(1) (*buṇsi*, *chīn*— } *chā, chēnā, chēnā, chīrā sāvan, chaitrā sāvan, jaitrā sāvan, jēthā sāvan, phikar, rālā*) a small variety of millet (*panicum frumentaceum*); it is in bad repute as a crop as it grows in the hot weather and requires incessant watering; it is known as *tīn pākā andj*

or grain that ripens in three fortnights. Devout Hindus can therefore use it at fasts when other grain is forbidden.

Chēnā hai mor jī kā lēnā.

Solāh pānī dēnā,

Assī assī kī baṭī marat hai,

Bālam marē nagīnā;

Ān chīṭyē sab chug gain,

Hāth mēn rah gayā painā.

[*Chēnā* that takes away my life! Water you sixteen times! My oxen worth Rs. 80 died over you! My jewel of a husband was destroyed! Down come the birds and eat you up, and leave me with nothing but my bullock whip in my hand.]

Chēnā chorī chākari, hāro karē kisānā.

[*Chēnā* thieving or service—that is all that is left for a ruined tenant.]

Chēnā jī kā lēnā,

Chandah pānī dēnā;

Byār chulē na lēnā na dēnā.

[*Chēnā* that takes away my life! We water you fourteen times, but if the wind come there is nothing to give or take.]

(2) The Chinese variety of sugarcane, hard, tall, and reddish (*ikh*).

Chīnā—a mountainous gorge or pass. Hill districts.

Chīnāī—masonry work in brick and mortar.

Chīndhi— } (*chēndhi*)—a round washer of lea-

Chīndī— } ther attached to the wheel of the

Chīndī— } spinning wheel (*charkhā*).

Chingānā—[*chīn* = to cry]—a little boy. East

districts (*chhokrā*).

Chingānī—[*chingānā*]—a little girl. East dis-

tricts (*chhokrī*).

Chīngurān—a fungoid disease in tobacco. East

districts—cf. *kāptī, korhī*.

Chīnī—[Skt. *chinaka* = Chinese]—(1) (*chīnī*) refined sugar named from China: as loaf-sugar (*misri*) is connected with *Misr* = Egypt (*misri*); (2) roan-coloured with black patches—of horses (*ghorā*).

Chīnī kī kārkhānā—a sugar refinery (*khaṇḍsāl*).

Chīnnī—see *chīnī*.

Chīnt—[*chitra*, Skt. = variegated] (*chīnt*)—chintz, coloured printed cloth.

Chīpar— } [Skt. *chipita* = flattened out]—a clod

Chīpar— } of turf (*chippā*).

Chīphar—the refuse sugarcane thrown out of the mouth after chewing. East districts (*chēnpā*).

Chīpī— } [*chīpar*] (*chēpar, chīpar*)—a clod

Chīppā— } of turf.

Chīppi— }

Chīpri— } [Skt. *chipita* = flattened out]—very

Chīpri— } small thin cowdung cakes for fuel.

Benares (*gobar*).

Chīptā—[Skt. *chipita*]—flat—used of a fly screen

—see *chīq*.

Chīq—a screen made of split bamboo fixed at a door to keep out flies. It is *gol* when the bamboo slips of which it is made are round, and *chīptā* when they are flat.

Chīr—[Skt. *chīra*]—clothes.

Chīr—a fine kind of iron.

Chīrā—[*chīr*] (*baṭī*)—a striped kind of turban (*pagrī*).

Ohirā—[*chīrnā* = to split]—rinderpest in cattle. Upper Duāb (chēchak).

Chirāgh—(*dīālī, diānā, diārī, diyā*)—an earthen lamp saucer.

Chirāghan—[*chirāgh*]—a village festival in the West districts—see damdār.

Chirāghdān—[*chirāgh, dān* = holding] (*dīnat, fatīsoz, samāi, shamādān*)—a lamp-stand. The *dīnat* is usually of wood; the others of some metal, brass, etc.

Chirāghī—[*chirāgh*]—the offering of lamps, sweetmeats, and money at the tomb of a Muhammadan saint.

Chirāgh jalē—[*chirāgh*]—the time of the lighting of the lamps; after sunset.

Chirailā—a net for catching wild fowl in tanks. East districts (*charailā*).

Chiraiyā—a name among cultivators for the *Pukh* or 8th asterism (*nakshatra*)—

*Chiraiyā mēn lai uhar pachar,
Slēkhā mēn lai bahut nihar,
Maghā mēn jin laiyo bhaiyā,
Ek ek dhān mēn do do paiyā.*

[Transplant your rice in Chiraiyā anyhow; transplant with great care in Slēkhā: never transplant in Maghā, my friend; or if you do, you have two empty cells in each ear.]

Chiraiyā— } [Skt. *chaitaka*]—(1) a sparrow; (2)

Chiriyā— } the top of the plough handle. Far-

Chiriyān— } rukhabad (*hal*); (3) the hooks on the yoke to which are affixed the ropes which go round the necks of the oxen (*gārī*); (4) the twisted piece of rope attached to the crusher in the sugarcane mill (*kolhū*); (5) the spikes to support the axle of the well pulley. Bundelkhand (*gūriyā*).

Chirmithī—[Skt. *chama yashtika*]—a seed of the wild liquorice: it is of a red colour spotted with black, weighs about 2 grains, and is used in weighing (*ghūngchī*).

Chīrnā—[Skt. *chīra* = a rag]—(1) to split, tear, saw wood; (2) to plough up fallow land after the first fall of rain. West districts (*chirvā*).

Chirvā—the *chīnā* (qv.) millet.

Chirvā—[Skt. *chipitā* = beaten out flat] (*chaulā, chīrā, chīrī, chūrā*)—grain, usually rice, boiled, pounded, and roasted. It is known as *arvā* when green grain is roasted and pounded; *usvā* when dry grain is boiled, roasted, and pounded.

Chirvā—[*chīrnā*]—(1) sawing of wood and wages for the labour; (2) ploughing up of fallow lands after the first fall of rain. West districts.

Chit—chintz (*chīnt*).

Chitā—two pice; Sunār's slang. East districts.

Chitā—[Skt. *chita* = piled up]—(1) the place where corpses are burnt (*marghat*); (2) (*chitā-khā*) the funeral pyre.

Chitākā—see *chitā*.

Chitānāl— } [*chitā, nāl* = pipe]—a vessel of

Chitānār— } water hung on the sacred fig tree after a death. Hill districts.

Chitāpindā—[*chitā, pindā*]—the balls of rice offered to the spirits of dead relations—the offerings made to the manes of a deceased person at the time of cremation.

Chitkabrá—[*chatkabrá*]—spotted, brindled—of cattle.

Chitki— } [*chitā* = funeral pyre]—the local ghost

Chikī— } of a village. Bundelkhand (*qih*).

Chitrā—the pivot of the Persian wheel. Upper Duāb (*arhat*).

Chittā—a rupee; brokers' slang.

Chittārā—the 14th lunar asterism (*nakshatra*).

Chittārā gēhān, Adrā dhān;

Na ānkē gīrvī, na ānkē ghām.

[The wheat sown in Chittārā, the rice sown in Adrā—no rust eats this—no sun ruins that.]

Charhat barsē Chittārā, utrat barsē Hast.

Kitnau Rājā dhār lē, kabhī na harī girhast.

[If it rain at the beginning of Chittārā, and at the end of Hast, the tenant never breaks down, no matter how oppressive the Rājā may be—i.e. early and late rains bring a good harvest. Another form is,—

Charhtē barsē Ādrā, utrat barsē Hast,

Kitnau Rājā dhār lē rahē anand girhast.

[If it rain in the beginning of Ādrā and the end of Hast, the cultivator remains prosperous, no matter how much the Rājā may extort.]

Chitthā bahī—a rough account book (*bahī*).

Chitthipillī—a letter written on paper smeared with yellow turmeric sent in the hands of a barber by the bridegroom's father to the bride's father announcing the date fixed for the marriage.

Chīūrā— } [Skt. *chipitaka*]—see *chirvā*.

Chīūrī— } [Skt. *chita-sthāna*]—the place where

corpses are burnt (*marghat*).

Choā—[*choānā* = to cause to drip] (*bihar, chohlā, choñdā, choñrā, choyd, kachchī kiyān*)—a surface depression holding a little water. West districts (*kūān*).

Chob—[Skt. *kshupa* = a young tree]—(1) wood, a staff; (2) a frame for embroidery (*kārchob*).

Choēnī—a small straw basket (*kurūi*).

Chogā— } [properly *chughā chughah*] (*ahā,*

Choghā— } *chughā, ibā, labālāh, qahā*)—a

Choghah— } long coat shaped like a dressing gown worn by respectable people.

Chohā—[*choā*]—a surface depression holding water. West districts (*choā*).

Chohlā—[Skt. *shūla* = a spike]—a large peg: a piece of wood, leg of a bed, etc., tied to the necks of vicious cattle. Upper Duāb (*daingnā*).

Choi—(*choiyā*)—the husk of pulses.

Choin—the platform of a boat on which the rower sits. Rohilkhand (*nāo*).

Choiyā—see *choi*.

Chokar— } (*chhokat*)—the husks or bran of

Chokar— } wheat, barley, and similar grains.

Chokat— }

Chokh—uncooked rice; Sunār's slang (*chān-val*).

Chokhā—[Skt. *choksha, chauksha* = clean]—roasted vegetables pounded into a mess and seasoned with spices—cf. *bhāj*.

Chokrā— } [Skt. *chatushka*]—a body of four

Chokrāt— } arbitrators (*pañchāyat*).

Cholā—[Skt. *chola*]—(1) a short jacket (*aṅgā*); (2) the yellow dress worn by a bride (*piari*).

Choli—[*chola*]—(1) a woman's tight bodice, such as is usually worn by prostitutes; (2) the part of a coat above the waist (*aṅgā*).

Chomptā—[Skt. *chatusha patṭaka*]=a place where four boundaries meet (*chauhaddā*).

Choṇḍā—[*choṇḍā* = to cause to drip]=a surface depression holding water. East districts (*choā*).

Chongā—[Skt. *chaturangula* = four fingers broad]=a bamboo pipe used in distilling, etc.

Choṇkā—[*choṇkā* = to prick]—(1) the lash of a whip. Rohilkhand; (2) drinking milk by squirting it into the mouth from the udder of an animal. East districts.

Choṇrā—see *choṇḍā*.

Choṇṭī—[Skt. *chūṣā*] (*choṭī*, *chutiṭā*)—(1) the long lock on the top of the head, the sort of pig-tail worn by Hindus. *Choṇṭī kī bhawnī* = a curl on the hair of a horse near the roots of the mane on the forehead; (2) a sort of hair pin worn by women.

Chopar—poor rice lands, at the foot of the hill tracts. Allahabad.

Chopnā—[*bainṣ chālān*, *bēri chālān*, *bok-gernā*, *doṛā chālān*, *ubachhab*, *udhab*, *ulachhab*, *ulchabdhān*]=to bale up water with a swing basket for irrigation.

Chor—good flat land. Kumaun (tappar).

Chosā—[*chaurasā*]=a broad file.

Choṭ—[*choṇṭī* = the top knot on the head; Skt. *chūṣā*]=a mode of wearing the blanket over the head during rain. West districts (kam-mal).

Choṭā—[*choṭ*]= (1) the centre string of a pair of scales (*tarāzū*); (2) the bar of a pair of scales (*tarāzū*); (3) a woman's ornament for the forehead.

Choṭār—[*choṭ* = a blow]=vicious; given to biting or butting—of cattle. East districts (markahā).

Choṭh—[Platts suggests Skt. *chūṣā* = the anus]=a piece of cowdung passed at one time; pieces of dry cowdung for fuel. West districts.

Choṭī—[*choṭ*]= (1) the Hindu's top knot of hair (*choṇṭī*); (2) a woman's ornament for the forehead; (3) the plait in which women fasten their hair behind; (4) the top of a hill or mountain.

Choyā—[*chūnā* = to percolate]= (1) (*bhūmko*) a water spring; (2) a surface depression containing water. West districts (*choā*).

Choyandā—[*choyā*]=the solid matter which remains in the bag when the coarse sugar (*rāb*) is being pressed (*chauhaṇḍā*).

Chuā—the buck wheat crop in the hills.

Chuān—[*chūnā* = to percolate]=the percolation level in a well. When the well reaches this, the phrases used are—*chuān par ā gayā* or *jigari pānī ā gayā*. The word is often used to mean the regular spring level or *soṭ*.

Chūchi—[*ṣ chhūchh*, *chhoochh*—qqv.]—the empty cob of maize or Indian-corn. Hill districts (makkā).

Chugāī—[*chugnā*]= (1) land reserved as pasture (*charāgāh*); (2) grazing fees paid to the owner of the pasture or herdsman.

Chughā—along coat worn by respectable

Chughah—people (*choghā*).

Chugnā—[Platts Skt. *chūrṇ* = to crush, bruise]

—to graze—of animals. *Ab pachhtāyē hot*

kyā, chirṇā chug gaeñ khēt = what is the use of repenting when the birds have devoured the field (shutting the stable door when the steed is stolen).

Chūhādāntī—[*chūhā* = rat; *dānt* = tooth] (*pahunchī*)—an ornament for the wrist worn by women; so called because the pieces of which it is made are shaped like rat's teeth.

Chūhar—[*ṣ* = a place for rats; *chūhā*]=the hollow space under a granary. Rohilkhand (*bakhār*).

Chukautā—see *chakautā*.

Chūjā—[corr. of *chūzā*]=a small fowl (murgī).

Chukkar—an earthen drinking cup with straight sides and a very short neck.

Chukṭī—[*chuknā* = to be settled]=rents paid in lump. East districts (*bilmuqtā*).

Chūl—[Skt. *chūla* = *chūḍa*] (*chār*, *chārā*)=

Chūlā—a pivot or tenon joint; the pivot on which a door turns on its threshold.

Chūlhā—[Skt. *chullī*] (*bhansāl*, *bhansār*, *bhaṭ*, *bhaṭhī*, *bhaṭī*)=a fire-place made of mud or bricks. *Alungir sūnī, chūlhē āg na ghar pānī* = a tyrant as bad as Aurangzeb when there was no fire in the hearths, no water in the house.

Roṭī ko rove.

Chūlhē picḥhē sove.

[Crying for bread and sleeping behind the fire-place.]

According to the *Jyotiṣśār* the fire-place should be worshipped in the asterisms of *Hast*, *Puṣkṛyā*, *Anurādhā*, *Śrāviṇī*, *Shravana*, and on Sundays, but not on the 4th, 6th, 8th, 9th, 14th day of the lunar fortnight. The mouth of the fire-place is *munh*, *mohān*. The *uṭhālā*, *uṭhawā*, *uṭhāl chūlhā* is a movable fire-place made of sundried bricks. The *kānā* (one-eyed) *chūlhā* is one with only a single aperture on which pots can be placed. When there are more apertures than one it is *tandūri chūlhā*. Burnt earth scraped out of a fire-place is to the east *chulhkaṭ*. The holes in the fire-place on which pots are placed are *ailā*, in Kumaun *jāḷā*. The partitions below are to the west *barāḷān*—cf. *angṭhī*, *bursī*, *chaukā*.

Chulhānī—[*chūlhā*]=a cooking-house. East districts (*rasoikhānāh*).

Chulhkaṭ—[*chūlhā*, *kānā* = to cut]=burnt earth scraped out of a fire-place.

Chūliyā—[*chūl*]=the upper end of the crusher in a sugarcane mill. Upper Duāb (*kolhū*).

Chūliyā—[*chūli*]=a woman's tight boddice (*āngī*).

Chullī—[Skt. *chullī*]=supports for a stack of grain. West districts.

Chullū—[Skt. *chulluka*]=a handful of anything liquid; opposed to *chūngal*, a handful of anything dry. *Chullā bhar pānī mēn dūb maro* = go and drown yourself in a handful of water.

Chumāvan—[*chūmnā* = to kiss]=the part of the marriage ceremony when the parties kiss each other. East districts.

Chūn—[Skt. *chūrṇa* = anything ground fine]—flour (*āṭā*).

Chūnā—[*chūn*]=lime; *kalī* is quick-lime: *sīpī kā chūnā*, fine lime made from mussel shells:

kattal kâ chûnd, lime made of broken limestone.

Chûnâ dâni—[*chûnâ-dân* = place for] (*chunautâ*, *chunautî*, *chûnâdânî*)—a box for holding the lime used with betel.

Chunarî—[*chunnâ* = to pick, to gather]

Chunarî—[*chûndarî*, *chûndarî*, *chûndrî*, *chûndrî*]—(1) a method of dyeing cloth. The cloth is knotted or tied up in places so as to form a pattern. When placed in the vat these parts escape the action of the dye, and retaining their original colour thus produce a variegated pattern; (2) the cloth produced in this way.

Chunautâ—[*chûnâ*]—see *chûnâdânî*.

Chunautî—[*chûnâ*]—see *chûnâdânî*.

Chûndarî—[see *chunarî*]. *Chûndarî* or

Chûndarî—[*chûndrî* *bat* [*bânnâ* = to

Chûndrî—[*chûndrî*]—divide] is used of the fields in a

Chûndrî—[*chûndrî*]—village after partition when

they are divided like the squares or pattern in a

chequered or variegated cloth.

Chûngal—[Skt. *chunchu*, *chanchuka* = the beak

of a bird] (*khoñch*)—a handful of anything

dry, as contrasted with *chullû*, a handful of

anything liquid.

Chûngî—[*chunnâ* = to pick] (*pauntôfi*)—a hand-

ful of grain; oetroi fees given to a weighman,

etc.; various dues paid by cultivators to the

landlord.

Chunî—[*chûn*]—(1) flour (*âtâ*); (2) the husks

Chunnî—[*chûn*]—and bran of pulses, also called

chunnâ bhûsi. *Chunnâ bhî kuhê mujhê ghî sê*

khâo = the pulse bran says "eat me too with

butter." In the Central Duâb *chunnî* is

usually applied to the husks and bran of the

urad pulse, which are a valuable food for milch

cattle.

Chuparî rofi—[*chuparnâ*]—bread covered or

rubbed over with butter.

Chuparnâ—a cook's word—to butter cakes when

they are hot.

Chugaddam—[apparently a corr. of *muqaddam*

(qv.)]—the leading tenant in a village who acts

as a sort of representative of the landlord and

is vested with certain privileges. Rohilkhand

(*jêthraiya*).

Chûr—see *chûl*.

Chûrâ—[Skt. *chirpita*]—a preparation of rice

made by boiling, pounding, and roasting—see

chirvâ.

Chûrâ—[Skt. *chûlâ*]—the ceremony of shaving

the head: the knot of hair left on the top of

the head by Hindus.

Chûrâ—[*chûl*]—(1) the end of the handle of the

fodder-cutter, etc. Rohilkhand (*gañdâs*); (2)

the rough crooked pieces of wood which support

the well gear. Central Duâb.

Churail—[Possibly connected with *chûrâ* = a

Churail—[*chûrâ*]—sweeper. It would then mean a

sweeper woman who is held in contempt] (*churêl*,

pickhal pây)—the ghost of a woman who dies,

in childbirth which haunts old ruins, etc. The

worst kind of *churail* is that of a woman who

has died during the Divâlî. She has a face like

a woman, but very hideous: her breasts pendent

and carried over the shoulders: her heels are to

the front (whence the name *pickhalpây*). She

wears black clothes, has long teeth like tusks, cats children, and haunts old forts and burial grounds. *Sûrat churail kî, nâm pariyoñ kâ sâ* = she looks like a witch and is called a fairy!

Chûrâlâ—[*chûrî*]—an ornament of glass or pewter, worn by women on their arms and also by wrestlers. East districts.

Chûran—[*chûl*]—the upright beam or pestle in a sugarcane mill. West districts and Rohilkhand (*kolhû*).

Churêl—see *churail*.

Chûrî—[Skt. *chûra*]—the bangles of glass or lac worn by little girls and married women. They are broken when she becomes a widow.

Chûrî—[*chûl*]—the end of the handle of the fodder-cutter, etc. Rohilkhand (*gañdâs*).

Churidâr—[*chûrî*]—(of sleeves or drawers)

Chûridâr—[*chûrî*]—made long and gathered into plaits (*pâējāmâ*).

Chûrîhâr—[Skt. *chûra kâra*] (*kachêrî*, *manhâr*,

manhigâr)—the manufacturer of the glass

bangles worn by women. The lac bangles are

made by the *lakhêrâ* or *lakhêrî*. The coarse

glass used is *kânch*; the lac *lâkh*. He uses a

furnace *bhatthî*, of which the opening through

which the melted glass is removed is *niqârâ*.

This is closed by an earthen cover *dhapnâ*,

dhapnî, *dhapari*, *dhaknâ*, *dhaknî*. The stone

on which the ring is formed is *pîrhâ*, *patthari*:

the spoon with which the glass is put into the

crucible *karchhâ*, *karchhî*, *karchhul*, *karchhulâ*;

it is moved with an iron hook *ankur*, *ankurâ*

ankurî, *akurâ*, *akurî*. The bangle mould is

kâllud or *musêriyâ*. The long iron poker on

the end of which the glass is melted is *salâk*,

shalâk, *salâq*. The instrument for widening

the ring is *balhanâ*, *bantharpâ*: the stamp

for embossing the bangle *thappâ*.

Chûriyâ—[*chûrî*]—a silver or gold bangle worn by

women on the arm.

Churkî—[Skt. *chûlâ*]—the Hindu's scalp lock

(*choñfi*).

Chûrmâ—[Skt. *chûrna* = ground fine]—a coarse

sweetmeat made of butter, sugar, and bread

crumbs.

Chûrmûr—stubble of barley or wheat; Kahâr's

slang.

Chûtiyâ—[*choñfi*]—(1) the Hindu's scalp lock;

Chûtiyâ—[*choñfi*]—(2) the upper end of the crusher

in a sugarcane mill. Upper Duâb (*kolhû*).

Chutkî—[*chutaknâ*] = to make a snapping sound]

—(1) a pinch of anything. The ordinary faqîr's

petition is *Bâbâ! Chutkî kâ sarâ hui*; (2) fees

for weighing grain, etc. (*taulâi*); (3) the tight-

ening screw in a screw-making machine (*lohâr*);

(4) wedding by hand (*nirâi*).

Chûzâ—[*chûjâ*]—a small fowl (*murghî*).

Chûzah—[*chûjâ*]—a small fowl (*murghî*).

D

Dâb—[Skt. *darbhâ*] (*dâbh*, *kus*, *kusî*)—a kind of grass (*poa cynosuroides*); a low spreading jointed grass, common almost everywhere on waste

lands. It affords excellent pasturage, and its stalk produces a useful fibre. "The grass is holy and in great demand in almost all the votive offerings and religious ceremonies of the Hindus." It is considered very desirable that a man should die on a bed of *qāb*, and it is consequently the duty of attendant relations to spread the grass on the floor, and after covering it with a cloth to lay the dying man upon it, in order that he may emit his last breath in that hallowed position" (Sir H. M. Elliot, Glossary, sv.). It is also used at the *pinḍā* and other ceremonies, and is put in milk curds, etc., during eclipses to prevent their becoming sour.

Goñri ki ghās talāi kō pānt
Marē pūr jeh mihmān.

[Grass that grows on the hillocks and tank water—a nice sort of entertainment for your deceased ancestors.]

Dāb—(*dām̐*)—an unripe cucumber (*kakṛī*).

Dāb— } [*dābnā* = to press]—(1) the beam used

Dābā— } for pressing down the green indigo in the vats (*nīl ki koṭhī*); (2) a layer of plants; (3) a bundle of cut crops. It represents what a reaper can cut without moving from where he sits—in the case of wheat about 2½ *sēr*. Of course he presses the bundle as tight as he can: hence the name.

Dāb— } [P Skt. *darva* = a ladle]—a small box

Dābā— } for holding jewellery and valuables (*ḡibbī*).

Dābahā—mud, swampy ground. East districts (*bhās*).

Dābak—(*qabbak*, *qabkā*)—fresh—of well water, etc.

Dābal paisā—[Eng. *double*]—the large double pice.

Dābal roṭī—*a large loaf of English bread.*

Dābāo— } [*dāb*]—of a cart, overladen in front:

Dābāu— } the opposite of *ulār*.

Dābar—(1) lands saturated with water (*panmār*). This and *sof* are terms specially used in the eastern districts for the flooded hollows in which winter rice (*Agharā*) is transplanted;

(2) a small tank (*tāl*).

Dābaurā—[*dābnā* = to press]—the beam used for pressing down the green indigo in the vats (*nīl ki koṭhī*).

Dabbā— } [P Skt. *darva* = a ladle]—(1) a small

Dabbī— } box for holding valuables (*ḡibbī*);

(2) a leather vessel for holding oil or butter (*jhabā*).

Dabbīyā—a bundle of cut crops—see *dāb* (3).

Dabbū—[Skt. *dava* = a ladle]—(1) a metal dish used by Hindu ascetics; (2) the brass or iron ladle with a broad deep bowl used at marriages and by confectioners.

Dabēhri—[*dābnā* = to press]—a light kind of plough with a horizontal body. Oudh and Rohilkhand (*hal*).

Dābh—*a kind of grass*—see *dāb*.

Dābhakā—(*qabhkā*)—pulse partially roasted (*ḡo-bharā*).

Dābhākab—[P *ḡibbī* = a germ]—to sprout—of seed or sugarcane. East districts.

Dābhkā—see *qabhakā*.

Dābī—[*dābnā* = to press]—(1) the sole of a plough. East districts (*hal*); (2) a bundle of

cut crops—see *dāb*; (3) the smallest-sized scales (*tarāzū*); (4) the beam for pressing the green indigo in the vats (*nīl ki koṭhī*).

Dābī—[Skt. *darba*]—a spoon used by Hindus for stirring pottage, etc.: corresponding to the *doi* used by Muhammadans.

Dābihar—[*dābnā* = to press; *hal* = plough]—a light plough with a horizontal body. West Oudh and Rohilkhand (*hal*).

Dābilā—[Skt. *darba*]—the ladle or stirrer used by the grain-parcher (*bharbhūnjā*).

Dābkā—fresh—of well water, etc. (*dābak*).

Dabkan—[*dābnā* = to be pressed]—the counterpoise on the irrigation lever (*ḡhēnkīl*).

Dābkēnā—an earthen drinking-vessel.

Dabkī—[*dābnā* = to be pressed]—a hobble attached to the two fore feet of an animal (*paikrā*).

Dabliyatā—[P *dābnā* = to press]—a club used for threshing the *maṇṇṛū* millet. Garhwāl.

Dābrā—[*dābar*]—(1) lands submerged in water (*panmār*); (2) a small tank (*tāl*); (3) a small field. Duāb (*khēt*); (4) the corners of a field which are untouched by the plough. North Oudh (*chauhl*).

Dābuā—land in old river-beds. Mathura.

Dābuā—[P Skt. *darva* = a ladle]—an earthen drinking-vessel. East districts (*ābkhōrā*).

Dābūliyā—[*dābū*]—a small drinking-vessel like a *lotā* (qv.). Bundelkhand.

Dādā—[Skt. *tāta* = father]—(*ājā*, *bābā*)—a paternal grandfather.

Dadahrnā—to plough up the millets when they are about a foot high (*ḡurāb*).

Dādā ilāhī—*lit.* given of God; separate areas held by sharers in *bhaigāchārā* (qv.) estates. Mathura.

Dādānī—see *dādānī*.

Dādhi—[Skt. *dadhī*]—curds; sour milk (*dahl*).

Dādī—[*dādā*]—a paternal grandmother (*ājī*).

Dādīaurā— } [*dādā*; Skt. *ācali* = lineage, or

Dādihāl— } more probably *alaya* = house]—

Dādīyāl— } the house of the paternal grand-

Dādkā— } father of the married pair: cf.

ajaurā. The distinctions run as follows: *dādīaurā* = the house, family, or village into which one's paternal grandfather married; *nānīhāl* = the house, family, or village into which one's father married; *susrāl* = the house, family, or village into which one's self married; *samādhiyānā* = the house, family, or village into which one's son or daughter married.

Dādni—[Pers. *dādan* = to give] (*dādānī*)—advances made to cultivators on condition of their growing indigo, opium, etc. (*pēshḡt*).

Dādri—crops, especially barley, cut before the regular time of harvest and taken home to be eaten, not to the threshing-floor (*arvan*).

Dadsāl— } [*dādā*; Skt. *tāta* *shāla* = house]—

Dadsār— } the house of the paternal grandfather of the married pair (*dādīaurā*).

Dādū—[Skt. *dandaka*]—uplands; raised ground. Central Duāb (*ḡānḡ*).

Dāēn—[Skt. *dāmāni* = a cattle rope: some connect it with rt. *dā* = to divide; others with *dāhnā* = right, as the cattle move in this direction] (*dānvab*, *dānvānā*, *dānvār*, *dānā*, *dācan*, *gahāi*, *gāhnā*, *gohāi*, *gūrnā*, *jāhnā*).

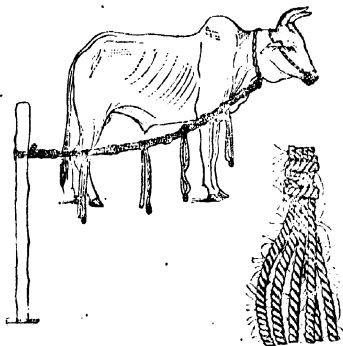
mālish, māndā, mārab, mārnā—the treading out of grain by means of cattle.

Mard ko bhāri ldoni,

Bard ko bhāri dāēn.

[Reaping is the hardest work for a man and threshing for an ox.]

In Rohilkhand *bhusiyār* or *pairi* is the thorough threshing of corn. To the east *puāri karab* is to thresh rice a second time, and *khamsab* is to thresh corn thoroughly. The beating out of the heads against the ground; a bed, etc., to disengage any grains that remain, is in the East districts *satkanā satakānā*. The second threshing is in the Duāb *khār dāēn*. The stake to which the bullocks are tied is *mēnh, mēndh, mēndhi, mēlhi, mēnrhi, mēndhiyā*. The inner bullock, which is the weakest and slowest of the team, is *mēndhiyā, mēnhān, mēnhān,* and in the Central Duāb *bhāturā*. The outer bullock is to the east *pāt, pāti, dahinwār;* to the west *paghariyā;* in Bundelkhand *pasoriyā;* in the Central Duāb *palā*. The yoking of the oxen is *gātā*: the rope tying them *dauri, danwari, dānwar;* in Bundelkhand *gandāvan;* in the Duāb *pagharh, jor.*



Dāēn.

Dag—a pace (*qadam*).

Dagar—[*dag*]—a road or pathway. East districts (*rāstā*).

Dagdhatith—[Skt. *dagdha* = burnt; *tithi* = day]—certain days fixed by astrology which are unlucky and on which no important business is done. East districts.

Daggi—a forked stick used for pulling down fruit, etc. Central Duāb (*aṅkrā*).

Daghautā—[*dāgh* = a mark burnt in]—an iron used for branding cattle. West districts (*godā*).

Dagli—[*alkhālak, alkhi*]—a stuffed or quilted coat or jacket (*aṅā, aṅarkahā*).

Dagrā—[*dagrānā* = to put in motion]—a large open basket used for winnowing, holding clothes, wildfowl, etc. (*dhākā*).

Dagrā—[*dagar*]—a road or path (*rāstā*).

Dagri—[*dagrā*]—a medium-sized open basket (*jhaṅpiyā*).

Dāh—small beams used for pressing down the indigo in the vats. Rohilkhand (*nīl kī koṭhi*).

Dāh— } [Skt. *dāha*]—the cremation of corpses.

Dāhā— } The rite is known as *dāhā karm, dāhā karan* or *dāhā kriyā*.

Dahal—[*dahlānā* = to tremble]—(1) a quagmire; swampy ground (*bhās*); (2) the excavation for sinking a masonry well (*kūān*).

Dāhan— } —a grass harrow with teeth. *Dāhan*

Dahan— } *jorna* in the Upper Duāb is to beat out grain on the threshing floor.

Dahar—[cf. *dābar*]—(1) low marshy land. West districts (*panmār*).

Baniyē to shahr

Bhaini ko dahar.

[The city for the Baniya: the marsh for the buffalo.]

(2) a tank (*tāl*); (3) a road (*rāstā*).

Dahar—gives after the second straining (*raṅ-réz*).

Dahārī—inundation. East districts (*gharqī*).

Dahariyā—see *dēhar*.

Dahāur—lands liable to inundation. East districts.

Dāhdēnā—[*dāh*]—to burn a corpse (*dāhkriyā*).

Dahēj—[*dahēz*]—see *dahēz*.

Dahēndī— } [*dahī* = curds; *hāndī* = a pot]—

Dahēnri— } the vessel for holding curds and churning. *Ahīr kī dahēndī jāt na kujāt* = the Ahīr's curds-pot is neither in caste nor out of caste, i.e., he sells to every one.

Dahētar—driftwood, etc., brought down by a river. East districts (*bahtar*).

Dahēz—[corr. of Arab. *jahēz, jahāz*] (*dahēj, dāij, dāijā, jahēz, sibhā*)—the marriage dowry which a wife brings to her husband at marriage, or presents made to the bridegroom and his family by the bride's people to obtain a husband for their daughter of higher rank than their own.

Dahl—[Skt. *dadhī*] (*dadhī, goras*)—curds from milk.

Sāvan khīr na Bhādon dāhi,

Kuār mās mat khāiyē mahi;

Gāi Divālī biyārū kījiyē;

Itnī sikh hamāri lījiyē.

[Take my advice: eat rice-milk in Sāvan, but not curds in Bhādon or butter-milk in Kuār; and after the Divālī is over eat at night.]

Dahī— } props supporting a cart behind. West

Dahī— } districts (*gāri*).

Dahīdī—see *dahēndī*.

Dahinvar—[*dahnā* = the right]—the right-hand or outer ox in a team when treading out grain. East districts (*dāēn*).

Dāhiyā—[Skt. *dāha* = burning] (*khāi, kano-lā*)—the system of cultivation by squatters who burn down and temporarily occupy patches of jungle land. Bundelkhand. It is the *kumari* of Southern India and *jhum* of Bengal ("Hobson-Jobson"—sv. *coomry*).

Dahiya— }

Dahiya— } see *dahī, dāhi*.

Dāh kriyā—[*dāh*] (*dagadh, dāhdēnā, lakri, dēnā prēt dāh*)—the rite of cremation of corpses (*kriyā karm*).

Dahliz— } [Skt. *dēhālī* = threshold] (*dobārā,*

Dahliz— } *dubārā*)—the entrance or vestibule

Dahliz— } of a house (*dālān*).

Dahliz— }

Dahmardā—[*dah* = 10; *maṛd* = man]—a large cart intended to carry ten men (*gārf*).

Dahnā—see *dāhan*.

Dahnīmī—[*dah* = 10; *nīm* = half]—five per cent. interest.

Dahotrā—[Skt. *dasha-uttara*]—interest at 10 per cent. (sūd).

Dahri—[*dahar*]—(1) lands saturated with

Dahriyā—[*dahar*]—(1) water (panmar); (2) a dealer, particularly in cattle. East districts (*byopārf*); (3) a small field (*gātā*); (4) an earthen vessel.

Dahsēr—[*dah* = 10; *sēr*]—a weight of ten *sēr*.

Dahstar—driftwood, etc., brought down by a river (*bahtar*).

Dāf—[Skt. *dātrikā*]—a term of respect for an old woman; a wet-nurse; a midwife (*chamāin*, *chamārin*).

Daij—see *dahēz*.

Daijorā—[*daij*]—things given in a woman's dowry—chiefly used of live-stock. East districts.

Dain—[*dāin*]—a variety of mustard (*Brassica campe-*

Dāin—[*dāin*]—*tris toria*. Dehra Dūn (*torī*).

Dāingnā—[*cf. dēnā*] (*argorā*, *chohlā*, *dēnā*, *dharak*, *dhēngur*, *dhōlā*, *dhōlnā*, *ghātlā*, *lāngar*, *māngri*, *pāyā*, *tharak*, *thēkur*, *thēngur*)—a piece of wood tied round the neck of vicious or runaway cattle. East districts.

Dakar—[*acc.* to Platts, Skt. *dashṭa* = strong]—stiff dark clay soil prevailing in natural dips and hollows where water collects and remains. Upper Duāb.

Dakhanā—[Skt. *dakṣhina* = on the right hand]—(1) the south wind.

Vāyu chālēgā dakhanā,
Mānū kahān sē chakhnā?

[If the south wind blow, how can you taste rice-milk?]

Sub dīn barsē dakhanā pāc,
Kabhī na barsē barkhā pāc.

[It always rains with a south wind except in the rainy season.]

(2) a disease in sugarcane produced by the south wind, which causes the tops to wither. East districts.

Dākhl khārī—[*lit.* entering and ejecting]—the process of entering the name of one sharer instead of another in the proprietary register (*khevat*). In the east villages fields belonging to one village included in the area of another are known as *dākhlī khārījī* (*chalānt*).

Dākin—[Skt. *dākinī*]—a witch; a sorceress; a

Dākinī—[*dākinī*]—woman who has the power of casting the evil eye on children, etc.

Dāl—[Skt. *rt. dāl* = to divide] (*dār*, *darimā*)—split pulse; five varieties are generally recognised—*urad*, *arhar*, *māng*, *moth*, *masūr*. Cooked *dāl* is *pahitī*. *Kuchh to dāl mēn kālā hai* = there is something black in the pulse; there is something rotten in the state of Denmark. *Dāl rotī* means the common food of a Hindu. *Sabhī bāt khotī, sirē dāl rotī* = everything is rotten in the world save pulse and bread, which are everything.

Dāl—[Skt. *dāra*, *dārī* = a cleft]—(1) (*dār*, *gābh*, *gānsā*, *gojā*, *gudāā*, *karēkhā*, *kannī*, *kēnuchhī*, *kēnuchī*, *punugi*, *punūī*, *tahnā*, *tahnī*, *sāntī*) a branch, sprout twig, of a tree; (2) the raising of water for irrigation purposes by means of a

basket made of twigs: the opposite of *tor* (qv.); (3) (*barī*, *chaphawā*, *dāl barī*, *dāl maunī*) presents sent in a twig basket at a marriage by the bridegroom before the marriage procession arrives.

Dālā—[*dāl*]—(1) a large open basket for hold-

Dālā—[*dāl*]—(1) ing clothes or wildfowl, etc. (*dhākā*); (2) a basket plastered with mud and cow-dung used for storing rice. Hill districts (*bakhār*, *korangā*); (3) presents at a marriage—see *dāl* (3).

Dālā—[Skt. *dala*, *rt. dāl* = to burst open]—a clod. West districts (*dhēlā*).

Dalak—[*lit.* glitter]—a scoop used by masons for shaping and polishing mouldings.

Dālāl—[*dālāl*]—a broker or salesman. *Parghar chikān tīn jānē, Kāyath, baīd, dālāl* = there are three rascals who fatten on other people—the Kāyath, the doctor, the broker.

Dālān—(*dahlīj*, *dahlījā*, *dahlījī*, *dahlīz*, *dobārā*, *dogahī*, *dubārā*, *dogahī*, *majhīdhō*, *paulī*, *usārā*)—the entrance or vestibule of a house.

Dālānā—[*dālā* = a clod]—to dig up a field into clods—see under *gēhūn*. West districts.

Dālāyā—[*dālā* = a clod]—a clod-crusher. Hill districts.

Dālbarī—[*dāl* = a twig basket; Skt. *vara* = a gift]—presents given at marriage—see *dāl* (3).

Daldāl—[Skt. *dālādhyā* = mud near rivers]—a quagmire (*bhās*).

Dalēntī—[*dāl* = pulse; Skt. *gantra* = a machine] (*chaklā*, *dalēti*, *dalētiyā*, *darēti*, *darētiyā*, *jatariyā*)—a small grinding-stone for crushing pulse (*chakkī*).

Dalēriyā—[*dāl* = pulse]—a variety of the large millet in which there are two grains in each husk (*juār*).

Dalēti—[*dāl*]—see *dalēntī*.

Dalētiyā—[*dāl*]—see *dalēntī*.

Dālī—[Skt. *dala*, *rt. dāl*]—(1) a small piece of anything; (2) the betel-nut, so called among Muhammadans (*supārī*); (3) an ingot of gold, silver, etc. (*niyāriyā*).

Dālī—[*dāl*]—a small basket; a present of fruit, flowers, etc., on a tray or basket.

Dālī dēnā—to winnow grain in a tray or sieve. East districts (*usānā*).

Daliddar—[*dāl*]—see *daridr*.

Dalidr—[*dāl*]—see *daridr*.

Daliyā—[*dāl* = pulse]—coarsely-ground grain; coarse meal.

Daliyā—[*dālī*]—(1) (*boanthī*, *gābūā*, *khānchā*, *noēnyā*, *orā*, *oriyā*) a large basket such as that used for holding seed-grain; (2) the swing irrigation-basket. Duāb, Oudh, Rohilkhand.

Daliyā jhār—[*daliyā* = a basket; *jhār* = to sweep] (*ākhar tiliyā*, *chalnī pūjā*, *kānrbhojī*, *kānrmānūlā*, *kurmunān*, *kurmunānī*, *kurmunūti*)—*lit.* the brushing out of the sowing basket; the end of the sowing season, which is observed as a season of festivity. The cultivator usually feasts his blacksmith and ploughman and worships his plough. The residue of the seed-grain (*biyār*) is made into a cake and given to Brahmans or beggars.

Dālīkē—[*dāl* = pulse]—cakes made of pulse flour.

Dālmaunī—[*dāl*, *maunā* = a basket]—presents

sent by the bridegroom at a marriage — see *dāl* (3).

Dālo — } [*dāl*] — a large open basket for holding
Dālā — } clothes, wildfowl, etc. (*dhākā*).

Dām — an unripe cucumber (*dāb*).

Dāmād — [Pers. through Skt. *jāmātri*] — a son-in-law (*janvāl*).

Dāman — [Skt. *dāmanī* = a cat-le-rope] (*paikrā*, *paikrā*) — a rope for tying camels.

Dāman — [Pers. *dāman*] — the skirt of a garment; a petticoat (*lahngā*).

Dāmānī — [*dāman*] — a part of the Muhammadan shroud (*kafan*).

Damarkhā — the piece of leather in the spinning wheel which holds up the spun thread. *Duāb* (*charkhā*).

Damchā — } [acc. to Platts, Skt. *dā* = protection;
Dāmchā — } *mañcha*, *mañchā* = a watching
Damchā — } platform] — (1) (*daul*, *daulā*)
Dāmchā — } *dhūkhā*, *dhūkhī*, *thāk*, *thiyā*, *thuā*,
tūdā, *tūdā*) a boundary mark; (2) (*dauñj*,
dauñjā) a field platform for watching crops — see *machān*.

Dāmī — [*dām* = price] — (1) an assessment; (2) (*vojhā*, *sir*, *oñhā*) the remuneration of the village accountant (*pāyvarī*).

Dammadār — [*dām* = breath] (*badī*, *chharī*, *chirāghān*, *dhammāl*, *mēdānī*) — a village festival in the West districts in honour of the saint *Bādī-ud-dīn Shāh Madār*. *Madār*, it is said, was called *Dammadār* because he was able to retain his breath (*dām*) and lived four centuries. The ceremony consists of jumping into a fire of wood, treading it out and exclaiming *dammadār!* = by the breath of *Madār*. It is supposed to be a preservative against the bites of snakes and scorpions.

Dammi — [*dām* = breath] — a small tobacco-pipe used by travellers (*huqqā*).

Damrak — a form of *damarkhā* (qv).

Damri — [Skt. *dramma* = money; Greek *δραχμή*] (*sūbarī*) — a nominal coin, generally equal to one eighth of a pie — $3\frac{1}{2}$ or $3\frac{1}{4}$ *dām* or 8 to 12 *kaurī*; a measure of land = about 25 *kachchā bighā*.

Bihī nēk bakht
Damri kī dāt tin vaqt.

[A good housewife indeed who cooks a farthing's worth of pulse thrice a day!] — *chamrī jāte damri na jāte* = of the Baniya. Better to lose my skin than a farthing.

Dān — } [Skt. *dāna*] — a gift of anything, spe-

Dāna — } cially to a Brahman; *turāt dān mahā*
kalyān = *bis dat qī cāt dat*.

Dāna — } (1) a grain or seed: specially used of
Dānah — } gram. *Dānah na ghās*, *pānī chha*
chha vaqt = of a miser and his horse; no grain or grass, but a drink of water six times a day!

Dānā — [Skt. *dānava* = a class of demons or Titans] — a kind of ghost or demon (*dāno*).

Dānabandī — [*dāna-band* = fixing] — estimating the produce of a field on the average of a *bisvā* already determined (*aoil*).

Dand — } [Skt. *dandā*] — (1) a rod; (2) the upper
Dandā — } bar of a pair of scales (*tarāzū*); (3)
a measure of length = 2 *ilāhī gaz* of 33
British inches: 2,500 *dand* = 1 *kus*. Upper

Duāb; (4) sticks or rods used for various purposes, such as the handle of the flour-mill (*chakkī*): the posts supporting the awning of the ox-cart (*bahī*): the stick placed across the mouth of the bucket used with the irrigation lever (*dhēnkīl*), etc., etc.; (5) thick bars of iron (*lohā*).

Dānd — } [see *dand*] — (1) (*arārā*, *bāngar*, *dāar*,
Dāndā — } *dhāng*, *dhīdā*, *kagār*, *kagārā*,
karārā) a high bluff over a river-valley; high land; (2) an oar for a boat (*nāo*); (3) a boundary (*hadd*); (4) a penalty, a fine, an assessment payable in the form of rent or revenue. *Khān khēt dānd barabhar* = paying rent after you have eaten up the produce as bad as paying a fine.

Pāpī kā māl akārath jāte,
Dānd bhari, gā chor lē jāte.

[The wealth of the sinner falls into ruin: it goes either in penalties or a thief carries it off.]

(5) a ridge in the hills; (6) a kind of sandy soil found on high lands.

Dāndī — [*dānd*] — an iron spike such as that for the handle of an awl, fodder-cutter, etc.; (2) a hard dry soil which does not retain moisture, found about ravines. *Bundelkhand*; (3) the flexible piece in the cotton-carder's bow (*dhuniyā*).

Dāndī — [*dānd*] — (1) a stick; (2) the beam of a pair of scales (*tarāzū*); (3) a weighman.

Na sau dāndī, na ek Bundelkhandī.

[One native of Bundelkhand is as great a rascal as a hundred weighmen.]

Dāndīdārī — weighing-fee (*taulāl*).

Dāndī mārānā — (*jhok mārānā*) — to twist the beam of the scales in weighing, to cheat.

Dāndilā — [*dānd*] — a bamboo attached to the driving-beam of a sugarcane mill. West districts (*kolhā*).

Dandiyā — see *dāndī*.

Dandol — [*dānd*] — the platform for the lingam in a Hindu temple (*pīrhi*).

Dandvārā — the south wind.

Dandvārī — [*dānd*] — high lands over a river-bank.

Dāng — [*dāng*] — (1) a thick stick or club (*lañh*); (2) a hill, a precipice, rugged land near ravines — cf. *dāndī*.

Dāngar — } [*lit.* thin as a stick; *dāng* (qv.)]
Dāngar — } — horned cattle, but especially
Dāngarvā — } such as are thin or worn out

Dāngarā — } (*bahilā*, *baisak*, *dhāndā*, *thāñth*,
Dāngarā — } *thāñthā*, *thāñthā*): often used
in the phrase *ghor dāngar* = *bail badhiyā*.

West districts; (2) a bull-buffalo (*bhainsā*).

Dāngvārā — [*dāngar*] — reciprocal assistance in ploughing by the loan of plough cattle. West districts (*aṅgvārā*).

Daniyālā — } [*dānt* = a tooth] — a sort of forked
Daniyālī — } rake or harrow drawn by oxen,
used for tearing up grass, spreading manure, etc.

Kumaun — cf. *kathphānvrī*.

Dānk — } [Skt. *dānsh* = to bite] — *lit.* a sting of
Dānk — } a bee, etc.; a sort of forehead spangle
worn by women.

Dānkī — } [*dānk*] — a forked stick used for pulling
Dānkī — } down fruit, etc. Kumaun (*añkrā*).

Dāno — [Skt. *dānava* = a class of Titans or demons] — a kind of village ghost — cf. *agvā bañāl*, *dih*.

Dānpatr— } [*dān-patra* = a deed]—a deed of
Dānpatra— } gift by which land is conveyed
 to Brahmins. The recipient is *dānpatadrār*.

Dānr— }
Dānrā— } see *dānd*.
Dānrī— }

Dānrēlā—[*dānr*]
 of a well to support the pulley axle. Rohilkhand (*gūriyā*).

Dānriyā—[*dāndiyā*]—(1) see *dandiyā*; (2) the ornamental line, generally coloured with vermilion, made by married women in the parting of their hair (*māṅg*); (2) a sort of printed cloth worn by Hindu women.

Dānrkā—[*dānd*]—(1) the handle of the flour-mill (*chakkī*); (2) the steps of a ladder; (3) the stalks of vegetables.

Dānrōl—half ripe—of guavas, limes, etc. East districts.

Dānrvar— } [Skt. *danḍa* = a line; series]
Dānrvarā— } (*pachhī*)—the back wall of a
Dānrvarī— } house or enclosure; properly the
 wall of the enclosure which does not support a
 thatch. East districts.

Dānsā—[*dānt* = a tooth]—the sickle or reaping-hook; properly that with a toothed or saw edge—see *haṁsuā*.

Dān sāhib—[*dāno*]—one of the local gods or ghosts.

Dānshā—impure silver; Sunār's slang (*ṭalāhāmāl*).

Dānt—[Skt. *danta*]—a tooth: *dānt ghūṅgū*, *dānt nikalā* = a ceremony among Muhammadans of distributing sweetmeats made of wheat, poppy-seeds, and sugar on the appearance of a child's first tooth.

Dāntan—[*dānt*]—a piece of *nām* branch, etc., used by Hindus as a tooth-brush (*datuan*).

Dānthā—

Dānthā— } [Skt. *danḍa* = a stick] (*nareī*,
Dānthāl— } *porā*)—the stems of plants; the
Dānthālā— } stalks of millets, etc., cut up for
Dānthālā— } fodder—see *chārā*.

Dāntī—[*dānt*]—the sickle or reaping-hook: properly that with a saw or toothed, edge. West districts (*haṁsuā*).

Dānto—[Skt. *danḍa*]—the beam of a pair of scale (*tarāzū*).

Dāntuā—the back seat in an ox-cart.

Dānvri—[*dān*]—the rope used to tie a team of oxen when treading out the grain (*dāēn*).

Dār—pulse—see *dāl*.

Dar—(*darbandī*)—price; rate; rent-rate.

Darā—[*dānā* = to be cast]—of land out of cultivation. In the Central Duāb *darō jamīn* = waste land.

Darāhari—[Skt. *danḍa*]—a stick tied to the neck and leg of an animal to prevent it from rubbing its sores—cf. *kampṭī*, *taun*.

Darāj—see *darāz*.

Darakht—(*darakhat*, *darkhat*, *pēr*)—a tree.

Darāntī— } [*dānt* = a tooth]—the sickle or
Darāntī— } reaping-hook; properly that with
 a saw or toothed edge (*haṁsuā*).

Darārhī—the plant *guār* (*qv.*). Farrukhabād.

Darāro—[Skt. *dandā*]—the axle of the well-pulley. West districts (*akhaufā*).

Darāz—(*darāz*)—lit. long; a long plane used for squaring boards (*barhai*).

Darbarār—[*dar* = rates; *barār* = tax]—fixed rent-rates. Bundelkhand.

Darbhāsan—[*darbha* = *kusa* grass; *āsar* = seat]—the seat or mat in a Hindu temple made of *kusa* grass.

Dardar—coarse gravel; Kahār's slang—cf. *darā*.
Dargāh—the shrine or tomb of a Muhammadan saint.

Dārhiāl—[*dārhi* = the beard]—a clump of high grass; Kahār's slang.

Dārhiyā—[*dārhi* = the beard]—a thatch on the top of a wall to save it from rain (*parchhat*).

Dārhu—[Skt. *darya*, *darvi*, *darbi* = a ladle]—an iron spoon.

Dārhuā—[*dārhu*]—a method of extracting safflower oil by boiling and filtration. East districts.

Darī—a carpet; a prayer-carpet is *jāḍimāz*. The pile is *bod*. Also see *bichhaunā*, *Boriyā*, *chāndnī*, *chaṭāī*, *farsh*, *qāln*, *shatranjī*, *sitalpāṭī*, *tāt*.

Dariddar—[Skt. *dāridra*] (*daliddar*, *dalidr*)
Daridr— } —poverty; the spirit of poverty.

Jachmī sē bhēntā nāhīn
Daliddar sē kyūn torē.

[You are not on terms with the goddess of wealth—then why break with poverty?]

Dariddar khēdnā—[*khēdnā* = to hunt]—lit. *Daridr khēdnā*— } to drive out poverty; a

custom observed on the morning of the Divālī, when women take a sieve or winnowing basket, and beating it in every corner of the house exclaim at the same time, *Isar paitho daridr niklo* = "Enter prosperity; depart poverty." The basket is then carried outside the village generally towards the east or north-east, and being there thrown away, is supposed, like the scape-goat, to bear away the poverty and distress of the people. In some places the ceremony is called *sēruā*, and instead of beating a sieve the people brush the house and carry away the dust in a basket.

Darīmā—[*dāl*]—split peas or pulse. Suār's slang (*dāl*).

Dariyā—[*dāl*]—coarse meal (*daliyā*).

Dariyā—a sort of coloured shawl worn by married women. Central Duāb.

Darkaṭī—[*dar* = rate; *kātnā* = to cut]—settlement of rates for conversion of rents in kind into cash rates. East districts.

Darkhāl—an enclosure for cattle. East districts (*nohrā*).

Darkhat— } a tree (*darakht*).

Darkhat— }

Darkhol—[*dar* = door; *kholnā* = to open]—a reception place outside the house for male guests (*baithak*).

Darmāhā—[*dar* = rate; *māh* = month]—monthly wages.

Darmāhādār—(*angarvāh*)—a man who works half the day for one master and half for another.

Daro—see *darā*.

Darpan—[Skt. *drapaṇa*]—a looking-glass.

Darrā—[*dāl*]—(1) coarse meal (*daliyā*); (2) gravel; Kahār's slang.

Darrā—a mountain pass.

Darrahnī—[*dar* = upon; *rahn* = a mortgage]—a second mortgage (*rahn*).

Darshanī—[Skt. *darshana* = seeing]—(1) a bill of exchange drawn at sight (*hundē*), and hence anything which can readily be changed into cash; (2) a beautiful cow.

Darsūdā—[*dar* = upon; *sūdā*, *sīdhā* = straight]—a splice fixed on the mast of a boat. East districts (nāo).

Dārū—country liquor.

Darvajjā } [*darvāj* = gates thrown open]
Darvajvā } [*duār*, *muhār*]—a door or gate.

Darvāzah } To the east it means not a door, but the outer room of a house (*dārd*). *Kēvārī*, *kivārī* is the door itself, while *duār* is more properly the doorway. The main door or gate is *gadr darvāzah*. *Phūṭak*, or in Kumaon, *khōlī*, is a gate. In the East districts *naharnī* is an ornamental border round a door. For a wicket see *khirkī*; a window, *jharokhā*; the slip covering the chink, *bēnī*; the threshold, *dāsā*; the door pivot, *chūl*; the door frame, *chaukhaṭ*; the beam to fasten the door, *āgal*; the hurdle used as a door, *chānchar*; the supporting beam, *bēnorā*; the bolt, *billī*; the lock, *tālī*; the door chain, *sānkā*; the ring to which it is fixed, *kuṇḍī*.

Daryā—a river. *Daryā mēn rahnā magar māchh sē bair* = if you live in the river keep friends with the crocodile. *Daryā par jānā piyāsē ānā* = to go as far as the river and come back thirsty.

Daryā barāmad—[*bar* = to; *āmad* = coming]—land thrown up by fluvial action.

Daryā burd—[*burdan* = to bear]—land destroyed or carried away by fluvial action.

Das—[Skt. *dasha* = a thread]—the strings of a pair of scales (*tarāzū*).

Dāsā—[? Skt. *drishad* = a rock; a large stone] (*aslānā*, *daurhī*, *dēhl*, *dēorhī*, *diurhī*, *gankh*)—a threshold. The plank below the threshold is *patdēhl* in the West districts.

Dāsā—[acc. to Platts, Skt. *dā* = do = to cut, but cf. *dāntī*]—a sickle or reaping-hook, usually that with a saw or toothed edge (*haṁsuā*).

Dasahrā—[Skt. *dasha-hara* = "that which takes away the consequences of ten sins"]—the festival held on 10th bright half of Kuār (September-October) to commemorate the victory of Rāma over Rāvana and on 10th bright half of Jēth, the birth-day of Gaṅgā. Merchants make up their books on that day; hence *Baniyā tīn Dasahrā sēth* = after three settlements of account a shopkeeper becomes a banker!

Dasgātar—[*dasha* = ten; *yātra* = going]—

Dasgātra—} the ceremony on the 10th day

after a death (*dasvān*, *khaur*).

Dashthān—[*dasha* = ten; *utthā* = to rise]

Dashthaun—} (*dusṭon*, *dasūthān*)—the ceremony

on the tenth day after a woman's delivery, when the child is removed from the room in which it was born.

Dasī—[Skt. *dasha* = thread]—the shafts of a

Dasī—} cart. Rohilkhand (*gār*).

Dasmariyā—[*das* = ten; *mariyā*, *mariyā* =

Dasmariyā—} a cross plank]—a large boat

used in the rainy season; so called because it has ten planks running from end to end (nāo).

Dāsni—[Skt. *dhvans* = to scatter, cover]—a bed. Kahārs' slang (*chārpāt*).

Dassēr—[*das* = ten]—a weight of ten *sēr*.

Dastā—[*dast* = hand]—(1) the handle of an

Dastah—} implement; (2) a quire of paper.

Dastak—[*dast*]—*lit.* a little hand; a knock at a door; hence a form of process for a revenue demand.

Dasigardān—[*dast* = hand, *gardān* = turning] (*kathudhār*, *painchā*, *tanjā*)—a temporary loan.

Dastlābh—[*dast* = hand, *lābh* = profit]—the first cash received by a shopkeeper in the day (*bohnī*).

Daston—

Dasūthān—} see *dashthān*.

Dasvān—[*das* = ten]—the Hindu ceremony on the 10th day after a death. "The ceremonies of the first nine days after a death are devoted to forming a new body for the deceased. On the 10th the ceremony is intended to remove the sensation of hunger, thirst, etc., from the new body. The clothes of the celebrant are steeped in cow's urine with soap-nuts and washed; the walls of the house are plastered; all metal vessels are thoroughly cleaned; the fire-place at the place (*ghāt*) where the previous ceremonies were carried out is broken, and a handful (*anjālī*) of water is offered to the ether for the sake of the manes, and to assuage its thirst. The celebrant then moves up the stream above the *ghāt*, and with his near relatives shaves, bathes, and all present offer a handful of water as before. Bathing again, all proceed homewards, having been sprinkled with the five products of the cow" (Atkinson, *Himalayan Gazetteer*, II, 925f.). Cakes of unleavened bread are eaten with *urad* pulse. The bread is baked on the fire and the *urad* boiled. All present junior in age and brotherhood to the deceased shave off all their hair except the scalp-lock (*chaṭiyā*). Brahmans not less than 10 in number, 20 or 30, and so on, are fed and alms distributed. The earthen house-vessels (*sauṅār*) are broken. The house and its occupants are now considered pure (*khaur*).

Dāt—[Skt. *dasha* = pressed together]—(1) a stopper, a cork; (2) an arch; the frame on which it is turned is *dhōlā*.

Datarā—[*dānt* = tooth]—a toothed rake used on the threshing-floor, or to cover in seed.

Datēono—[*dānt* = tooth]—to roughen a mill-stone. Kumaon (*rahnā*).

Daṭhoi—[*dānthā* = a stalk]—land which has been cropped with millets. Upper Duāb (*makērā*).

Dattā—[*dānthā*, *daṅthā*]—the plain pipe-stem used with the common coconut bowl (*huqqā*).

Datuā—[*dānt* = tooth]—the iron pegs fixed to the horizontal body of the *bākhār* (qv.) plough. Bundelkhand.

Datuan—[*dānt* = a tooth] (*bokhārī*, *dāntun*, *datuan*, *parbhāṭī*)—a piece of stick usually from the *nīm* tree used as a tooth-brush.

Das lācēn, *pānch karēn*, *battisōn kā singār*; *Musalmān raksha karēn*, *Hindū dālen mār*.

[The ten (fingers) bring it; the five (fingers) of

one hand) use it for the adornment of the thirty-two (teeth). The Muhammadan preserves it and the Hindu throws it away. (Muhammadans use the same stick over and over again; Hindus only use it once, and then break it and pitch it away.)

*Pañchoñ pakṛī, das gahī,
Battis purukh kī nār;
Āpnā kām nikālke
Dai jamān par dār.*

[Five fingers catch her, ten fingers hold her the wife of thirty-two men; and when they are done with her they fling her away on the ground.]

Datulâ—[*dānt* = tooth]—a sickle or reaping-hook, generally with a saw or toothed edge. Kumaon (hañsuâ).

Daūâ—[Skt. *darvī*, *darbi* = a ladle]—a wooden spoon (*chammach*).

Dāūdī— } [*dāūd* = David]—one of the
Daudī— } finest varieties of white wheat
Daudiyâ— } (*gēhūn*).
Dāūd khānī— }

Daul— } (1) a boundary or boundary mark
Daulâ— } (*damchâ*, *hadd*); (2) the bank
Daulī— } between two fields. Upper Duâb (*mēnd*).

Daun—[Skt. *dāmanī*] (1) a hobble for fastening one hind and one fore leg of an animal (*dhagnâ*); (2) the strings for working the irrigation swing basket. East districts (*daur*).

Dauṇâ—[Skt. *dr̥vna*, *droṇī*] (*douṇ*, *puṇo*)—a platter or cup made of leaves, usually those of the *dhāk*, used for distributing cooked food at marriages and other entertainments. The *dauni*, *dauniyâ*, or *doniyâ* is of smaller size. The *pattal*, *pattali*, *pattor*, *pattari*, is broader and flatter. The *gadaurâ*, *putaurâ*, is a small leaf-basket with high sides used for holding cooked provisions. To the east the *khonpi* is a little leaf-basket for betel.

Dauṇḍī—a disease in rice. North Roḥilkhand.

Dauṅgrâ—a fall of rain in the hot weather preparatory to the rains.

Dauñj— } a boundary mark (*damchâ*).
Dauñjâ— }

Daur—[*lit.* going round]—(1) the length of a boat (*nâo*); (2) the boundary of a field (*hadd*).

Daur—[Skt. *dola* = swinging] (*daun*, *ghoyâ*, *jot*, *jotâ*, *joti*)—the strings by which the swing irrigation-basket is worked.

Daurâ—[Skt. *dola* = swinging]—a large basket sometimes made of bambooslips or culm of the *sik*, *sikh* grass (*Andropogon muricatum*) (*khāñchâ*).

Daurāñī—[*dēvarāñī*]—the wife of the husband's younger brother; contrasted with *jēthāñī* (qv.) (*dēvarāñī*).

Daurhâ—[cf. *daur*]—the boundary of a field (*hadd*).
Daurhâ—[Platts, Skt. *ardha-dvītya*]—one and a half times as much (*dēorhâ*).

Daurhī—[Skt. *dēhali*]—(1) the threshold of a house (*dāsâ*); (2) the outer part of the house occupied by men and visitors (*baroṭhâ*).

Daurī—[*daurâ*]—a small basket, commonly used for lifting water. *Daurī meñ gōr dālnâ*—a phrase used of the bride coming to her husband's house who has to walk on baskets as she enters.

Daurī—[*daurī*]—(1) the rope tying oxen while threshing (*dāēn*); (2) the ropes by which the

swing irrigation-basket is worked (*daur*).

Dautī—[corr. of *dopattī*]—a double sheet worn by men. Kumaon (*dohar*, *pichhaurī*).

Davâl—[*ḍavâ* = medicine]—a plant which gives a brilliant red dye. Bundelkhand.

Dāvan—[corr. of *dāman*]—a skirt; a woman's petticoat. West districts (*lahigâ*).

Dāvan—[*dāēn*]—the treading out of grain by curdling milk (*jāman*).

Dāvan—[corr. of *jāman*]—stale curds used for curdling milk (*jāman*).

Dāvan—[corr. of *adevān*]—strings for tightening the netting of a bed (*chārpāt*).

Davât—[*ḍavâ* = medicine] (*budkâ*, *dot*)—the bowl of an opium pipe; an ink bottle.

Dayâd— } [*dādâ* = grandfather; Skt. *tāta*]—a
Dēâd— } near relative on the father's side: properly a person related to another through a grandfather three generations removed. East districts.

Dēbī—[*dēvī*]—the goddess Durgâ; the goddess of small-pox. *Tātan kī Dēbī bātān sē nāhīn mānū* = a goddess that needs a kick won't yield to words. *Mānūhū to Dēbī, nāhīn to pāt-thar* = if you have belief she is a goddess, if not a stone.

Dēbī kâ niksâr—[*nikalnâ* = to come out]—small-pox; rinderpest in cattle (*chēchak*).

Dēbī kâ roṛâ—[*roṛâ* = pieces of broken brick]—small-pox, rinderpest in cattle (*chēchak*); more properly foot-and-mouth disease (*khur-pakkâ*).

Dēbri—[cf. *ḍabrâ*]—the corners of a field untouched by a plough. North Oudh (*chauhī*).

Dēdhukâ—cooked rice. Katthak's slang (*bhât*).

Dēg—a pace or foot step. East districts (*ḍag*).

Dēgâ— } posts to strengthen the siding of a cart.
Dēgī— } Upper Duâb (*gârī*).

Dēgh—a large pot for cooking, distilling, etc. *Jiski dēgh us kī tēgh* = he that has the pot has the sword.

Dēghchâ— } [*dēgh*]—a small-sized cooking-pot.
Dēghchī— } *Phutâ dēghchâ gutâñ kī bhayak* = a broken pot and brightly tinned!

Dēh— } [*dih*]—a village.
Dēhâ— }

Dēhl— } [Skt. *dēhali*]—the threshold. West
Dēhri— } districts (*dāsâ*).

Dēhri—a house granary, usually circular, made of wattle and dab. East districts (*bakhâr*).

Dēhri [P *dēh* (qv.), or Skt. *dēdāhara* = food of the gods]—fees given to the officiating Brahman at a wedding, etc.

Dēhvâl— } [*dēh*]—a sort of village priest in
Dēhvâlâ— } Oudh who performs agricultural ceremonies, such as fixing the door in the house of a new settler, laying the foundation of a new wall, arranging and setting light to the Holi fire, etc. (Carnegy)—cf. *khērâpat*.

Dēkhâ bhālī—[*dēkhnâ-bhālâ* = to see]—a rough estimate of the produce of a field for the purpose of division of the crop between landlord and tenant—cf. *kūt*.

Dēkhâ parkhī—[*dēkhnâ* = to see; *parakhnâ* = to test]—allowances in rent made to cultivators on account of deficient produce. Bundelkhand (*dēkhsun*).

Dēkhnâ—*lit.* to see; to test the genuineness of coins (*parakhnâ*).

Dēkhsun— [dēkhā sunnā = to see and hear]
 Dēkhsunn— [dēhha parkhā]—remission of
 rent on account of deficient produce. Azam-
 garh (bād).

Dēl— [cf. dhēlā = a clod]—land ploughed and
 ready for the spring (rabā) crops. Bundelkhand
 (chaumās).

Dēlā— [cf. dālīyā]—a basket used for holding
 Dēlt— wildfowl, fish, young pigs, &c.
 Dēliyā— } East districts (khānchā, kuruf).
 Dēlvā— }

Dēnā— a piece of wood tied round the necks of
 vicious or runaway cattle. East districts
 (dāingnā).

Dēng— a thick club (lath).

Dēngī— [dōngī, Skt. *drona* = a vessel] (*dīngī*,
dōngī, *dūngiyā*)— a small skiff. The *baṅgālī*
dēngī has no keel (*nāo*).

Dēnmahr— [dēnā = to give; mahr = settlement]
 —the marriage settlement among Muhamma-
 dāns (mahr).

Dēo— [Skt. *dēva*]—an evil spirit; one of the
 local gods or ghosts—see *dēotā*.

Dēoband— [corr. of *dēoman* (qv.)]—a particular
 mark on a horse—see *ghorā*.

Dēohār— [Skt. *dēvāhāra* = food of the gods]

Dēohārā— [dēohār, *dēvhārā*]—a place in a
 village where earthen images of horses, ele-
 phants, etc., are collected in commemoration of
 vows. East districts.

Dēohārī— [dēohar]—harvest offerings to the

Dēohariyā— } local ghost or godling; a perqui-
 site of the village menial, particularly of the
 watchman. East districts (gārvhā).

Dēoman— [Skt. *dēvamanī*]—a special mark on
 a horse—see *ghorā*.

Dēorakhā— [*dyā* = a lamp; *rakhnā* = to place]
 (*divdā*, *khurukhri*)—a hole in the wall or a
 bracket for holding a light.

Dēorhā— [Platts, Skt. *ardha doitāga*] (*danrphā*)
 —one and a half times as much; interest at 50
 per cent. (*sūd*).

Dēorhā nirkh kātkē— (*bisār*)—a system of levy-
 ing interest on grain loans; when in addition to
 the recognized rate of interest, the borrower is
 mulcted in the increased value of the grain bor-
 rowed: e.g., a man borrowed, say, 5 maunds
 worth Rs. 10 at sowing time. He repays at
 harvest grain worth Rs. 15 at current and
 cheaper rates.

Dēorhī— [Skt. *dēhālī*]—(1) the threshold of a
 house (*dāsā*); (2) the entrance or outer part of
 the house used by the men of the family and
 male visitors (*barothā*).

Dēosonī *ēkādāshī*— [Skt. *dēva shayana* = the
 sleeping of the god]—the festival on 11th bright
 half of *Asārh*, when Vishnu is said to go to his
 sleep. The feast commences on 1st *Makara*
 (*Makar kī saṅkrānt*) and ends on 1st *Mithuna*
 (*Mithun kī saṅkrānt*). Women mark their
 houses with lines of cow-dung, fast during the
 day, and eat sweetmeats in the evening. From
 this date to the *dēothān* (qv.) the work of
 weddings, repairing of roofs and making of
 cots is stopped.

Shamī ādit aru Maṅgalo jo pauphē Surrāḍ,
Anju mahāno hoṣī, jorī chālī bād.

[U Vishnu go to his sleep on Saturday, Sunday,

or Tuesday, grain will be dear and there will
 be high wind.]

When the god turns in his sleep on *Bhādoṇ sudi*
ēkādāshī,—the 11th light half of *Bhādoṇ*,—the
jāl jhōnā or *kuratnā* festival is held.

Dēotā— [*dēvata*] (*dēvatā*)—a godling or local vil-
 lage god. "The godlings with whom the peasant
 chiefly concerns himself may be divided into
 two classes, the pure and the impure. To the
 former are made such offerings as are pure
 food to a Hindu—cakes or sweetmeats fried
 in butter, and the like. They are very generally
 made on a Sunday, and they are taken by
 Brahmans. To the second class the offerings
 are impure, such as leavings from the meal,
 fowls, pigs, and so forth. They are never made
 on a Sunday, and they are taken; not by
 Brahmans, but by impure and perhaps aborigi-
 nal castes. Of course the line cannot always
 be drawn with precision, and Brahmans will
 often submit to be fed in the name of a deity,
 while they will not take offerings made at his
 shrine, or will allow their girls, but not their
 boys, to accept the offerings, as, if the girls
 die in consequence, it does not much matter.
 The former class of deities is usually benevo-
 lent; the latter are generally malevolent, and
 as malevolent deities seem to be all over the
 world of the female sex, their worship is often
 confined to women and children at their mothers'
 aprons, the men not sharing in them." (Ibbetson,
Punjab Ethnography, p. 113: also
 see *ghivār*.)

Dēothān— [Skt. *dēva utthānakādāshī*]

Dēouthān— (*dēvuthā, dithvan*)—the festi-

Dēouthān— } val held on 11th bright half of

Kārtik (*Kārtik sudi ēkādāshī*) to commemorate
 the rising of Vishnu from his four months'
 sleep (see *dēosonī*). During these four months
 it is forbidden to marry, to eat sugarcane,
 to put new string on a bedstead, on pain of a
 snake biting the sleeper. This festival marks the
 commencement of the sugarcane harvest. The
 sugarcane is worshipped by butter and molasses
 being burnt in the north-east corner of
 the field, and presents of four or five canes
 are given to friends. Some people set up
 canes in the centre of the field and then knock
 them down to typify the cane bending down
 by its own weight—see under *ikh*.

Dērā— } a tent; a temporary residence. *Jogī*

Dērā— } *kā dērā kunhār kā ghar* = the

Dērah— } mendicant puts up with the potter.

Gaṅgī kabūtārī mahāl mēn dērā = a bald

songstress and lodged in a palace.

Dērh patā— *lit.* a breadth and a half; a sheet
 made of two pieces of cloth, one of which is
 half the breadth of the other—cf. *dopattā*, *ēk-*
patā, *dhēkvāl*.

Dēs— [Skt. *dēsha*]—a country: in Rohilkhand

Dēsh— } it means the old cleared villages on
 the borders of the Tarāi, as contracted with *mār*
 = the sub-Himalayan forest tract.

Dēsī— [*dēs*]—made in the country; country-born.

Dēsavar— [Skt. *dēsha* = land; *apara* = an-

Dēshavar— } other]—a foreign country; a
 place at some distance to which goods are
 exported.

Deukarī—[Skt. *dēva-kārya*] (*dēvkarī*)—a house shrine or oratory containing the family idol. East districts.

Dērhī—see *dēorhī*.

Dēv— } [Skt. *dēva*]—one of the local gods or
ghosts (*dih*).

Dēval— }
Dēvalā— } mounds; rising ground (*dhīhā*).

Dēvar—[Skt. *dēvara*, *dēvaraka*, rt. *dēva* = divine]—the husband's younger brother spoken of in relation to his sister-in-law.

Dēvarānī—[*dēvar*] (*daurānī*, *diorānī*)—the wife of the husband's younger brother: contrasted with *jēthānī* = the wife of the elder brother.

Dēvatā—see *dēotā*.

Dēvhār—see *dēohār*.

Dēvsayanī— } see *dēosonī*.

Dēvsonī— }

Dēvuthnī—see *dēothān*.

Dhāb—[P. conn. with *dhānpud* = to press.]—(1) low marshy land in the Nepālesē Tarāi. Gorakhpur; (2) well-tilled land. Azamgarh.

Dhabkā— } [P. *dhānpud* = to press]—ropes fast-

Dhabkī— } tened to the end of a crusher in the sugarcane mill. Upper Duāb (*kolhū*).

Dhabla—lit. heavy (*dhabbat*); a woman's loose petticoat.

Dhabuā—[P. *dhānpud* = to cover]—the shed over the field watchman's platform. Bundelkhand (*machān*).

Dhādā— }

Dhādī— } low ground. Rohilkhand.

Dhādī— }

Dhādāhā—sandy hillocks formed in fields by the action of the wind. Central Duāb (*dhus*).

Dhādiband—[cf. *dhādī*]—a piece of cloth worn under the chin and over the head. Oudh.

Dhāē—[Skt. *dhātṛī*] (*dhāī*, *dhāēyī*)—a wet-nurse.

Dhāē—a high bank or slope, such as that over a river (*kārārā*).

Dhagarin—a woman of the Dhāngar caste (a caste of labourers) who is usually employed to cut the umbilical cord at the birth of a child. East districts.

Dhagnā—(*askēl*, *laundā*, *laumzī*, *laund*)—a hobble connecting one hind leg and one fore leg of an animal. Rohilkhand—cf. *galgādā*.

Dhāgulā—a boy's anklet. Kumaun.

Dhāhā—a high bluff of land (*dānd*).

Dhāī—see *dhāē*.

Dhāī—soaked pulse (*dhōī*).

Dhāī—[*ardha-tritīya*]—two and a half (*arhāī*) *dhāī* *sēr*, *dhāiyā* = *arhāiyā*—2½ *sēr* weight.

Dhājā—[Skt. *dhejja*]—(1) a pole with a rude flag erected near some place of worship to mark the fulfilment of a vow; (2) the standard put up on the last day of *Asārh* to test the direction of the wind with a view to foretell the character of the season (*paunparichhā*).

Dhāk—the tree (*Butea frondosa*) called in some places *palās*, whence the name of the battlefield of Plassey.

Jo tū chor churaṅgā hai,

Baniyā tērā bandā hai.

Jo tū dhak dhakolā hai,

Baniyā javān anērā hai.

[The cowardly Baniyā passing through the jungle at night, and seeing something (he knows not what) in the dark, says—"If you are a thief, then the Baniyā is your humble servant. But if you are only a *dhāk* tree, then the Baniyā is a desperate fellow to fight!"]

Dhāk—the open crest of a hill. Hill districts.

Dhākā—[*dhāk*] (*dhānkulā*, *dhākiyānā*, *dhākiyānā*)—a grove of *dhāk* trees.

Dhākā—(*dhāki*)—a large open basket.

Dhākā pātan—[*Dacca*—Eng. *pattern*]—an English machine-made cloth made in imitation of *Dacca* muslin.

Dhāki—see *dhākā*.

Dhākiyānā— } see *dhākā*.

Dhākiyānā— }

Dhakkān— } [*dhānkānā*, *dhānpud* = to cover]

Dhākān— } (*jhāpnā*, *kapu*)—a cover for a

Dhaknī— } vessel, granary, etc.

Dhakurī—(*dhēnkī*)—the lever used in raising water (*dhēnkī*).

Dhāl— } [*dhālā* = to pour out]—a slope in

Dhālā— } ground.

Dhālā—[*dahālā* = to shake] (*dahal*, *gār*)—the excavation made for sinking a well.

Dhālā— } [*dhālā* = to melt] (*dhālud*)—cast-

Dhālā— } metal.

Dhālā—[P. Skt. *dhāla* = a shield]—the mat in the bottom of a cart. East districts (*gārī*).

Dhālā—[Skt. *dhāra* = a stream]—a contribution among the co-sharers in a village to pay the village expenses (*gānā kharch*). In Rohilkhand it means "extra cesses levied by landlords in the case of grain-rents: originally an extra payment levied on a crop which turned out better than the estimate: subsequently converted into a variable demand applied to raise the rent as high as the tenant can afford to pay." (Moradābād Settlement Report, p. 127.)

Dhālūā—see *dhālā*.

Dhālvan—[*dhālā* = to melt]—a slope in land (*dhāl*).

Dhamak—(lit. a bang or thump)—low-lying ground; *Kahār's* slang.

Dhamākā—[*dhamak*]—the leather guard of the body of the ox-cart: so called because it receives blows from obstacles (*bahhl*).

Dhamākū—[corr. of *tambākū*]—tobacco. Hill districts.

Dhammāl—[Skt. *dharma-āla* = place of good works]—a village festival in the western districts—see *dammadar*.

Dhan—[Skt. *dhana*]—(1) wealth, especially in cattle; (2) a herd of cows (*nār*); (3) a wife. Rājputāna.

Dhan—[Skt. *dhana*]—the sign of the archer, Sagittarius; the entrance of the sun into that constellation (*saṅkrānt*).

Dhankā sūraj huē tab Mūl ādik naurachh

Mēgh sahī jo joigē to bārkhā partachh.

[If the sun be in the sign of Dhan and one of the five asterisms following with *Mūl* appear, and there be clouds, then rain is certain.]

Dhān—[Skt. *dhānya* = grain in general] (*sē-kūī*)—the rice plant (*Oryza sativum*). The varieties are very numerous. *Dhān aur chhatrīyon kī ēkhi hīnāb* = there are many kinds of rice as of Rājputāna. When unhusked the grain is *dhān*;

when husked; *chāval*, *chānval*, *chaur*, *chāur*; boiled plain, *bhāt*, *khuskhā*; boiled with pulse, etc., *khichrī*. The straw is *porā*, *poarā*, *pairā*, *payār*, *payāl*, *puāl*, *liruvā*. Rice-bran is *kan*; the small broken pieces, *kinkhī*, *kinkī*, *kankī*. *Jarai*, *jarei*, is to the east rice steeped till it sprouts before sowing. Some of the various sowings are: (a) *kudrī*—sown with the first fall of rain, and cut in Kuār (September-October). This is in the Benares division and East Ondh *bhadai*, *bhadēti* (because cut in the month of Bhādon (August-September)); in Allahabad, *chhitā*, *rusautā*; in Rohilkhand, *gayā* (so called from *gāj* = muddy scum, because the field is filled with water and then ploughed up); (b) *Jēthī*—sown in April and cut in Jēth (May-June); this is *bhijā* in Rohilkhand; (c) *Sāvanī*—cut in Sāvan (July-August); also called *sāthī*, *sāthiyā*. As it ripens in 60 (*sāth*) days; this is in Rohilkhand *kundēr*; (d) the winter crop of transplanted rice—in the east districts *jarhan*, *Aghani*, so called because it is cut in the month of Aghan (November-December). This is to the west *laīā*, *bēh*, in Allahabad *lāvak*, *lain*. For other varieties of rice see *boro*, *chanau*, *pasahl*. For the sowings in the hills see *chaitrū*, *haltiyā*, *kiyārī*. For the modes of sowing see *pavērā*, *laīā*; for withered plants, *muār*; for the stage at which the ears form, *andār*; for land that has been under rice, *dhankar*; for a field under preparation for rice, *dhanhā khēt*; fresh land ploughed up for rice, *kurhil*; the preparation of the field, *gillī*; a nursery for rice plants, *biyār*; to transplant rice, *ropnā*; the bundle of seedlings put into each hole, *pūjā*.

Dhanaia—[Skt. *dhanus* = a bow]—a cotton-carder's bow (*dhuniyā*).

Dhanānā—[Skt. *dhana* = wealth]—to put a cow to the bull. West districts (*bahānā*).

Dhanāu—[*dhān*]—rice-land. Azamgarh (*dhan-ka*).

Dhanauriyā—[*p dhana* = wealth]—a smelter of ore. Kumaun.

Dhanbāns—[Skt. *dhana* = wealthy; powerful]—a strong kind of bamboo used for making clubs (*lāth*).

Dhanbiyās—[*dhān* = rice; *biyā* = seed]—a field under preparation for rice (*dhanhā khēt*).

Dhānch—} a frame for anything.

Dhānchā—} a frame for anything.

Dhāndā—old; worn out—of cattle. West districts (*dāngar*).

Dhāndhol—} the scum from the boiling pans

Dhāngivī—} in a sugar factory (mail).

Dhāng—[cf. *dāng*]—a bluff or headland (*dānd*).

Dhanhā khēt—[*dhān* = rice]—(*biyās*, *dhanbiyās*)—a field under preparation for rice. North Ondh.

Dhanishthā—[Skt. *dhana* = wealth; *lit.* very rich]—the 23rd lunar asterism [*nakshatra*].

Dhaniyā—[Skt. *dhānya*]—coriander (*Coriandrum sativum*) used as a spice. The dried ripe fruit and the volatile oil are both used in medicine as a stimulant in colic and the like.

Damri kā dhaniyā Shāhādpur kī hāt.
[She has only a farthing's worth of coriander and goes to Shāhādpur fair, where she has a dip

in the Ganges as well: killing two birds with one stone.]

Dhaniyā—[Skt. *dhana* = wealth]—a wife (*jorū*).

Dhankali—[Skt. *dhanus* = a bow]—a cotton-carder's bow. Central Duāb (*dhuniyā*).

Dhankalo—[*dhankali*]—a churn. Kumaun.

Dhankar—[*dhān* = rice]—(1) (*dhānū*, *ghoṭī*, *kiyārī*) a field which has been cultivated with rice; (2) a crop

Dhankarā—} of sugar-cane sown after rice;

Dhankēr—} (3) a clay soil found in low ground, suitable for rice.

Dhānkēri—} [another form of *dhānkār* (qv.)]—

Dhānkhar—} thorny brushwood. Duāb (*othārī*).

Dhānkiriya—[*kiyārī* = doing]—an oath taken

Dhānkiriya—} on the cow; a term used by

Dhānkriya—} Ahir and Gadariyas.

Dhankudua—[*dhān*, *kodā*]—rice and the *kodā*

Dhankudvā—} (qv.) millet sown together.

North Ondh.

Dhānkulā—[*dhānk*]—a grove of *dhānk* trees (*Butea frondosa*) (*dhānkā*).

Dhānp—[*dhānpnā*, *dhānpnā* = to cover]—a

Dhānpā—} screen or hurdle used instead of a

door. West districts (*chānchar*).

Dhāns—(*khānsī*)—coughing in animals.

Dhāns—[*dhanas* = to enter into; pierce]—wedges fastening the legs of a bed, etc. (*chārpā*).

Dhāns—[see *dhuāns*] (*dhuāns*)—flour made of the *urad* pulse (*urad*).

Dhānt—the second husband of a widow under the *karāo* (qv.) system. Kumaun.

Dhāntī—a concubine: a woman married under the *karāo* (qv.) system. Kumaun.

Dhanuhā—[Skt. *dhanus* = a bow]—the col-

Dhanuhi—} ton-carder's bow (*dhuniyā*).

Dhanuk—[Skt. *dhanus*]—(1) the rainbow

(*dhanus*); (2) the finest kind of lace (*goṭā*);

(3) a kind of parti-coloured female dress.

Dhanus—[Skt. *dhanus*]—(1) a bow; (2) the

Dhanusi—} cotton-carder's bow (*dhuniyā*); (3) the rainbow.

Ravi uttē Bhādrān amāras Ravirār,
Dhanush uttē paschim hosi hāhā kār.

[If at sunrise on a Sunday on the last day of the dark half of Bhādrā a rainbow appear in the west, there will be wailing—a sign of a bad season.]

Dhāp—[Skt. *dhāv* = to run]—(1) (*dhapiyā*, *dhapariyā*) a measure of distance—half a

Dhāp—} *kos*—East districts: in other places it means

a yard—3 *dhāp* = 1 *latthā*; (2) the length of a field: opposed to *kar* = the breadth—East districts; (3) a large expanse of low ground; (4) a long strip of embroidered silk, about 1½ yards long. Benares.

Dhap—(*dhaplā*, *dhaplī*)—a drum.

Dhapāi—[corr. of *dāhpā*]—one eighth of a *sēr* weight.

Dhapari—[*dhānpnā* = to cover]—a cover; the cover of the bangle-maker's furnace (*chūrhār*).

Dhapariyā—} see *dhāp* (1).

Dhapiyā—}

Dhaplā—} a drum. *Apnī apnī dhapṭī apnā upnā*

Dhaplī—} *rāg* = a tune for every drum.

Dhapanā—[*dhānpnā* = to cover]—a cover the

Dhapnī—} cover of the bangle-maker's furnace (*chūrhār*).

Dhār—[cf. *dhēr*]
—a pile of grain and chaff after threshing and before winnowing (sift).

Dhār— } [Skt. *dhāra*]
—(1) the stream or flow

Dhārā— } of a river; (2) the sharp edge of a knife, etc.; (3) the bamboo framework in a sugar refinery—East districts (*khañḍśāl*); (4) (*mūsal dhār*, *mūsal dhārā*, *mūsal dhār*, *mūsal dhārā*) a heavy shower of rain; (5) the stream of milk from the teat of an animal: *dhār lēnā* is a phrase used of milking a cow into the hollow of the hand and then drinking the milk, which taken in this way is considered particularly nourishing; (6) a hollow tree inserted in the mouths of the shallow wells in the Tarāi to prevent them from falling in—Rohilkhand; (7) the ceremonial line marked round the grain-heap on the threshing-floor, to prevent theft and keep off the evil eye: it is marked out with cowdung or flour by the master of the field in profound silence—see *khalihān*; (8) a line of milk and liquor drawn round a village as a means of keeping off cholera and other epidemics; (9) offerings of milk, etc., poured on the ground to propitiate the local ghosts or goddings.

Dhārā— } [Skt. *dhāra* = a balance or ? rt. *dhri*

Dhārā— } = holding]—(1) a counterpoise in a

Dhārā— } balance (*pasāṅg*); (2) a weight of

Dhārā— } 5 *sēr* (man).

Dhārā—[see *dhār*]
—mildew in wheat. East districts.

Dharainī—see *dharan*.

Dharak— } [*dhalaknā*, *dhalnā* = to flow, run,

Dharakā— } melt]—(1) a piece of wood tied to

the necks of vicious or runaway cattle—East districts (*daingnā*); (2) a drenching-iron for giving

medicine to cattle—East districts (*nālī*); (3)

a disease in cattle in which tears are constantly

dropping from their eyes—East districts (*ānsū*

dhār).

Dharan— } [*dharṇā* = to place]—(*dharainī*,

Dharanā— } *dharṇī*)—a thick beam, such as is

put across a well, etc.

Dharaonā— } [prob. *dharānā* = to be seized, not

Dharaunā— } Skt. *dhru* = to hurt as Fallon]—

Dharavā— } (1) an irregular form of widow-

Dhārvnā— } marriage prevailing among the

lower-caste Hindūs—see *karāo*; (2) a woman

so married.

Dhārbāchh—[*dhār* = stream, *bāchh* = distribu-

tion]—the distribution of the village revenue

over the sharers according to their shares.

West districts (*bāchh*).

Dhārdharnā—[*dhār* = the stream of grain as it

falls from the sieve]—to winnow grain by pour-

ing it out against the wind. West districts

(*usānā*).

Dharēli—[*dharauṇā*]
—the second husband of a

widow married under the irregular *karāo* (qv.)

form.

Dharī—[Skt. *dhāra* = a balance, or *dhri* = to

hold]—a weight of 5 *sēr* (man).

Dhari—[*dharānā* = to be seized] (*dhāntī*, *dha-*

rāk, *dhēmanī*, *gharkailī*, *karauṇīyā*, *karauṇī*,

maḍkhulā, *gharī*, *rakṭhēli*, *rakṭhī*, *saraitī*,

urharī)—a woman married a second time under

the irregular *karāo* (qv.) form; a concubine.

Binā hīṅg kē sāy burō : jā tē dāl bhaṭṭi;

Dharī khusam dhāt burō : jā tē rānṛ bhālī.

[Pottage tastes bad without assafetida; plain

pulse is better than it: so the state of a widow

married a second time is evil: better were it to

remain in widowhood.]

Dharichā—[*dhārī*]
—the second husband of a

woman married by the irregular *karāo* (qv.) form.

Dhariyā—[*dhār* = the trunk of the body]
—a

small waistcloth worn by little boys. East dis-

tricts (*bhagai*).

Dhār kārhā—[*dhār* = the stream of milk from

the teat]—to milk a cow. East districts (*dohnā*).

Dhalkauā—[*dhalkānā* = to, cause to melt]
—a

heavy bangle worn by women.

Dharkī—[? *dhalaknā* = to roll]
—the weaver's

shuttle (*kargah*).

Dhār lēnā— } [*dhār* = the stream of milk

Dhār nikālnā— } from the teat]—to milk a

cow, etc. (*dohnā*). For the special meaning of

dhār lēnā see *dhār*.

Dharkhā—

Dharkhī— } [Platts, *dar* = fear, but ?]
—a field

Dharlā— } scarecrow (*dhokhā*).

Dharlī—

Dharm—[Skt. *dharma*]
—honour; an oath

(*halaf*).

Dharṇā—[*dharṇā* = to place]
—the practice of

sitting obstinately at a debtor's door to enforce

payment of a debt.

Dharo—[Skt. *dhāra*]
—a large pair of scales.

Kumau (tarāzū).

Dharrā—a pathway, a footpath (*pagḍandī*,

rāstā).

Dhartī—[Skt. *dhartṛi*]
—(*mitṭī*)—soil; land; a

holding of land.

Jāki dhan dhartī lai, tāhi na tijiyē saṅg;

Jo saṅg rakhehi banē, to kari rākh apāṅg;

To kari rākh apāṅg : phēr pharkē so na

kijiyē;

Kapat rūp batrayā; tāhi ko man har tijiyē;

Kahi Girdhar Kacirē; Khutak jāhai

nahin tāki,

Koti dilāsā dēū, lai dhan dhartī jāki.

[If you have taken a man's wealth or his land,

never keep him with you; or, if you have to keep

him with you, cripple him, so as to render him

quite unable to oppose you. Conceal from him

your real feelings and try to gain his affection.

Says Girdhar, prince of poets—"He whose

wealth and land we have taken, never forgets

the injury we have done him.]"

Dhartī mā— } the earth goddesses. "The pious

Dhartī matā— } man does obeisance to and in-

voques her as he rises from his bed in the morn-

ing; and even the indifferent follows his ex-

ample when he begins to plough or sow. When

a cow or buffalo is first bought, or when she

first gives milk after calving, the first five

streams of milk are allowed to fall on the

ground in honour of the deity, and at every

time of milking the first stream is so treated.

So when medicine is taken, a little is sprink-

led in her honour." (Ibbetson, *Panjāb*

Ethnography, p. 114.)

Dharuā—[*dhalnā* = to melt]
—the vessel into

which the molten metal is poured by a silver-

smith (*sunār*).

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Dhĕnkhar—(*dhĕnkhar*)—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor (*phalsâ*).

Dhĕnkĭ—see *dhĕnk*.

Dhĕnkĭl—(*dhakurĭ, dhĕkolĭ, dhiklĭ, dhuklĭ*)—the lever used in raising water.

Dhĕnkulĭ—It is exactly on the same principles as the Egyptian *shadoof*, of which see an account and an illustration in Lane's *Modern Egypt*, II, 25. The earthen pots used with the lift are to the west *kareldâ, karvârâ, tĭndar, ŭhiyâ*; to the east *kūrĭ, kūrâ, kūrĭ*; in Rohilkhand, *mafkâ*. The iron bucket similarly used is *dol, dolchĭ*. The stick placed across the neck of the bucket to which the rope is fastened is in the Duâb *kilyâ*; to the east, *mutthar, makrĭ, dandâ*. The rope which fastens this is to the west *guriyâ*; to the east, *gũhan*. The beam of the lift is usually *dhĕnkĭlĭ*; in the Upper Duâb, *kohar*; to the east, *dhĕnkul, chhip, ballâ*. The thinner piece spliced to the end of this is *agâr, agârĭ, dhokâ*. The weight at the end of the lever is *jânt, jântâ, châk, chakkâ, thûd, thambâ, dubkan, laddo*; in Bundelkhand, *bhâran*; to the east, *lâd, lâdâ, lâdĭ, lĕd, lĕdâ, lĕdĭ*. The post or fulcrum is to the east *kham, khamb, kham, bhâ, thamb, thambâ*; to the west, *ŭlpâyâ thũn, kham*. The fork on it is to the east *kannâ*. The cross axle is to the west *parĕtâ*; to the east, *gullâ, kiliĭ*.

Dhĕnmanĭ—a concubine. East districts (*dhari*).

Dhĕnr—see *dhĕndâ*: *dhĕnrĭ* is also used for *dhĕnrâ*—a capsule-shaped hanging ear ornament worn by women.

Dhĕotâ—[Skt. *dauhitri*; Hind. *dhĭ* = a daughter; *rt. dũh* = to milk; the milkmaid of the family]—(*dhōtâ, nâdâ, navâsâ*)—a grandson; a daughter's son.

Dhĕotĭ—(*dhĕotâ*)—(*dhĕvati, natnĭ, navâsĭ*)—a grand-daughter; a daughter's daughter.

Dhĕr—(1)—(*dhiriya*)—a pile of anything: used specially of the grain and chaff piled ready for winnowing. *Dhĕr ho jâud* = of buildings—to become a heap of ruins; (2) (*dhĕrĭ*) a minute subdivision of a village.

Dhĕrâ—(1)—a stand on which one water-pot (*gharâ*) is placed over another to act as a filter—Rohilkhand (*paĭngâ*); (2) a machine for twisting rope (*aiĭthâ*); (3) an instrument for twisting thread (*gadariyâ*); (4) a piece of wood to keep the mouth of the irrigation bucket open—Bundelkhand (*charas*).

Dhĕrĭ—(*dhĕr*)—(1) a minute subdivision in a village (*dhĕr*); (2) a sharer in a coparcenary village—Upper Duâb; (3) a pile of grain. *Jau kĭ dhĕrĭ gadhâ rakhdâ* = a pile of oats and a donkey to guard it. *Quis custodiet ipsos custodes*.

Dhĕvatâ—see *dhĕotâ*.

Dhĕvatĭ—see *dhĕotĭ*.

Dhĭ—[see *dhĕotâ*]—a daughter. East dis.

Dhiarĭ—[tricts (*bĕtĭ*)].

Dhiarĭ—(*dũh, deh* = a village)—rent or cesses levied on artisans or traders resident in a village (*abvâb*).

Dhibrĭ—the nut of a screw (*dhĕbrĭ*).

Dhibuâ—a piece. East districts. See *rupayâ*.

Dhĭh—(*dĕral, dĕcalâ, dhâd, ruriyâ, ŭkar,*
Dhĭhâ—(*ŭbd, ŭld*)—a mound; eminence; high bank over a river.

Dhiklĭ—see *dhĕnkĭl*.

Dhiliyâ—[corr. of *dũhĕlâ*]—half a pice.

Dhilmâns—

Dhilmânsâ—

Dhilmânsĭ—(*dhĕlmâns*)—the sling used in field watching. East districts

Dhilmâsĭ—(*gophanâ*).

Dhĭlvâsâ—

Dhĭlvâsĭ—

Dhĭm—[Platts, Skt. *stamba* = a lump]—a

Dhĭmâ—[clod (*dhĕlâ*)].

Dhinallĭ—[? *dhan* (qv.)]—cattle. Kumaun.

Dhĭndrâ—(*dhĕndâ*)—a capsule of opium, cotton, etc.

Dhĭnkhar—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor (*phalsâ*).

Dhĭnrhâ—see *dhĭndrâ*.

Dhĭriyâ—see *dhĕrĭ*.

Dhiyâ—a system of squatting cultivation in Bundelkhand: see *dâhiyâ*.

Dhoâ—(*dhonâ* = to convey)—customary presents from tenants to their landlord.

Dhoan—(*dhonâ* = to wash)—the refuse opium collected from the washings of the pots in which it is stored (*dhovan*).

Dhobi—(*dhonâ* = to wash)—a washerman.

Dhobi bĕtâ chând sâ,

Sithĭ aur patâk.

[Fair as the moon is the washerman's son: he whistles away and smashes your clothes to rags.]

The washerman's plank is *pât, pîtâ, patâ, pat-râ*; the smoothing-iron, *istari*; the mallet, *mũngar, mũngrâ, mogra, mũngarĭ, mũngri, mauũgar*; his clothes line, *tandâ, tandv*; a washing of clothes, *jugân*: to beat the clothes on the plank is in the east *upichhab, upachhab, pachhârab*; and to the west, *pachhârâ, pachhârâ, phĭrchnâ, pachhĕntâ, chhĕnt-nâ*; starch, *kalaf, kalap*; alkaline earth used for washing, *sũndhĭ, rêh, rêhâ*; soap, *sâbun*: a lot of women's clothes sent to the wash are to the east *chhârân*; to calendar clothes is *kunĭ karna*. The washerman's wife is *dhobin, dhobinĭ, dhoban*.

Tĕlĭn sâ kâ dhoban ghât?

Vâ kâ murgâ, râ kĭ tât.

[How is the Dhoobi's wife lower than the Teli's? She has a mallet to match the other's pounder].

Dhobĭlaur—(*dhobĭ*)—clothes to wear while the others are at the wash: opposed to *pâhiraaur* (qv.). East districts.

Dhoh—(*dũh*)—elevated land between ravines. Central Duâb.

Dhoĭ—(*dhonâ* = to wash)—(1) the refuse opium washed from the pots in which it is stored; (2) (*dhât, dhũt*) pulse the husk of which has been removed by washing.

Dhok—(*dhoknâ* = to bend)—(*jhok, jhuknâ*)—a false pair of scales (*tarâzũ*).

Dhokâ—a measure—five handful of cut crops—Duâb (*bojh*).

Dhokâ—(1) a thin piece of wood spliced to the end of the irrigation lever (*agâr, dhĕnkĭl*); (2)

blinkers for oxen working in a sugar-cane or oil-mill; (3) the apparatus for lifting out the crusher in order to clean the sugar-cane mill (kolhū).

Dhokanā—} [p *dhūkna*, *dhuknā* = to push]—a
Dhokanī—} wooden poker (kotvāl).

Dhokar—cross-bars behind the driver's seat in a cart. Baudekhand (gārī).

Dhokh—} [lit. deception ? Skt. *dhūrta*, *dhūr-*

Dhokhā—} *takā* = crafty]—(1) (*bajhukā*, *bijhāh*, *bhēsaurā*, *bijukā*, *dardōnā*, *dharādā*, *dharkhā*, *dhārā*, *dhūhā*, *gorā*, *kūrā*, *mahāpars*, *taina*, *tānrañ*, *vjāh*, *vjpo*, *ārkh*)—a field scarecrow : when fixed in a tree and rattled by pulling a string it is generally *khaṭkā*, *khaṭkhaṭā*, *khaṭkharā* ; in the eastern districts *phaṭkā*, *phaṭkī* ; the black earthen pot put up in a field to scare away birds and keep off the evil eye is to the west *toṭkā*, *tūtā* ; to the east *karikhā*, *kalikhā*, *kurakhā*, *kalakhā*, *karkhai* *hanṭiyā* or *hanṭiyā* [*kālakh*, *kāvakh* = soot] ; in Kōhlikhand *sāvarī* ; (2) a dish of ground gram and spices flavoured to taste like meat.

Dhokrā—} a sack or bag carried on a pack.
Dhokrī—} animal. East districts (khurjī).

Dholā—[Platts, Skt. *sthūla* ?]—(1) a heap of earth, a boundary pillar ; (2) a piece of wood tied round the neck of vicious or runaway cattle—East districts (*daingnā*) ; (3) the frame on which an arch is turned (*dāt*).

Dholā—(*dhora*)—a greenish caterpillar which attacks the leaves of *tīl* (*Sesamum orientale*). It is the worst enemy of the sugar-cane plant in the east districts. The name is also applied to an insect which attacks stored grain.

Dholī—[dimin. of *dholā* (qv.) ; lit. a small pile ; a bundle of 200 leaves of betel (*pān*).

Dholnā—[cf. *dholā*]—a piece of wood tied round the neck of vicious or runaway cattle. East districts (*daingnā*).

Dholnā—[*dhol* = a drum]—an amulet in the shape of a drum worn round the neck.

Dhondā—(*baraṭ*, *baṭ*, *dhondī*, *dhauñ* *kharaṭh*)—a weed which grows in rice-fields and chokes the young plants. At its early stages it cannot be distinguished from the rice. Sir H. M. Elliot quotes—

Boē thé dhān, hogayā dhondā ;

Ab kyā khāyā lauñā ?

[You sowed rice and weeds grew up. Now what will your children eat ?]

Dhondh—an insect which injures stored grain. East districts.

Dhongā—(*konchā*)—a large cake of bread. East districts (*roṭī*).

Dhondī—see *dhondā*.

Dhontā—[corr. of *andhtī*]—blinkers for cattle. Duab (andhiyā).

Dhor—[Skt. *dhurya* = fit to be harnessed]—(*dhor dāngar*) cattle (*mavēshi*).

Kachhā bachchā hai chālāre,

To kaun bisāre dhor ?

[If calves could drag the plough, who would buy cattle ?]—*chamārōn* (*karvoñ*) *kē kosē dhor nahēñ marē* = it takes a lot of cursing from a Chamār (or crow) to make cattle die. Crows and Chamārs, of course, are interested in the death of cattle.

Dhor—[? Skt. *darvi*, *darbi*]—a spoon for taking the juice out of the boiler in a sugar factory (*kolhvār*).

Dhorā—a kind of caterpillar—see *dholā*.

Dhorā—a fee paid by tenants to the landlord in acknowledgment of his proprietary right. Kheri, Oudh.

Dhorahī—posts to support the pulley of a well. Lower Duab (kūān).

Dhori—[Skt. *dhurya* = fit to be yoked]—the wheelers in a team of three oxen (*gārī*).

Dhosā—sugar partially crystallised (*gur*).

Dhotī—[acc. to 1 latts, Skt. *adho-rastra* = clothing for the lower part of the body]—(*dhutiā*, *marḍāni*, *pardāni*, *pardhani*)—the loin-cloth worn tucked in under the legs and fastened at the waist. In Kumaun *jaul dhotī* is a large loin-cloth. *Pākhā* is a cloth often embroidered worn round the waist. The *laṅgot*, *laṅgotā*, *laṅgotī*, *potiyā*, is a smaller cloth worn by wrestlers, mendicants, and ascetics. Similar to these are the *koṇā*, *kachhū*. The *bhagā*, *bhagrā*, *bishṭī*, *bisṭī*, is a very small cloth principally worn by boys. The *bisṭī* is even smaller than the *bhagrā*, and is worn by the poorest boys. Similar to this is the *phaṭkharā* of the east districts. The *rumālī*, *kāchh*, *kachhā*, *kachhār*, *kachhantī*, *laṅgar*, *ārband*, and *jaṅghiyā* as well as the *laṅgot* are worn by wrestlers. *Phalaṅg*, *laṅg*, *pachhantī*, *poṅchhiṭā* is the tag end tucked in behind : the knot behind is *ārband* ; *phannā* is the loose end hanging down in front ; *murri* the roll of the cloth over the waist. The *ṭūngī* or *takmat* is the Muhammadan cloth which is usually coloured, not white or pinkish like that of Hindus. The *ānchal*, *ānchalā*, *ānchar*, *ānchā*, *ānchrā*, *ānt*, *āntī*, or *sudhā* to the west ; and to the east *phāñṭ*, *phār*, *tēnt*, *tēt*, are the knots in the loin-cloth for holding valuables.

Dhotī janāni—see *dhotī zanāni*.

Dhotī pill—a yellow loin-cloth worn during the performance of sacred ceremonies, such as taking a solemn oath, etc. (*halaf*).

Dhotī zanāni—[Pers. *zan* = woman]—(*dhotī janāni*)—a woman's waist-cloth : smaller than the *sārī* (qv.) and worn by poor women. East districts.

Dhovan—[*dhonā* = to wash]—(*dhoan*)—the refuse opium produced from the washing of the pots in which it is kept.

Dhuāns—[lit. smoky-coloured ; *dhūān* = smoke]—floor made of the *urad* pulse (*dhāns*, *urad*).

Dhudhukā—[*dhūān* = smoke]—the outlet for the smoke in a sugar-boiling house. East districts (*kolhvār*).

Dhugdhugi—} [lit. palpitation ; the hollow in
Dhugdhuki—} the lower part of the throat]

an amulet in which a mirror is usually fixed worn by women on the lower part of the throat.

Dhūh—elevated land between ravines—Central Duab (*dhoḥ*).

Dhūhā—} [Platts Skt. *stūpa*]—(1) a boundary
Dhūhī—} mark (*damchā*) ; (2) a field scarecrow

(*dhokhā*) ; (3) mud pillars to support the well gear. East districts (*kūān*).

Dhūl—[*dhonā* = to wash]—pulse of which the husk has been removed by wa shing

Dhukli—[*dhēnkli*]*—*the lever, used in irrigation (*dhēnkli*).

Dhul—[Skt. *dhūli*]*—*dust (*dhūr*).

Dhulēhād—(*dhāl*)*—*the day after the Holi fire is burnt on which Hindūs throw coloured dust about (Holi).

Dhūmalā— } [Skt. *dhūmala* = smoke-colour-
Dhūmarā— } 'ed; *dhūma* = smoke]*—*dun-
Dhūmlā— } coloured—of cattle. Central
Dhūmrā— } Duāb.

Dhūn—the ore of metals. Kumann.

Dhūn— } [Skt. *dhūna*]*—*resin, especially that of
Dhūnā— } the *sāl* tree (*Shorea robusta*).

Dhūnā—[Skt. *dhūnas* = a bow]*—*a cotton-carder (*dhuniyā*).

Dhūnār—(*dhūn*)*—*a gold-washer in the hills (*niyāriyā*).

Dhūnd—(*dhānā* = to demolish)*—*a ruined house. Upper Duāb (*khaṇḍar*).

Dhūndhālā—[Skt. *dhūma*—*dhāya* = smoke-house]*—*the chimney in a sugar-boiling house (*kolhvār*).

Dhūndī—[cf. *dhēndī*]*—*the pod of gram and similar plants.

Dhūndkā—see *dhūndhālā*.

Dhūndki— } (*bhurki*, *madlā*, *naghant*)*—*the
Dhūndki— } smallest size of house granary,
made of wattle and dab (*bakhār*).

Dhūndlā— } see *dhūndhālā*.

Dhūndvā— } see *dhūndhālā*.

Dhūni— } [Skt. *dhūma* = smoke]*—*(1) the fire
Dhūni— } before which ascetics sit; (2) the fire
kept burning in a room in which a woman is delivered: a species of mustard seed (*ispand*): mustard (*rāi*) and similar things burnt in the room to keep the evil eye from the mother and child (*pasanghi*); (3) the burning of incense to keep off an evil spirit or the evil eye.

Dhuniyā—[Skt. *dhūnas* = a bow]*—*(*bhūnā*, *dhūnā*, *punkā*)*—*the cotton-carder. The caste has an evil reputation.

Bāp dhuniyā, pūt dhuniyā.

[The father a cotton-carder; the son a murderer.]

Mērē lālā kē tīn yār—

Dhūnā, jūlāhā aur manhār.

[My friend the Lāla has three friends—the cotton-carder, the weaver, and the bangle-maker—bad company.]

His bow is generally *dhūnas*, *dhūnkī*, *kamān*; to the east, *dhānāhā*, *dhānchī*; in the Central Duāb, *dhāniyā*, *dhānkālī*, *kamthā*; in the Upper Duāb, *pinnan*. Of this the flexible piece is *daṇḍī*; the bridge over which the string is passed *māng*; the string, *tānt*, *panach*; the broad piece of wood at the end, *parhā*; the pegs for tightening the string, *kīl*. The piece of cloth which the carder holds in his hands while he twangs the string is *hāthā*, *hathkar*, *hathkarā*, *mut-thiyā*. The mallet for twanging the bow is *dastā*, *dastah*, *hatta*; the leather sounding-board on which the strings rebound, *puchhēt*; the instrument for teasing the cotton, *phātkā*; the box for keeping the carded cotton, *kāṭhni*; the balls of carded cotton, *pinū*, *pēonī*, *paunī*, *ponī*, *pūnī*; and in parts of Rohilkhand, *gāl*, *gāth*, *gālā*, *gāthā*.

Dhunki—[Skt. *dhūnas*]*—*the cotton-carder's bow (*dhuniyā*).

Dhunmuniyā—a game played by women at the Kajari festival in Sāvan. East districts.

Dhūnsī—a kind of wild rice grown in tanks. The people in Azamgarh say that if a man announces beforehand his intention of cutting it, it will drop all its seed before his arrival.

Dhūp—[Skt. *dhūpā*]*—*incense; the heat of the sun.

Dhūpdān— } [*dhūp*]*—*the censer used in a
Dhūpdānī— } Hindu temple, etc.

Dhūpkāl— } [*dhūp*—*kāl* = season]*—*the hot

Dhūpkālā— } season (*mausim*).

Dhūr—[Skt. *dhūli*]*—*(1) (*dhāl*) dust. *Sūraj dhūr dālnē sē chhip nahīn saktā* = you cannot hide the sun by flinging dust at it; (2) the day after the Holi is burnt (Holi).

Dhūr—a *bisodust*—one four-hundredth part of a *bighā* (qv).

Dhūr— } [Skt. *dhura* = a yoke]*—*(1) the part of
Dhūr— } the yoke which rests on the animal's

Dhūrā— } shoulder; (2) (*dhurī*) the axle of a

Dhūrā— } cart, etc.

Dhūr— } [Skt. *dhruva* = fixed]*—*the boundary

Dhūrā— } of a village (*hadd*).

Dhurahī— } [Skt. *dhura* = a yoke]*—*posts to

Dhurai— } support the pulley of a well. Lower

Dhurāvan— } [*dhūt*, *dhūr* = dust]*—*the hoeing of

sugar-cane. East districts (*khurpiā*).

Dhurachhak—(1) (*dhurkat*) rent collected in advance from tenants—Azamgarh; (2) a marriage rite peculiar to Azamgarh and Banias, in which on the arrival of the bridegroom the bride's friends meet his party with presents. East districts.

Dhurdahni—the ploughing up of the willeets when they are about a foot high. East districts (*gūrab*).

Dhurhaddī—[*dhūt* = dust; *haddī* = a bone]*—*part of the Holi ceremonies, when the ashes of the sacred fire are thrown about. East districts.

Dhurī— } [Skt. *dhura* = a yoke]*—*a cart axle

Dhurī— } (*dhur*).

Dhuriāb— } [*dhūt* = dust]*—*to hoe sugar-cane

Dhuriānā— } for the first time. East districts.

Dhuriāvan—[*dhuriāb*]*—*the hoeing of sugar-cane. East districts (*khurpiā*).

Dhuriyā—[Skt. *dhurya* = fit to be harnessed]*—*the wheeler oxen when three are yoked in a team (*gār*).

Dhuriyā—[*dhār* = dust]*—*dusty, unirrigated—of land (*khāki*).

Dhuriyā bāvag— } [*dhār* = dust]*—*sowing rice

Dhuriyā boan— } on dry land before the rain falls. East districts.

Dhuriyānā—[*dhūr* = dust]*—*(1) to winnow grain by pouring it from a sieve against the wind—East districts (*usānā*); (2) to hoe sugar-cane for the first time—East districts (*khurpiā*); (3) to cover plants with dust or ashes to prevent the attacks of insects.

Dhūrkat— } rent collected in advance from culti-

Dhūrkat— } vators. East districts (*dhur-*

Dhūrkhel—[*dhūr* = dust; *khel* = play]*—*the day after the Holi fire is burnt, when coloured dust is thrown (*dulaindi*).

Dhurkillī—[*dhur* = axle; *kīl* = nail]—the linchpin of a cart. Rohilkhand and east districts (*gārī*).

Dhursānjhā—[*dhūr* = dust; *sānjh* = evening]—evening, when the cattle raise the dust as they come home (*shām*).

Dhuruhrū—[*dhūr* = dust]—a pathway (*pag-dāndī*).

Dhus—{ *dhussā*, *dhussī* }—(1) (*dhadhā*, *ghārī*) *dhūs*—*pūth* sand-hills—East districts; (2) (*pāṭaj*) land near sand-hills—East districts; (3) the embankment or glacis of a fort.

Dhus—(*dhussā*)—a coarse kind of blanket.

Dhusarī—a woman; a wife—Kahār's slang (*jorū*).

Dhusī—the chaff of the *maṅguā* millet. Hill districts.

Dhussā—[*dhus*]—an arid, sterile soil, consisting of a mixture of reddish sand with pure clay. Gorakhpur.

Dhussā—a coarse blanket (*dhus*).

Dhussā—sand-hills; sandy ground (*dhus*).

Dīat—[Skt. *dīpa-pātra*]—a lamp-stand (*dīvāt*).

Dībā—[cf. *tībā*]—a high spot of land; an eminence.

Dībā—a large box.

Dībī—(*dībī*)—a small box.

Dībā—

Dībī—

Dībā—

Dībī—

Dībī—

Dībīyā—see *dībī*.

Dīdī—a husband's elder sister; the younger sister is *amā*, *amāl* (*jijī*).

Dīgamar—a high, ill-shaped house. East districts (*ghar*).

Dīh—[*p* corr. of *dih*, *deh*]—(1) the mound or site of a ruined village (*khērā*); (2) a homestead or village site (*ābādī*).

Dih—[see *dih*]—(*bhūt*, *bhūtnī*, *chitkī*, *dāno*, *dēo*, *dēvā*, *jāk*, *jāknī*)—one of the local gods or penates of a village—see *dēotā*, *dihvār*.

Dihā—a mound (*dihā*).

Dihbandhvāt—the exorcism of the local ghosts (*lit.* the tying up of the *dih*, *qv.*) at the time of fixing a site for a new village. The ghosts are represented by two men—the *pattīrāh* and the *matfirāh*, who alternately get into convulsions and pretend that they are possessed of the devil. The demons are finally laid by enclosing some seeds of sesamum (*tīl*) in a piece of the wood of the fig tree (*gūlar*). East districts.

Dihvār—{ (*bhūmīyā*, *dih*, *dīvār*, *grām dēotā*, *Dihvar*—*thānāpatī*)—the collective body of local ghosts or godlings. These godlings are very numerous. The following list gives some of them:

them: Aīrī, Badhān, Barāhī, Barnaichū, Bhimsēn, Bholānāth, Bisharī, Būdhā Bābū, Chāmār, Chānvār, Chaumū, Dhartī mā or mātā, Gaṅgānāthī, Ghaṇṭākarn, Gol, Goril, Gūgāpīr, Gwāl, Hanvat, Hardaur, Hardēo, Hardēval, Harīrām, Jharkhañḍ Ishvar, Jogī-dās, Kalbisht, Kallsēn, Kālū Kahār, Kaluvā, Kāshīnāth, Katēsarī, Khabish, Khētrpāl, Kshētrpāl, Khuājā Khizr, Mānik Pāñdē, Mansārām, Marī Bhavānī, Masān, Mātā, Mīran, Miyān sāhib, Rajēsvarī, Ratan Pāñdē, Rūniyā, Satyānāth, Sitalā, Zāhīr Dīvān, Zāhīr

pīr. Some details of the worship of these local gods have been given under *dēotā* (*qv.*). To the east of the province the village god is especially worshipped at the time of sowing betel and sugar-cane. The cultivator takes $1\frac{1}{2}$ *sēr* of grain in a sowing-basket from his house to his field. The number 1½ is fixed because *savā*—a quarter more—is also taken in the sense of excess or prosperity. At the north-east corner of the field (known to the east as *muñhērā kon*, *qv.*) the cultivator stands and digs a space 2 cubits (*bāth*) square, and sows five handfuls of seed-grain or five slips of sugar-cane. He then comes home and eats curds and sugar. That night he and his family eat *urad* pulse, rice, fish, and vegetables, but not *arhar* pulse. Petty offerings of cakes, milk, etc., are made to the shrine (*sthān*) of the god at the full moon (*pāraṇ māshī*) by women for the benefit of sick children and cattle. These dues are usually taken by a sweeper. These gods are commonly worshipped on Sundays. The officiating priest becomes entranced and gets into convulsions (*khēlnā*), and in that state gives oracles. The offerings are known as *parshād* and generally consist of flowers and sweetsmeats. Lamps of butter are lighted at the shrine. For further information see Ibbetson—*Punjab Ethnography*, pp. 113 ff.; Sir H. M. Elliot, *Supplemental Glossary*, sv. *Deevār*; Oudh Gazetteer I. 517; Central Provinces Gazetteer Intro. CXII. ff.; E. T. Atkinson—*Himalayan Gazetteer*, I., 814 ff.

Dil—{ [*lir*, bulk, stature]—the hump of a Dīlā—} bullock or camel. East districts.

Dīm—{ [Pers. *dīrak*] (*dīngār*, *dīnākkā*)—the Dīmāk—} white-ant. The popular remedy

Dīmākā—} against them is hanging up camel bones at the four corners of the house.

Din—{ [Skt. *dina*]—(1) a day; *tīthī* = a lunar

Dina—} day or 30th part of a lunation; *sāra* = a natural day, or the time between two successive sun rising; *saurā* = the solar day, the time during which the sun describes one degree of the ecliptic; this varies with the irregularity of the earth's orbit; the *nakshatra* day = the time between the same point of the ecliptic rising twice equal during the year (Prinsep—Useful Tables, p. 19 ff.); (2) used in the special sense of the anniversary of a person's death when the commemorative offerings (*shrāddha*) are made.

Dinbūrē—} the sinking or closing of the day:

Dinmūndē—} the time of evening, or sunset (*shām*).

Dīnd—[cf. *tīnd*, *tīndār*]—the pots used with the Persian wheel. Rohilkhand (*arhāt*).

Dīngī—[another form of *doṅgī*, Skt. *drona*]—a small boat, a skiff (*dēhḡ*).

Dīnyār—see *dīmāk*.

Dipāvalī amāvas—see *divālī*.

Dīpān—{ [Skt. *dīpa* = a lamp; *dā* = 'giving']

Dīpānī—}—(1) ceremonies carried on during the first ten days after a death: a lamp and vessel of water are hung on a tree (usually the *pīpal* or sacred fig) to guide the departed soul to the lower regions (*yamāpuri*) (*kriyā karm*); (2) the temple lamp-stand holding only one lamp or wick (*pūjā*).

Dīpmālikā amāvas—[Skt. *dīpā* = lamp; *māla* = garland]—see *divālī*.

Disāsul—see *dishāshūl*.

Disāvar—[Skt. *dēśa-apara* = another country] (*dēśāvar*, *dēshāvar*)—a foreign country: technically a distant place to which goods are exported.

Dishāshūl—[Skt. *disha* = region; *shūla* = pain, death]—the quarter of the heavens towards which it is unlucky to travel on certain days.

The following lines give the rules—

Som Sanīchar pūrab na chālī;

Māngal Budh uttar dēs kālū;

Dakhin ko Biaphai goravē;

Ukhn jāe so bāhar na aē;

Sukarēr, Ravi pachhīno jāe,

Bhaddari kahē so dhokhā khāē.

[Bhaddari says—Travel not to the East on Monday and Saturday; North on Tuesday and Wednesday; South on Thursday; West on Friday and Saturday. He who disobeys this will come to grief.]

“The South is the quarter to be specially avoided, as the spirits of the dead live there. Therefore your cooking hearth must not face the South, nor must you sleep or lie with your feet in that direction, except in your last moments.” Ibbetson—*Panjab Ethnography*, p. 118.

Dishtbandhak—[Skt. *drishṭi* = sight; *bandhaka* = a pledge]—a simple mortgage without occupancy (*rahn*).

Dīthauṇā—[*dīṭhā* = to see, Skt. *drishṭi* = sight]—a black mark on the forehead or a black pot put up in a field to keep off the evil eye (*dhokh*).

Dīthiāib—[see *dīthauṇā*]—to look at a person with the evil eye = *nazār lagānā*.

Dīth lagab—[see *dīthauṇā*]—to be struck by the evil eye. East districts.

Dīthvan—see *dēothān*.

Diul honā—(*angū sādā*)—to appear—of the first leaf in the sprouting cotton. Duāb.

Diūnkā—[*dīmak*]—the white ant.

Diurhi—see *dēorhi*.

Divāl—see *divār*.

Divālā nikālā—[see *divālī*] (*phaṭṭa laṭṭā*, *ṭāṭ ulat jānā*)—to become bankrupt.

Divālī—[Skt. *dīpā* = a lamp; *ālī*, *āvalī* = a row] (*sukhrātrī*)—the feast of lamps, held on the last day of the dark fortnight of Kārtik (*kārtik badi amāras*) known as *dīpmālikā* or *dīpāvalī amāras*.

• *Divālī ko hoē divālīyā.*

[If you sow at the *Divālī* you will become a bankrupt.] The association of the feast of lamps with bankruptcy is said to consist in the fact that among native merchants a lamp put at the door is a sign of bankruptcy; or because traders' accounts are usually made up at the *Divālī* festival.

Ākī gānv Divālī, ādhē gānv Holi [Half the village is celebrating the *Divālī* and half the *Holi*—festivals occurring at quite opposite periods of the year.]

• *Jo Divālī māngal vārī;*

Hasā kīān rovēn bēpārī.

[If the *Divālī* falls on a Tuesday the cultivators

will laugh and the grain merchants weep—an omen of a good season.]

Another version is—

Māngarvārī parē Divālī.

Tāṭ dharēn rovēn bēpārī.

[If the *Divālī* fall on a Tuesday the grain merchant will put down his shop mat and weep.]

“The cowherds (*guḍā*) of a village collect after the *Divālī* (when *Gobardhan* or *Gordhan* is worshipped in the form of a little heap of cowdung decorated with pieces of cotton) and go round to the houses of those whose cattle they graze, and to the music of two sticks beaten together, and a drum beaten by a Hindu weaver (*Korī*), sing rude melodies and get presents of cloth, grain or pice. This is called *Dāng Divālī* = the Club *Divālī*.” (F. N. Wright—Cawnpur Memo. p. 105). “The ordinary *Divālī* or feast of lamps of the Hindūs is called by the villagers ‘the Little *Divālī*’ (*Chhotī Divālī*). On this night the ancestors (*pitr*) visit the house, which is fresh plastered throughout for the occasion, and the family light lamps and sit up all night to receive them. Next morning the housewife takes all the sweepings and old clothes in a dust-pan and turns them out on the dung-hill, saying ‘may thriftlessness and poverty be far from us’ (see *Dāvidr Khānā*). Meanwhile they prepare for the celebration of the ‘Great’ or *Gobardhan Divālī*, in which Krishna is worshipped in his capacity of a cowherd, and which all owners of cattle should observe. The women make a *Gobardhan* of cowdung, which consists of Krishna lying on his back surrounded by little cottage loaves of dung to represent mountains, and in which are stuck stems of grass with tufts of cotton or rag on the top for trees, and by little dung-balls for cattle, watched by dungmen dressed in bits of rag. Another opinion is that the cottage loaves are cattle and the dung-balls calves. On this they put the churn staff, five white sugarcane, some parched rice, and a lighted lamp in the middle. The cowherds are then called in, and they salute the whole and are fed with rice and sweets. The Brahman then takes the sugarcane and eats a bit, and till then no one must cut, press, and eat cane. Rice milk is then given to the Brahmans, and the bullocks have their horns dyed and get extra well fed.” (Ibbetson—*Panjab Ethnography*, p. 120.)

Divālī—[Pers. *davāl* = skin, hide]—leather thongs attaching the yoke to the beam of the plough. *Divālī agauṇḍī* and *divālī pachhauṇḍī* are the back and front ropes of the sugarcane mill. East districts (*hal*, *kolhū*).

Divālīyā—[*dīrālī*]—a bankrupt; a defaulting debtor—cf. *khāubīr*.

Divār—the local village gods or ghosts—see *dihvār*.

Divār—(*dēvāl*)—a wall: for various walls see *bhāt*, *ḍaḥvār*, *ḍaḥruhā*, *nok*, *ot*, *pākhā*.

Divārā—} see *diyārā*.

Divāsā—[*diyā* = a lamp]—a hole or bracket in the wall for holding a light. Rohilkhand (*dēorakhā*).

Divaṭ—[*diyā* = a lamp] (*dīaṭ*)—a wooden lamp-stand (*chirāghdān*.)

Divrānī—see *dēvarānī*.

Diya—[Skt. *dīpaka*]—a lamp; an earthen lamp saucer (*chirāgh*.)

Diya jalē—{ [*jalnā* = to burn; *lēsā* = to ignite]—nite—the time of lighting the lamps (*chirāgh jalē, shām*.)

Diyarā—{ [Platts Skt. *dwipa*—*ākāra* = in the Diyarā—} form of an island] (*divārā*)—low-lands in river valleys.

Doaddā—[*do* = two; *aḍḍā* = a stand] (*dolāwā, dopairā, dopurā*)—a well at which there are stands for working two buckets at the same time. Upper Duāb.

Doātashā—{ [*do* = two; *ātish* = fire]—of count-Doātishā—} ry spirits—double distilled.

Dobaddhī—[*do, bādā* = rope made of *mānj* fibre]—of the net-work of a bed—when woven of two strings (*chārpāt*).

Dobāh—{ [*do, bānā* = to plough]—the second Dobāh—} ploughing of a field—West districts (*dochās*).

Dobald—{ [*do, bald* = an ox]—a two-bullock Dobald—} cart (*gārī*).

Doband—[*do, band* = fastening]—a term used of a well—when one masonry cylinder fails and another is sunk inside it. Oudh.

Dobār—{ [*do, bār*; Skt. *vāra* = time]—the Dobārā—} second ploughing of a field (*dochās*).

Dobārā—[*do, bār* = door] (*dubārā*)—the entrance or vestibule of a house. West districts (*dah-liz*).

Dobard—
Dobardā—
Dobardi—} see *dobald*.

Dobhā—[? Skt. *darvika* = a ladle : cf. *doā, doī* = a spoon]—the reservoir in a sugar refinery (*khaṇḍāsāl*).

Dobharā—(*dabhakā*)—pulse partially roasted. East districts.

Dobisvāl—{ [*do* = two; *bisvā* = one-twentieth Dobisvāl—} of a *bighā*]—a remission of rent on account of bad seasons to the amount of 10 per cent. (*chhūt, naqshī*).

Dobisvidārī—a class of villages in Farrukhābād, where an allowance of 10 per cent. is made to the former proprietors.

Dobrā—[*do* = two]—a long piece of cloth of double width used as a carpet.

Dochā—[*do* = two]—the second reservoir in raising water for irrigation (*ḍol*).

Doehās—[*do* = two; *hās* = ploughing] (*biyāz karnā, dohāhā, dohār, dohrānā, donionā, dosārī, dūsār, saṇḍārā, somarā*)—the second ploughing or a double ploughing of a field. East districts.

Dochhannā—[*do* = two; *chhānā* = to thatch]—a double thatch resting on the two side walls and supported by a ridge pole (*dopallā*).

Dochhannā chhappar—a small hut with a double thatch. Upper Duāb (*rāoṭī*).

Doḍā—[cf. *ghēnāḍ*]—a capsule of opium : a pod of cotton (*ghēnī*).

Dodlo—[*do* = two]—(*pērī, khānṭī*)—a second crop of tobacco from the same plant (*tambākū*).

Dodo—(*hāū haū*)—a ghost invoked to frighten children (*ghoghar*).

Dofaṣl—[*do* = two; *faṣl* = season, crop] (*do-sāī, dosahā, dusahā, jāri, jāuthahan, juthahan, juthahanī, sār*)—land bearing two crops in the year.

Dogā—[*do* = two]—(1) the layer of plaster on a floor. East districts; (2) a second crop of tobacco from the same plant (*tambākū*); (3) a kind of sheet of two folds with a pattern stamped on each side : used as a covering for quilts.

Dogaddā—[*do-gaddā*, rt. *gādh* = to string together]—a variety of the large millet (*jūār*) which has two grains in one husk.

Dogahā—{ [*do-gahān* = to catch]—(1) a double Dogahā—} tether for vicious cattle. East districts (*chharkī*); (2) the vestibule of a house. East districts (*dālān*).

Dogarā—a sugar boiling house (*bél*) in which sets (properly two) of pans are used. Rohilkhand.

Dogārab—{ [*do-gārnā* = to squeeze]—(1) to Dogārnā—} milk a cow twice a day. East districts (*dūdh*); (2) to use cattle twice in the same day. East districts.

Doghar—{ [*do-gharā* = an earthen pitcher]—Dogharā—} a pile of water pots carried on the head, one above the other (*jēhar*).

Doglā—the swing irrigation basket (*bēri*)—*doglā chulānā* = to work the swing basket.

Dohājū—[*dāj*, Skt. *dwitīya* = second]—a man who marries a second time (*duāh*).

Dohan—[*do* = two] (*bahārā*)—a calf when it has got two teeth. East districts.

Dohānā—(*dohnā*)—to have a cow, etc., milked.

Dohāo—(*dohnā*) (*dukhāt*)—a perquisite of milk given by tenants to their landlord.

Dohar—[*do* = two; Platts Skt. *vidha*]—(1) the second or double ploughing of a field—Duāb (*dochās*); (2) a double shawl hemmed all round and worn over the shoulders.

Dohar—[cf. *doī*]—the spoon used for taking the juice out of the sugar boiler (*kolhvār*).

Dohatā—{ [*dohnā*]—milking time : early Dohatahī—} morning. Central Duāb (*fajar*).

Dohathī—[*do* = two; *hāth* = hand]—large cakes of cow-dung fuel made with both hands. East districts (*gobar*).

Dohchā—[*do* = two]—the second reservoir in raising water for irrigation (*ḍol*).

Dohlī—[? Skt. *duh* = to milk]—a grant of land for religious purposes—the plots are generally very small. Hence the proverb *dohlī aur chh-ori* = it is as bad to depend on such a plot of land as on a daughter. "The difference between *dohlī* and *bauṇḍā* (qv.) is that the *dohlī* is a gift of land for religious purposes, and cannot be revoked : but sometimes the person to whom it is given may be changed if he does not perform properly the religious service for which it was given. A *bauṇḍā* is not a gift properly, so called. A Brahman or other servant is allowed to occupy land rent and revenue free, in consideration of service performed. Such land can be resumed at the pleasure of the donor or his heirs." [Panjab Customary Law II. 166]. Upper Duāb.

Dohnâ—[Skt. *duh*] (*dhâr kârhâ, dhâr-lênâ, dhâr nikâlnâ, dohanâ, duhnâ, gosâ karud, mîlnâ, mîlonâ*)—to milk a cow or buffalo.

Dohni—[*dohnâ*]—a milk pail (*jhâkarî*).

Dohrâ—[Skt. *darvika*] (*dohrî*)—a ladle or small iron pan with a handle used in sugar-making and by confectioners (*halvâi, kolhvâr*).

Dohrânâ—[*dohar*]—(1) to plough a field a second time. West districts (*dochâs*); (2) to plough a field lightly to cover the rice seed. Rohilkhand (*gâhnâ*).

Dohri—see *dohrâ*.

Dohri—see *dohli*.

Dohâtâ—[corr. of *dhêotâ*]—a daughter's son.

Dohthâ—[*do* = two; *hâth* = hand]—as much cut crop as can be carried in both hands. East districts (*bojh*).

Doi—} [Skt. *darvi, darbî*]—a wooden spoon
Doiyâ—} used by Muhammadans usually for stirring and serving pottage. A similar spoon used by Hindus is *dâbi*.

Jiskê hâth dôi

Uskâ sab kût.

[He that has the spoon in his hand has every one for a friend.]

Jo hânâ mên hogâ, so doi mên nikal âcâyâ = whatever is in the pot will come out in the spoon.

Doj—[Skt. *dwitiga*] (*dûj*)—the second day of the lunar fortnight: the day after the Holi fire is burnt; observed as a holiday.

Dojâ—cow-dung cakes for fuel. Duâb (*gobar*).

Dokar—(*dokrâ*)—old, infirm; an old man, used contemptuously.

Dokari—} (*dokrî*)—an old woman: used con-
Dokariyâ—} temptuously.

Jahrgah, jah dêhri, jah gâne, jah thân !

Bahû ! Bahû ! kahât rahên : parâ dokariyâ nâw.

[The house, the threshold, the village, the place—all are unchanged ! they used to call me "housewife"; now I am called "old hag" !]

Dokhab—} to sift grain in a basket or scoop.

Dokhnâ—} East districts.

Dokhî—[cf. *tokhâ*]—a boundary mark (*damchâ*).

Dokl—(1) (*piyâlî*) a box generally used for carrying the condiments (*ahfan*) rubbed on the bride and bridegroom at marriage; (2) a small wooden dish (*kâthautâ*).

Doi—[Skt. *du* = to swing, to raise up] (*bok, bokâ, chhâpâ, parohâ*)—the swing bag or bucket used for raising water for irrigation. A hollow piece of timber used for the same purpose is *chambal*. The swing basket is *bênrî, lônâhî, lêharî, bokâ, dâliyâ, dûglâ*, also see *daurî, bênrî*. For the height up which the water is raised see *bodar*; for the place where the workmen stand *pairâ*. The first reservoir is in the Duâb *gorâ, nadâ, anâd, naini*; to the east *nâdhâ, thêokî*. For the top of the left see *chauârhâ*. The catch basin from which the water flows into the field is *pârchhâ, odh*. When there are more than two reservoirs, the second is *pachâ, dochâ, dochâ*; the third *thaukâ, thaichâ*; the fourth *chaucho* in parts of Rohilkhand. The raised bank between the reservoirs is *odî*. For baling up the water see *chopnâ*, and for the men employed at the work *hiruâ, ohâr, Chaukari*.

Dol charhaib—} to celebrate the festival of the
Dol charhânâ—} birth of Krishna on the 8th
Dol nikâlnâ—} dark half of Bhâdon. Little
Dol râkhab—} swings are hung up in the
Dol rakhnâ—} worshippers' houses and an
idol put into them.

Dolâ—} [Skt. *dul* = to swing]—(1) a palanquin
Doli—} for women; (2) hence used for the bride who is brought to the house of her husband in such a palanquin; more specially among lower caste Hindus for a girl purchased from her father and taken to the bridegroom's house to be married because her father could not afford to carry out the ceremonies at his own house.

Dolâkarh—[*dolâ* (2) *kârhâ*] = to carry forth] (*dolâ lônâ, dolkarh, dolkarhî*)—a woman married at her husband's house—see *dolâ* (2).

Dolâ lônâ—to marry in an informal way—see *dolâ* (2).

Dolâpât—the masonry pillars and stone cross-bar supporting the well pulley. Mathura.

Dolâvâ—[*do* = two; *lâo* = the well rope]—a well large enough for two buckets to work at the same time. Duâb and Rohilkhand (*doagâdâ*).

Dolchî—[*dol*]—a small leather or iron bucket used for irrigation and for throwing about coloured water at the Holi.

Dolkarh—} see *dolâkarh*.

Dolkarhî—} see *dolâkarh*.

Domaî—} [*do* = two; *mutti* = earth]
Domaîyâ—} (*dâmat*)—loam: a soil composed of a mixture of sand and clay: similar to *doras* (qv.) In Bareilly (Sect. Rep. p. 68) where it contains less than about 60 per cent. of sand, it is considered first class *domaî*; where that proportion is exceeded it is second class, and is known as *mîlânî* or *bênrî mîlânî*. West districts.

Don—[Skt. *droṇa*] = a measure of which the value is rather uncertain—(1) a trough for raising water. The man who works it is *donvâh*—cf. *chambal*; (2) a grain measure in the hills and East districts. In the east the usual calculation is—16 *sêr* = 1 *mânî*; 16 *mânî* = 1 *don*. For its value in Dehra Dûn see *pâthî*; and in Garhwal *mutthî*.

Donâ—[*don*]—a platter or cup made of leaves in which food is distributed at feasts (*daunâ*).

Doṇdâ—} [cf. *dhēndâ*]—a capsule of opium, cot-

Doṇdî—} ton, etc.

Doṇdli—refuse straw, etc., on the threshing floor.

Upper Duâb (*gânthâ*).

Doṅgâ—[*do* = two; *gamana* = going]—the second return of the bride from her parent's home to her husband's house. East districts—see *gaunâ*.

Doṅgâ } [Skt. *droṇa, droni* = a vessel]—a small
Doṅgî } boat or skiff (*dēngî*).

Doniono—[*do* = two]—the second ploughing of a field. Kumaun (*dochâs*).

Doniyâ—[*donâ*]—a small leaf platter generally used in sacred worship (*daunâ*).

Doṅji—[*do* = two]—fresh shoots from the roots of rice or tobacco (*gaunji*).

Doṅtî—[*tonî*] = the beak of a bird, Skt. *tunda* (*bikhâ, tontî*)—the spout of a vessel.

Donvâh—[*don*]—the man who works the wooden irrigation trough.

Dopahariyā—} [*dopahar* = midday]—the mid-
Dopaharka—} day meal (*khānā*).

Dopairā—[*do* = two; *pair* = the well slope]—a
well with slopes for two sets of oxen to work at
the same time. West districts (*doaddā*).

Dopaliyā—} [*do* = two; *palā* = space]—(1)

Dopallā—} (*dochānā*, *gadhā kā chhappar*)
a double thatch resting on the two side walls and
supported by a ridge pole in the middle; (2) a
cap made of two semicircular pieces of cloth
(*topī*).

Dopattā—[*do* = two; *patā* = breadth] (*danti*,
dohar, *dupā*, *fard*, *galēf*, *ghilāf*, *ghilāf*, *khoh*,
khoh, *piekhaurā*, *piekhauri*, *piekhanrigā*,
syālū)—a cloth, properly one made of two
breadths of cloth, worn over the shoulders—cf.
dēphattā, *ēkpatā*.

Dopatti—} [*do* = two; *pāt* = leaf]—of gram,

Dopattiyā—} cotton, etc.—the stage of growth
when the seed sprouts and shows two leaves.
This is the stage when weeding should be done—

Dopattī chūn na nirāy?

Aur bhāt chūn pachhāt?

[Why did you not weed your cotton when the two
leaves appeared? What is the use of repenting
now when you are picking it?]

Dor—} [*Skt. doraka* = a lute string]—(1) a

Dorā—} thread or string; (2) a thread purse.
Rohilkhand (*thailā*).

Dor—[*dohar*]—the second ploughing of a field.
Duāb (*dochās*).

Doras—} [*do* = two; *ras* = juice]—(1) a

Dorasā—} loamy soil consisting of a mixture
of clay and lime; the *domat* (qv.) of the Western
districts. East districts; (2) a mixed tobacco
of fair quality (*tambākū*).

Dorauādhā—[*Skt. dvāra* = a door]—the lintel
of a door. East districts (*sardāl*).

Dorēzī—[*do* = two; *rēzah* = a fragment]—a second
crop of indigo from the old roots. Allah-
ābād (*khūnī nīl*).

Dorī—[*dor*]—fine twine or rope.

Dorī—[*Skt. darvi*, *darbi*]—a spoon with a long
handle and bowl used for taking boiling syrup,
etc., out of a pot.

Dorjā—} [*do* = two]—a second crop of a tobacco.

Dorjī—} co from the same plant (*tambākū*).

Dorni—[*dohnā* = to milk]—a milk pail. Upper
Duāb (*jhākari*).

Dosāhi—} [*do* = two; *sahnā* = to support]—

Dosāhi—} a wall or buttress raised to support
a falling wall.

Dosāhi—} [*do* = two; *sakh* = crop]—lands

Dosāhi—} bearing two crops in the year (*do-*
Dosāi—} *faslī*).

Dosāl—[? *do* = two; *sāl* = year or *sira* = a
plough]—alluvial lands tilled for the first time.
Ouāh (*bijar*).

Dosari—} [? *do* = two; *sira* = a plough]—the

Dosari—} second ploughing of a field. Duāb
(*dochās*).

Dot—[corr. of *davat*]—an inkstand.

Dothain—[? *dākit* time; *dohnā* = to milk]—
early in the morning. Mathura (*fajar*).

Dotho—[the vessels in a manger. Kumaun (*la-*
rāmni).

Doyā—[*doi* qv.]—a kind of spoon.

Duā—[an oil plant like *colza* (*eruca sativa*) (*duān*).

Duāh—[*do* = two] (*duhājā*, *dujahā*, *dujāhan*,
dūjhā, *dūjiyā*, *dūjiyā*)—a man who marries a
second time.

Duāl—} [*Pers. dāval*]—leather straps; thongs.

Duāli—} ropes used with the plough, sugar
mill, etc. (*hal*, *kolhū*).

Duallā—[*do* = two]—a palanquin with two bear-
ers (*pāiki*).

Duān—(*chārā*, *duā*, *sahān*, *sēhān*, *tārā*, *tārā-*
mīrā, *tīrā*)—an oil plant, like *colza* (*eruca*
sativa); called *mēndha* as it is sown on the
borders of fields.

Duār—[*Skt. dvāra*]—a door, but more properly
the doorway as contrasted with the door itself
(*kivār*).

Pulis mitrā hairi duār

Nāri matē sē horē khar.

[To have a policeman for your friend is to
have a foe at your door; and if you act by your
wife's advice you will be ruined.]

Duār chhikāi—[*chhēkā* = to stop]—part of the
marriage ceremony; when the bride is brought
to her husband's house his brother and sister
make a pretence of excluding her, and receive
presents from her for permission to enter.
East districts.

Duār pūjā—(*bārdhārī*)—the ceremony at the door
of the bride's house when the party of the bride-
groom arrives (*biyāh*).

Dūb—[*Skt. dvāra*]—the *cynodon dactylon*—a
well known excellent pasture grass.

Dubārā—[*do* = two; *bār* = door]—the entrance
or vestibule of a house. West districts (*dah-*
liz).

Dubhki—pulse cooked in warm water.

Dūbjānā—to become irrecoverable—of a debt
(*galjānā*).

Dūbjēono—a woman's neck ornament. Kumaun.

Dūbsī—[*dūbnā* = to be submerged]—land liable
to become submerged.

Dudant—} [*do* = two; *dānt* = tooth]—an ani-

Dudanti—} mal, calf, etc., with two teeth.

Duddhā—[*dūdh* = milky juice]—half ripe—of
cereals. East districts.

Dūdh—[*Skt. dudha* r. *dah* = to milk]—(1)
(*bakrāsū*, *goras*) milk; (2) the juice of plants,
such as opium; the young juicy grain form-
ing in cereals.

Man, moti aur dūdhras, inkē yehi subhās,

Phātē, āpar nā milēn, kitna karo upās.

[The mind, the pearl, and milk have this much
in common that once cracked, do all you can,
they cannot be restored.]

Dūdh bhī dhaurā chhāchh bhī dhauri =
said to a fool milk is as white as butter milk.
One is as good as another to a fool.

Dūdhābātī—[*dūdh*—*abāt* *Skt.* a priv, *vidhāt*
= a widow] (*dudhābātī*)—a form of marriage
in the East districts.

Dūdhā bhāt—[*dūdh*—*bhāt* = cooked rice]—the
rice which the bride and bridegroom take in
their hands at the end of the marriage ceremony
(*bāt*).

Dudhail—[*dūdh*] (*dudhār*)—an animal, cow, etc.,
in milk—*dudhail gāe kī do lātēn bhī sahtē*
hai = you can stand a couple of kicks from
your cow when she is in milk.

[illegible]

urgauno—[gaunā]—the bringing home of the bride to her husband's house. Kumaun.

urkhi—[dulkhi]—a sort of grasshopper very destructive to young indigo, tobacco, mustard, and wheat. Duāb.

urmach— } [acc. to Platts Skt. *dara*, *mushti*]
urmat— } —a rammer used for consolidat-
urmis— } ing road metal, etc.

usāhā— } [do-sākh = crop]—land which bears
usāhā— } two crops in the year (dofasli).

ūsar—[dūsra = second]—the second ploughing of a field (dochās).

usartā—[dūsar]—the second return of the bride to her husband's house. Rohilkhand (gaunā).

uthan—a wife. Kumaun (jorū).

E

hātah—see ahātah.

kādasā— } [Skt. *ekādasha*]—the eleventh day
kādashā— } after a death: on that day the personal property of the deceased and other presents are given to the Mahābrahman who conducted the funeral ceremonies.

kādashi— } [Skt. *ekādashā*]—the 11th day
kādasā— } of the lunar fortnight observed with various ceremonies. The most usual names of the various sacred 11ths are as follows:—

The 11th of the dark half of Chait (*badi*) is *pāpmochanī* *Ēkādashi* [Skt. *pāpmochana* = liberating from sin]. Its observance takes away a man's sins. The 11th light half of Chait (*sudi*) is *kāmadd* [Skt. *kāma* = desire; *dā* = granting]. Its observance gives sons and takes away sin. Widows worship Vishnu and offer grain, fruit, and flowers to the deity either in a temple or to a *sālagrām* stone in their own home. The 11th dark half of Baisākh (*badi*) is *Barāthini*, *Barothini* [Skt. *varāthinī* = wearing defensive armour]. It is commonly observed by widows like the *Kāmadd* and gives eternal happiness in heaven. The 11th bright half of Baisākh (*sudi*) is *Mohini* [Skt. *moha* = infatuation]. Its observance frees a man from the love of this world. It is seldom observed except by those who having suffered much in this life are desirous of obtaining a better position at their next birth. The 11th dark half of Jēth (*badi*) is *Āparā* or super-excellent. Its observance gives the best results in this world and the next. The 11th of the light half of Jēth (*sudi*) is *Nirjalā* [*nir* = privative; *jala* = water]. Even water should not be drunk by the pious on this day. The observance of this gives the benefits of all the other *Ēkādashis* put together. The 11th dark half of Āsārh (*badi*) is *Yogini* [Skt. *yoga* = conjunction]. Its observance takes away sin. The 11th of the light half of Āsārh (*sudi*) is *Harī Shayanī* [*Harī* = a title of Vishnu; *shayana* = sleeping]. This is the day on which Vishnu retires to rest for his four months' sleep during the rainy season. The 11th dark half of Sāvan (*badi*) is *Kāmikā* [desired or wished for]. It confers general prosperity. It is a day of rest and one of the

days on which cattle are not worked (*ajotā*). The 11th light half of Sāvan is *Putradā* [*putra* = son *dā* = giving]. Its observance gives sons. The 11th dark half of Bhādon (*badi*) is *Ājā* or *Ājāmbikā* [*a* privative; *jan* = to produce]. Its observance takes away sin. The 11th light half of Bhādon (*sudi*) is *Putrārtini* = moving round, *putmā* = lotus or *vāmanā* = dwarfish. Its observance gives final emancipation, i.e., frees a man from the troubles of transmigration. The 11th dark half of Kuār is *Indirā*. Its observance takes away sins. The 11th light half of Kuār (*sudi*) is *Pashānkushā* or *Pāpānkushā* = the elephant goad of sin. Its observance drives away sin. The 11th dark half of Kārtik is *Rāmā* sacred to Rāma and Lakshmi. The 11th light half of Kārtik is *Prabodhini* or *Haribodhini* [*bodhini* = awakening] when Vishnu wakes after his four months' sleep. The 11th dark half of Aghān is *Utpatti* or *Utpannā* [Skt. *utpad* = to arise]. This is considered the most sacred of the *Ēkādashis*, and is said to have been produced from Krishna's body. The *Ēkādashi* fast generally begins and ends with it. The 11th light half of Aghān (*sudi*) is *Mokshadā* or giver of emancipation. It relieves the soul from transmigration. The 11th dark half of Pūs is *Saphalā* [*sa* = with; *phala* = fruit]. It grants a man's desires. The 11th of the light half of Pūs (*sudi*) is *Putradā* [*putra* = son; *dā* = giving] or *Bhojini* = eating. Its observance gives sons. The 11th dark half of Māgh (*badi*) is *Shattilā* [*shata* = 100; *tīla* = sesamum]. Its observance gives prosperity. Sesamum should be distributed to Brahmans on this day. The 11th light half of Māgh (*sudi*) is *Jayā* = victory. By the observance of this day a man does not turn into an evil spirit after his death. The 11th dark half of Phāgun (*badi*) is *Vijayā* [*vi* = intensive; *jaya* = victory]. It was by the observance of this day that Rāma Chandra conquered Rāvana. The 11th light half of Phāgun (*sudi*) is *Anālaki* or *Ānolā* *Ēkādashi* when the *Ānolā* tree—emblic myrobalan—is worshipped.

Ēkahrā—[*ēk* = one] (*ēkēhrā*)—(1) of cattle—lean, that will not fatten; (2) of cloth—without a lining, not double.

Ēkauñj—[*ēka-ja* = born alone] (*ēkauti*, *ēkrañj*, *īkauñj*)—a woman who has only one child.

Ēkbaddhi—[*ēk-bādh* = māñj rope]—of the net of a bed, woven of only one string (*chārpāl*).

Ēkbāh— } [*ēk-bāh* = to plough] (*bānā*, *ēk-ēkbāhā*— } *chās karnā*, *eksivi jot lēnā*, *khurēl karnā*, *siño*)—the first or a single ploughing of a field. West districts.

Ēkbārā—[*ēk-bārā*, Skt. *vāra* = time]—liquor once distilled, contrasted with *dobārā* = double distilled.

Ēk chās karnā—see *ēk bāh*.

Ēkēhrā—see *ēkahrā*.

Ēkfardā— } [*ēk-fard* = a single thing, a unit;

Ēkfasli— } *fasli* = crop] (*fard*, *fardūi*)—lands cropped only once in the year; opposed to *dofasli* (qv)—see *fard*.

Ēkjaddi—[*ēk*, Arabic *jadd* = an ancestor]—a person descended from a common ancestor;

rarely includes any but males descended from males, who alone are usually entitled to inherit. It is thus equivalent to agnate, except that it does not include females.

Ekkā—[*ék*, Skt. *eka* = one] (*ikkā*)—a two-wheeled trap driven with a single pony. Many of the terms used to designate its parts are the same as those in the two-wheeled ox carriage (*bahli* qv.) Among the special terms are—the wide spokes of the wheel, *arāi*; the smaller spokes, *sarāi*; the small wheel pegs, *chorkillā* in Rohilkhand; the twine net at the bottom, *bunārā*; the ropes supporting the awning, *hatthā*, *hath-vānsā*; the hind posts—when of iron, *tān*, *chhabāsā*—of wood, *tattā*, *manjhā*; the hemp washer of the wheel, *kāñdan*; the iron bands connecting the pieces around the wheel with the body, *og*, *akurī*—in Rohilkhand, *kāñdā*; the leather dashboard over the wheel, *patrā*, *patrī*; the cushion at the top to keep off the sun, *gaddā*, *gadailā*; the brass ring on the axle *sām*, *sāma*; the pointed ends of the lower shafts, *pihkhāndiyā*; the straps which support the net, *sāngi kī nārī*, *sāngi kī nārī*; the curved bamboo shafts, *tāngā*; the strap fastening the body to the axle, *chhātī kī nārī*, *kach kī nārī*, *chauki nārī*; the net, *jāld*; the driver's seat, *āsan*; the piece of wood which joins the upper and lower shafts, *guriyā*, *nasaurī*; similar leather straps, *pankhī*; the stuffed part of the saddle *khogir*; the saddle pad, *gaddī*; the rein rings, *raskarī*; the leather surcingle going over the saddle, *pushttang*, *pushtang*; the belly band, *tang*; the reins, *rās*; the traces, *jot*; the straps which fasten the shafts to the saddle, *nāgal*, *nāglā*; the wooden side supports of the saddle, *gāinchī*.

Ēklā—[*ék* = one]—small round beams (balli).
Ēkmuth—[*ék* = one; *muthī*, Skt. *mushī*]—
Ēkmuth—(1) wholesale dealings as contrasted with *phutkar*; (2) a technical phrase in gambling for a handful of cowries (*kaufi*).

Ēkpaliyā—[*ék* = one; *palā* = space] (*palā*)
Ēkpallā—*nī*, *parchhā*, *parchhati*, *parchhī*—
—a thatch which rests on only one wall (*chhat*).

Ēkpatṭā—[*ék* = one; *patṭā* = a breadth of cloth]—a sheet made of one breadth of cloth—cf. *dēhpatṭā*, *dopattā*.

Ēkri—[*ék* = one]—of the netting of a bed—when woven of one string (*chārpāi*).

Ēksiri Jot lenā—[*ék* = one? Skt. *sira* = a plough]—to plough a field once, or the first time. Rohilkhand (*ēkbāh*).

Ēktā—[*ék* = one; *sthā* = to stand]—a boat intended to carry only one person (*nāo*).

Ēktanāb—[*ék* = one; *tānā* = to extend]—the fields furthest from the village site. East Oudh (*barhā*).

Ēkvāi—[*ék* = one; *bahnā* = to flow]—the irrigation channel along the sides of a field from which strips of only half the breadth of those watered from the central channel are irrigated. East districts.

Ēkvañj—see *ēkañj*.

Ēlak—a fine flour sieve. Upper Duāb (*ailak*).

Ēach—see *inch*.

Ēchā—[*aiñchā* = to grip]—gripes in cattle (*aiñchā*).

Ēṅduā—{ [acc. to Platts Skt. *pinḍa* = a lump]
Ēṅdui— —a pad to support water-pots, etc.,
Ēṅdvā— —on a woman's head (*iñḍhuā*).
Ēṅdvi—
Ērā—[*ērāphēr* = exchange, interchange] (*vērā*)—mixed grain and barley. Agra.
Ērī—[Skt. *anṛī* = the foot]—the heel; the pad under the heel in a shoe (*jūtā*).

F

Fajar—[Arabic *fajar* = to cleave] (*angut*, *angutāh*, *angulē*, *anguthān*, *anmundāh*, *anmundāh*, *bēhne*, *bhīnsār*, *bhor*, *bhorahrē*, *blumrā*, *bhurārī rāt*, *bihān*, *dohatā*, *dohatahī*, *dothain*, *gejardam*, *jhunjharkā*, *jingar*, *parbhāt*, *pīlī*, *phatē*, *prabhāt*, *prat*, *rākhāsī bēlā*, *ratgarāh*, *rātgarahē*, *sakārā*, *saññērē*, *savērē*, *sūraj*, *nikāsi*, *sūraj niksī*, *sūraj ugar*, *taṛkā*, *udae*, *ulay*, *ujāld*, *ujjāld*)—morning.

Fāliz—a melon field.

Fārākhī—[Pers. *farākh* = open]—a horse girth.

Farash—[Arabic *farsh* = spreading]—a floor cloth.

Farashī—[*farash*]—a kind of tobacco pipe (*huggah*) with a broad stand.

Fard—{ [Arabic *fard* = a unit]—(1) lands

Fardā— —bearing only one crop in the year—

Fardai—{ Oudh (*ēkfasl*); (2) fields furthest from the village site—East Oudh (*barhā*); (3) a double sheet (*dopattā*).

Farghul—

Farghūl—{ [Pers. *farghul* = a mantle]—(1) a

Fargol— —stuffed coat worn by infants in

Fargolā— —winter; (2) a large cap (*topi*).

Fargul—

Fargulā—

Farid—(*charthā*, *jālāran*, *jharthā*, *sinnī*)—the ceremony at the first boiling of the sugarcane juice in the Upper Duāb. A drink of juice is distributed to the friends present. The name is taken from *Shaiikh Farid*, the famous saint of Pākpatan, in the present district of Montgomery, Panjāb. He flourished from 1173 to 1234 A.D. He is also known as *Shakkarganj* or *Ganj Shakkar*, from his reputed power of turning stone into sugar. *Man mēn Shaiikh Farid baghat mēn intēn* = meditating on Shaiikh Farid and carrying about bricks under his arm—conduct not consistent with professions. Ibbetson (*Punjab Ethnography*, 115) says—“he was a thrifty saint, and for the last 30 years of his life nourished himself by holding to his stomach wooden cakes and fruits when he felt hungry.”

Fāriḡ khatānā—[see *fāriḡ khatī*] (*chikikān*)—the fee payable for writing a receipt in full for rent, etc.

Fāriḡ khatī—[Arabic *fāriḡh* = fixed; *khatī* = a letter] (*bēdhāyī*, *bharantī*, *bharpatī*, *chhor chhīthī*, *fārkhatī*)—a release in full for a debt, demand for rent, etc.

Fāriḡ khatī—see *fāriḡ khatī*.

Farmā—{ [corr. of English *form* or ? *form*]

Farmah— —(1) a shoemaker's last (*mochl*); (2) the cake cutting machine in an indigo factory (*nīl kī kothī*); (3) a proofsheets,—half a sheet in a lithographic press.

Farsh—see *farash*.

Farshī—see *farashī*.

Faşl—[Arabic *faşl* = to divide]—(1) one of the two annual crops *faşl rabî*, *faşl kharîf* (qqv.); (2) a certain crop on the ground; (3) rice when it has reached its full height. Basti.

Faşlânâ—[*faşl*]=dues at harvest; wages in kind paid to labourers at harvest time.

Fatîlâ—} [Arabic *fatîl* = twisted]—a wick,

Fatîlah—} —match, fuze.

Fatîl—[*fatîlâ*]=a small platter used by Muham-madans.

Fatîlsoz—[*fatîlâ*, *soz* = burning]—a metal lamp

Fatol—} [Arabic *fatûh* = pickings]—a coat

Fatûhl—} with half sleeves like the *nimâstîn* (qv.)

Faulâd—[Pers. *paulâd*, *polâd*] (*ispât*, *pakka lohâ*)=steel: country steel is *khêrî*. *Bêhar ki rofê ko pêt faulâdê chahîgê* = you want a stomach of steel to digest barley bread—*o dura messorum ilia*. Horace Epod. III, 4.

Filpâya—[corr. into *pîlpâya*]—lit. elephant's foot: a stand or support for anything; a pillar; elephantiasis in men and animals.

Firani—} [*phirni*]=milk and ground rice boil-

Firni—} ed together, *firni fâlâtah êk bhâo nahîn bolê* = rice milk and crisp pastry do not sell at the same rate.

Firozâ—} [Pers. *firoz*, *piroz* = victorious]—a

Firozah—} turquoise (*nâg*).

Firqah—a sect: used specially for a subdivision of the Faqir caste—cf. âl, giroh, got, pâl, thâmbâ.

G

Gabaujhâ—} [*gâbhâ* = a leaf in the bud]—the

Gabhaujhâ—} stage at which the ears form in rice. Rohilkhand.

Gabaunâ—} rinderpest in cattle. Lucknow

Gabhaunâ—} (*chêchak*).

Gabbhâ—see *gâbh*.

Gabdû—[Skt. *garbha-rûpa*]=a little child.

Gâbh—} [Skt. *garbha*, *garbhini* = pregnant]

Gâbhâ—} (*gâbhâ*)—(1). (*gyâbh*) pregnancy; (2) the soft shoots in cereals or in trees like plantains, etc.; (3) old stuffed cotton in a quilt (*nâmâ*).

Cabhâ—[*gâbh*]=unripe crops.

Câbhâ ânâ—[*gâbh*]—a phrase used of young cereals appearing above ground. Upper Duâb (*sûi nazar ânâ*).

Cabhân—[? corr. of *ganhân*]=the outer belt of fields in a village. Kumaon (*barlââ*).

Gâbhîn—[Skt. *garbhini*] (*gyâbhan*)=pregnant, of animals.

Gabhuâr—[see *gabdu*]=a boy (*chhokrâ*).

Gabod—} see *gabdû*.

Gabûd—} see *gabdû*.

Gabûdâ—[*gabdû*]=the unripe cob of maize. Rohilkhand (*gûl*).

Gâchh—[Skt. *gachcha*]=a tree; *gâchh pê kâthal*, *mûchh pê têt* = the jack fruit is on the tree and he has his moustache oiled already! (natives, oil their moustaches when eating jack fruit to prevent the gum sticking). "Counting your chickens before they are hatched."

Gâchhi—[*gâchh*]=a grove of trees. East districts (*bâgh*).

Gâchhi—[Platts P Skt. *kaksha* = side, flank]

(*bakhrâ*, *gaddî*, *okhrâ*, *urtak*)=pads used with draught animals—cf. *chhai*, *gûnrâ*.

Gâd—(1) mud; anything that settles in a fluid; (2) native mud unboiled indigo (*nîl*).

Gadâ—[Skt. *gadâ*] (*gadka*)=a club.

Gâdâ—[*gâdnâ* = to press down]—(1) half ripe—of crops. East districts; (2) (*gadgadê*, *korê*) the ear of maize roasted. Lower Duâb and Bundelkhand.

Gadâharâ—[? *gadâ* qv.]—the receptacle for sugarcane before it is cut up for the milk. West districts (*kôhû*).

Gadahbêlâ—} evening (*shâm*).

Gadahbêr—} evening (*shâm*).

Gadahbêriyâ—} evening (*shâm*).

Gadahilâ—an insect which attacks young pulse, etc. (*gindar*).

Gadailâ—[*gaddâ*]=a cushion or pad, such as that on the top of the pony cart to keep off the sun (*ekkâ*).

Gadam—flour, meal—Sunâr's slang (*âtâ*).

Gâdar—[? Skt. *gat*; Hind. *girâ* = to fall]—an ox that sits down at work (*galiyâ*).

Gâdar—} [Skt. *gaddârikâ* or acc. to others from

Gâdar—} Skt. *gâudhâra*—Kandahâr]—a sheep (*bhêp*).

Gadârâ—[Skt. *gadâ* = a mace]—a small pick-axe with a straight handle.

Gadâriyâ—[*gâdâriyâ* denoting possession] (*garâ-riyâ*)=a shepherd, a blanket weaver. He uses a simple loom less elaborate than the weaver's *kargah* (qv.). As the blanket is woven it is wound off on a stick *lapêtan*: *ghêrâ*, *ghiriya* is an instrument consisting of cross sticks with an upright axle from the point of juncture on which the wool is twisted into thread. The *ahârî* or in parts of Oudh *okhar* is the beam to which the web is fastened at the side opposite to the weaver. The *bêin*, *bêun*, *kânch*, *biyâi* is a wooden implement passed between the threads of the web to drive tight each thread of the woof. The *bak* are moveable sticks placed at intervals to keep the threads of the woof separate. The *chapni* is the heddles or the part of the machine for alternately raising and depressing the threads of the web.

Gadâsî—see *gandâs*.

Gadaurâ—a small leak basket with high sides for holding cooked provisions (*daunâ*).

Gaddâ—[Skt. *gâdh* = to string or heap together]—(1) a cushion; a mattress; (2) a clod (*ghêlâ*).

Gaddâr—[*gâdnâ* = to heap together]—crops about to ripen; half ripe crops. Duâb (*arvan*).

Gaddî—[*gaddâ*]=—(1) a cushion; an elephant's pad; (2) the seat of office or dignity; (3) a liquor shop.

Gaddî—[cf. *gâdhî*]=—(1) a sheaf, a bundle of grass; (2) ten quires of paper.

Gadêlâ—[*gaddî*]=—(1) a cushion, an elephant's pad; (2) a large spade.

Gadêlî—[*gadârâ*]=a small spade. Oudh.

Gadêlo—[Skt. *gadâ*]=the beam to which the yoke is tied in the Persian wheel (*arhat*).

Gadgadâ—} [*gâdnâ* = to press together]—the

Gadgadê—} ear of maize roasted. Lower Duâb and Bundelkhand (*gadâ*).

Gadhâ—[lit. "the roarer." Skt. *gadabha*; rt. *gard* = to roar]—a male ass or donkey. The female is *gadhî*: the foal *rêngtâ*, *rêntâ*; a mule

khachehar. The ass is Sitala's animal (*Sitalā ki savārī*); hence the bridegroom is made to mount on an ass just as the marriage procession starts.

Pārah sē gadhā urā : thāth pē kā singh ;

Tarājā lēkē taul diyā to matthā nau gay.

[A donkey flew from the East; his horn on his hump: he took a scales and weighed, and lo! nine yards of butter-milk—from the native Book of Nonsense].

To gadhā jītē saṅgrām.

Tūzī ko kyūn kharchēn dām.

[If the ass could conquer in the fight, why would any one spend money on an Arab?]

Kyā Kābul mēn gadhē nahīn hotē haiñ ? = are there no asses in Kābul?—taking coals to New-Castle. *'Irāqī par zor na chālā, gadhē kē kām aīnthē* = He could not master the Arab, but he is brave enough to pull the ass by the ears! *gadhē ko za'af-rān dā, is nē kahā—mērī ānkh phoṛī* = some one gave an ass saffron, and he said my eyes are bursting! = throwing pearls before swine. *Gadhōn sē hal chālē to bail kāhē ko bisāhēn ?* = If asses would pull the plough who would buy oxen? *gadhē ko pūrī aur halvā* = cakes and sweets for an ass! pearls before swine.

Gadhālo—[Skt. *gādh* = to heap together]—a large bundle of sugarcane. Kumaun (*phāṇḍī*).

Gadhār—[Skt. *gadhā*]—the driving pole and driver's seat of the Persian wheel. Upper Duāb (*arhaṭ*).

Gadhēlā—an insect which attacks young pulse, etc. (*gindār*).

Gadhī—[*gadhā*]—a female ass. *Jī lagē gadhī sē to parī kyā chīz* = what is a fairy to a man in love with a she-ass?

Gadhī kā chhappar—a thatch for a she-ass: a thatch resting on two walls with a ridge pole (*dopallā*).

Gadhlo—[Skt. *gādh* = to pile together]—a full bundle of cut crops—Kumaun.

Gāḍī—a cart—see *gārī*.

Gadhī—a grub, which attacks young wheat and barley. North Rohilkhand.

Gadhā—[Skt. *gadhā*]—a small club or stick.

Gadhī lakṛī—a piece of wood out of a crow's nest; said to have magical power.

Gadhā—[*gaddar*]—crops about to ripen, half ripe. Duāb (*arvan*).

Gāē—[Skt. *gā*] (*gaw*, *gaiyā*)—a cow. For various technical terms applied to cows see *bāhlā*, *bākhṛā*, *barsain*, *dhēn*, *lain*, *purēbhā*.

Kaho Rāē gāē kī bātēn.

Thān pakarī phatkārat lātēn :

Datiyā chār ēk thūs kē khāē :

Gohār karan hār mēn jāē ;

Bajāē dhār na khatkā rai.

Māng khātē so bhī gai.

[“Tell us, friend genealogist, about the cow you were presented with.” “Well,” replies he, “when you touch her teats to milk her, she lets fly kicks all round. She eats four baskets or so of chaff in the day. When she wants to dung she won't do it at home (where it would be of some value), but off she goes to the very out-skirts of the village. You never hear the patter of the stream of her milk, nor the rattle of the

churn stick while butter is being made: and to end up, my chance of begging a drop of milk is gone too (because of course every one says “you have a cow of your own”). Useless cows are constantly given to Brahmans and such like, e.g., *Būghī gāē paṇḍit kē sir* = it is the old cow that falls to the Pandit.]

Ēk to dāng uṛā ;

Dāsrā dād hēn khūār ;

Tisrā jūngar mēn hūn—

Ēk khūns mēn khūnsē tīn.

[These are the three bad faults in a cow—(1) a long flank; (2) deficiency in milk; (3) her calves die—and one of these faults implies the other two.]

Mathurā kī bēṭī, Gokul kī gāē.

Karm phūtē to anṭē jād.

[Mathura girls and Gokul cows, will never move while fate allows.]

Gāē dūsrā dhor : bhāins tisrā thor.

[A cow after her second calf is old; a buffalo after her third calf is young—a play on *thorā* = a little and *thorā* = a buffalo between the time she has her first and third calves.]

Nitē khētī, dūsrē gāē ;

Jē nāhīn dēkhē tēkar jād.

[If a man does not see his field daily and his cow every second day, he will lose them both.]

Khīr bhajan, gāē dhan, ghar kulvāntī nā ;

Chauthē pith turāng kī swag nishānī chār.

[Rice milk to eat, wealth in cows, a virtuous woman in the house and a horse to ride, are the four signs of Paradise.]

Gāē na bākhī.

Nīnd avē āchhī.

[You sleep well when you are without cow or calf—free from the cares of the world.]

Gāē kā aur bēṭī kā—barā nimānā dhan [a cow and a daughter are very simple creatures—you may dispose of them as you please.]

“A piece of tortoise shell or the wood from the socket of the flour-mill is hung round the neck of a milch cow to avert the evil eye: great too is the fear of an enemy bewitching a cow, and charms and incantations known only to men of the Ahir and Gadariya castes are resorted to; while at an eclipse the cow in calf is rubbed on the horns and belly with red ochre to ensure an unblemished offspring.”

(Wright—Cawnpur Memo., p. 105.)

Gāēcharāī—fees for herding cows.

Gāē ghāt—(*gaughāt*)—a drinking place for cows at a tank.

Gāḍī—the esculent arum—(*arum colocasia*) (*ghuiyān*).

Gagrā—[corr. of *gagarā*, *gagari*, Skt. *gargari*]

Gagrī—[—a narrow-mouthed water-vessel made of brass, copper, or earthen ware (*kālsā*).

Gāhlagānā—[*gāhna*]—to be pressed—of sugarcane in a sugar mill. East districts (*kolhū*).

Gahāl—[*gāhna*]—the treading out of grain by cattle. Rohilkhand (*dāēn*).

Gahan—[*gāhna*]—(1) a toothed grass harrow;

Gāhan—(2) (*danationo*, *kaṇḍhār*, *pandah-ni*) a light ploughing of rice after flooding the ground. Upper Duāb: cf. *gāhna*.

Gahīār—[cf. *ghēr*]—a herd of buffaloes; a large flock of sheep (*lahṇḍā*).

Gahnā—[Skt. *grahana* = seizing]—(1) jewellery (*zēvār*); (2) a usufructuary mortgage. Duāb (*rahn*).

Gahnā—[Skt. *gāh* = to move]—(1) (*bidahnē*, *Gāhnā*)—*dohrānā*, *uṭhāvan*—a light ploughing to cover in the rice seed—Upper Duāb—(see *gahan*, *gāhan*); (2) to tread out grain—Upper Duāb and Rohilkhand.

Pair gahā jo rākhē pās.
Bin barsād na pāvē rās.

[If you keep your threshed corn unwinnowed, it will rain on it before you get the cleaned grain.]

Gahnai rakhnā—[*gahnā*]=to give anything in security for a loan. Bundelkhand (*rahn*).

Gahrā—[Skt. *grīh* = holding]—a sheaf of corn; a bundle of fodder or thatching grass. Duāb, Rohilkhand (*pūlā*).

Gahvā—[Skt. *grahana* = seizing]—a jewel. Gahvī—[Skt. *grāh* = pincers (*sunār*).

Gāi—cesses levied by the landlord on the tenant's share of the produce in division of crops—Central Duāb (*sērahi*).

Gail—[Skt. *gama* = going]—(1) a road or path. Central Duāb (*lik*, *pagdāndī*).

Tēli kā baṭi, kyā jānē gail;
Khal khāḍ, lagē rahē ghānē sē.

[What does the oilman's ox know of the road? He eats oilcake and is kept stuck at the hollow of the mill]; (2) a bunch of fruit like plantains.

Gailhū—[*gail*]=a traveller, passer-by. Central Duāb.

Gailar—[*gail* (qv.) = in company with]—a child by a marriage in the *karāu* (qv.) [form: a stepson: see *kadhēlar*].

Gainā—see *gēnā*.

Gaiñchanī—[*gēhūn* = wheat, *chanā* = gram]—wheat and gram sown together (*gochanī*).

Gaintā—[*gaitā*]=a pick-axe.

Gair—(1) the pot in which mortar is mixed (*rāj*); (2) cultivation along the sides of a valley. Kumaun.

Gairā—[Skt. *grīh* = holding—cf. *gahra*]—

Gairī—(1) a sheaf or bundle of thatching

Gairiyā—grass. West districts (*pūlā*); (2)

Gairyā—[Skt. *garj* = to roar]—lightning or thunder.

Gāj—[Skt. *garj* = to roar]—lightning or thunder. In the West districts women when they hear thunder tie a string known as *gāj ká tágā* on their left wrists (*bījull*).

Gāj—muddy scum such as that in which rice is planted.

Gāj—[corr. of *gāz*]—(1) a yard; (2) the thin spokes in a wheel as contrasted with *ārā* = the thick spokes (*bahli*, *gārī*).

Gājā—[*gāj* = muddy scum]—the early rice in

Gājā—Rohilkhand. In the hills this sowing begins in April or May, when the finer varieties only are sown, and the reaping takes place in September.

Gājar—[Skt. *garjara*]—the carrot (*Daucus carota*).

Gajar—[acc. to Platts *gēhūn-jai*]—wheat with a sprinkling of barley sown with it.

Gajarbhat—[*gajar*, *bhat* = boiled rice]—carrots boiled into a sort of pudding with rice and sugar.

Gajardam—very early in the morning (*fajar*).

Gajarrā—[*gājar*] (*gajrā*)—carrot leaves used for cattle fodder (*gajraut*).

Gajaurā—grain winnowed only once. Duāb (*khajūrā*).

Gajbāk—[*gaj* = elephant; *bānk* = a crooked implement]—(*gajbānk*)—a stick for driving an elephant.

Gajbañdhan—[*gaj* = elephant; *bāñdhā* =

Gajbañdhanā—[to fasten]—a chain for tying up an elephant.

Gajbāñk—see *gajbāk*.

Gajjar—[*gāj*] muddy, swampy, ground.

Gajrā—[*gājar*]—(1) carrot leaves (*gajarrā*); (2) a woman's ornament for the wrist. One variety consists of clusters of gold knots like blackberries strung on silk cord.

Gajraut—[*gājar*] (*gajarrā*, *gajrā*)—carrot leaves used as cattle fodder.

Gākar—[Skt. *angāraka* = hot charcoal]—cakes made of the arhar pulse mixed with other grain and cooked in hot ashes (*angākar*).

Gāl—[*lit.* the cheek, a mouthful]—the handful

Gālā—[*lit.* of grain put into the flour mill at one time. West districts—see *chakkī*.

Gālā—carded cotton, the flock of cotton; a cotton-pod (*ghēñtī*).

Galaichā—[corr. of Arabic *gālichah*]—(1) (*dulichā*, *galichā*)—a mat made of cotton thread (*qālīn*); (2) a grassy piece of ground; *Kahārs* slang.

Galēf—[Arabic *ghilāf*]—an outer sheet—see

Galēp—[*ghilāf*].

Galēfnā—[Arabic *ghilāf* = a cover]—a cook's

Galēpnā—word—to cover up something in a fold of paste and make it into balls.

Galāvaṭ—[*galnā* = to melt]—the coarsest kind of smoking tobacco (*tambākū*).

Galgādā—[*galā* = neck; *gārnā* = to unite]—a rope tying the leg of a vicious or runaway animal to its neck—cf. *dhagnā*.

Gālth—[*gāldā*]—a ball of carded cotton. West

Gālthā—[*gāldā*]—districts—see *dhuniyā*.

Galhī—[corr. of *galahī*]—the forepart of a boat: sometimes used to the East for the stern post (*nāo*).

Gali—[prob. Skt. *gala* = throat]—(1) (*galiyārā*) a lane or narrow street. *Apnī galī mēñ kullā*

bhī shēr hotā hai = the dog even is a tiger in his own lane: Scotticé—"a cock is crouse on his own midden."

Kavṛā kī dum mēñ anār kī kulī

Kavṛā phirē galī galī.

[Said of a fop—when the crow gets a pomegranate bud stuck on his tail he struts through the lanes].

(2) a narrow path or mountain pass. Hill districts.

Galiyā—[Skt. *gal*, Hind. *girnā* = to fall] (*gālar*, *garizār*, *giriya*, *gīrā*, *kāñchar*, *parād*)—

a lazy ox, one that lies down at its work.

Galiyā—[*gālnā* = to melt]—of weather—rainless, with little rain.

Sāvan galiyā kyā karē, jo Bhādon baliyā hoē;
Shilūā kisān Kārtik māngē mēñh.

[What harm does a rainless Sāvan do if there be good rain in Bhādon. He is a foolish husbandman who asks for rain in Kārtik]—also see *bādar*.

Galiyānā—[*galā* = the throat]—to force food or medicine down an animal's throat.

Galiyārā—see *galī*.

Galjānā—[*galnā* = to melt]—(*dhājānā*) to become irrecoverable—of a debt.

Gaŋshikast—[gaŋga, Pers. *shikastan* = to break]—land carried away by fluvial action.

Gaŋj—[Skt. *gaṇja*]—(1) a heap of anything; (2) a market where grain is heaped up for sale; (3) crops piled up to dry before threshing (*pahl*).

Gāñjā—[gaŋj]—(1) a net for holding grass, chaff, etc. East districts (*pāñsi*); (2) a basket used for catching fish. East districts (*khāñchā*).

Gāñjā—[prob. *gajāshana* : *gaja* = elephant; *ashana* (rt. *ash*) = eating, food] (*gāñjhā*)—the dried flower heads and smaller leaves of the hemp plant (*cannabis sativa*) from which the resin (*charas*) has not been removed. There are two varieties sold in these Provinces, *pattur* which is chiefly imported from Holkar's territories and is of inferior quality to the Bengal variety known as *bilāchar*, *balāchar*. For a complete history of the drug and the method of preparing it, see Atkinson—*Himalayan Gazetteer*, II, 760 ff. Baden-Powell—*Panjāb Products*, Vol. I, 292 ff. Also see *bhaŋg*, *bijayā*, *būñṭi*, *būñṭi*, *chaptā*, *charas*, *chār*, *gol*, *gulbhaŋg*, *pattī*, *phāl bhaŋg*, *ma'ajūn*, *ma'ajūn*, *māñi*, *marḍā*, *pattī*, *sahṭi*, *sahṭi*, *siddhi*.

Jis nē na pī gāñjā kī kalī,

Us larḳē sē larḳē bhūñi.

[If a boy has not smoked the gāñjā pipe he is no better than a girl.]

Ūpar chhḍēn māñjā

Bhātūr pildēn gāñjā.

[He has only a thuteli to cover him, and he treats his friends to gāñjā under it.]

Gaŋjar—[gaŋj]—subordinate crops, like arhar, etc. Central Duāb.

Gaŋjaut—[gāñjā]—drugs given to cows when calving. Rohilkhand (*chanēth*).

Gaŋjērā—[gāñjā] (*gāñjū*)—a smoker of narcotic hemp.

Gaŋjērī—[gāñjā]—bags made of hemp fibre (*bhaŋgēlā*).

Gāñjhā—see *gāñjā*.

Gāñjhī—[gāñjā]—a net for grass or chaff. West districts (*pāñsi*).

Gaŋjiyā—[gāñjā] (*gaŋjiyā*)—bags made of hemp fibre (*bhaŋgēlā*).

Gāñjo—[gāñj] = muddy slime—swampy land not requiring irrigation. Kumaon (*panmār*).

Gāñjū—see *gaŋjērā*.

Gaŋjyā—see *gaŋjiyā*.

Gāñkar—[Skt. *angāraka* = hot charcoal]—cakes made of coarse grains like arhar, etc., and cooked in ashes (*angākar*).

Gannā—[prob. Skt. *gandaka* = knotty]—sugarcane (*ikh*) *hāñṭi kī sūkh gannā chāñṭā* = said of a greedy man; able to gobble sugarcane like an elephant. In the Central Duāb the word is used of the stage in sugarcane at which the knots become developed.

Gāñr—[*gāñḍā*]—slips of sugar-cane cut for sowing. Azamgarh (*gēñr*).

Gāñr—[P *gāñr* = the anus]—(1) (*bhār*, *garḍo*) the space fenced in to retain the

Gāñrā—flour as it falls from the grindstone (*chakkī*); (2) (*koṭhā*) earthenware hoops used to support the sides of a well (*kūān*).

Gāñr—a piece of thread twisted by a sorcerer,

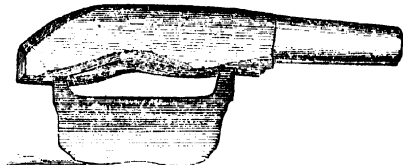
Gāñrā—used as an amulet to keep off disease.

Gaŋrālā—[*gāñḍā*? Skt. *ālāya* = house]—the receptacle for sugarcane before it is cut up (*gañḍrā*).

Gaŋrās—

Gaŋrāsā—} see *gāñḍās*.

Gaŋrāsi—



Gaŋrāsi.

Gaŋrītārā—[*gāñr* = the anus; *talē* = beneath] (*potrā*, *phulurīgā*)—a cloth put under infants. East districts (*nihāñchā*).

Gaŋriyāl—

Gaŋriyālā—} see *gaŋrālā*.

Gaŋriyār—

Gaŋriyārā—}

Gaŋrsā—} see *gāñḍās*.

Gaŋrsi—

Gāñsā—[*gāñṣā* = to pierce]—a sprout or twig (*dāl*).

Gāñsab—[Skt. *gras*]—to stop a leak in a *Gāñsnā*—boat. East districts (*nāo*).

Gāñth—[Skt. *granthi*]—(1) a knot—*āñkh kā*

Gāñthā—*andhā*, *gāñth kā pūrā* = a blind

Gāñthā—man and a postmaster at knots;

Gāñthā—(2) (*bharāri*, *bhulāri*, *bharāri*,

Gāñthī—*bisrā*, *chāñchri*, *chāñchri*, *dañṭā*,

Gāñthī—*dañṭhā*, *dañṭli*, *dañṭli*, *dañṭri*,

gaŋthiyā, *gaŋthuri*, *gētharā*, *gūthri*, *jangrā*,

kāthri, *khobṛā*, *khobṛar*, *khūñṭi*, *sathuri*,

sūthri) the refuse stuff on the threshing floor

consisting of the knotty and useless parts of

the straw, etc.; (3) of the roots of plants like

the onion, etc.; (4) a silver pendant attached

to a thread on the arm or on the corners of the

shawl of a newly married woman. East

districts; (5) a pledge or deposit (*giro*); (6)

a purse, ready cash—

Jā hāñ gāñth vuhāñ sab kachhū

Bigār gāñth kuchh nāo;

Juhāñ parēñ parḍēs mēñ,

Gāñth huē to khāo.

[If you have money in your purse you have everything; without money nothing: if you are left in a foreign land, you can eat only if you have money.]

Gāñth bañdhan—[*gāñth*, *bāñḍhā* = to fasten] (*gāñth chitnā*, *gāñth jorā*)—the ceremony of knotting together the clothes of the bride and bridegroom at marriage, emblematical of union (*añchal granth*).

Gāñth chitnā—[*chitnā* = to gaze at]—see *gāñth bañdhan*.

• **Gāñthiyā** [*gāñth*]—(1) a package, a bundle; (2) pig-iron. East districts (*lohā*); (3) see *gāñth*.

Gāñth jorā—[*jorā* = to join]—see *gāñth bañdhan*.

Gāñthnā—[*gāñth*]—to cobble old shoes.

Gāñth pakarāi—[*gāñth*, *pakarānā* = to seize hold of]—part of the marriage ceremony when the

bridegroom before leaving with the bride seizes the hem of the garments of the old women of her family and demands money (*añchar dharuā*).

Gānthulā—[*gānth*]—a tree with knots.

Gānv—[Skt. *grāma*] (*nath*)—a village, *Nām mērā gānv tērā* = the village is yours, but I have the name of it.

Gānvadh—[*gānv*] (*gavanādhārī*)—a peculiar tenure in the east of Ghazipur of which the normal form is the grant at a fixed rent of a whole village or a definite tract in a village to a colony of Brahmans. Where this state of things can be inferred to have existed at the permanent settlement, the tenure is proprietary. In other cases its precise definition and legal quality are rather doubtful.

Gānvāh dēotā—} the local village god, wor-
Gānvāh dēbī—} shipped at a shrine known
as *asthān, sthān, thān* (*dihvār, pathvār*).

Gānvār—[*gānv*]—a rustic: *gānvār gon kā yār* = the boor is a friend only to serve his own purpose.

Gānvārī—[*gānv*]—rustic: the rural dialect.

Gānv dēotā—} **gānvāh dēotā**.

Gānvhai—[*gānv*] (*dēohārī, dēohariyā*)—properly harvest offerings to the village gods; sometimes applied to presents at weddings, etc., and other perquisites claimed by the village menials.

Gānvkāma—[*kām* = work]—the village menial or drudge (*bēgār*). Central Duāb.

Gānvkharch—} [*kharch* = expenses] (*dhalā*,
Gānvkharchā—} *malbā*) = the general village

expenses which are paid by the sharers in a coparcenary village in proportion to their shares: they usually include expenses for entertaining guests or beggars, the repairs of the general village meeting place (*chaupāl*), and so on.

Gapsā—[Skt. *kapisha* = ape-coloured, brown]—a variety of brown coloured clay soil (*kapsā*).

Gār—[*gādar*]—a sheep. Rohilkhand (*bhēr*).

Gār—} [Skt. *garta*]—(1) a pit or hole; (2) the
Gārā—} excavation for sinking a masonry
well (*dhalā*); (3) low lands from which the water
escapes rapidly. Upper Duāb—Rohilkhand;
(4) the outer belt of field in a village. Kumaun
(*barhā*).

Gārā—Thick coarse cotton cloth (*gārāh*).

Gārā—(*gonḍā*)—moist clay worked up to serve for mortar, brick making, etc.

Gārā—[cf. *gahrā, gairā*]—a sheaf or bundle of thatching grass. Duāb and Rohilkhand (*pūlā*).

Gārāi—[*gudl*]—the occupation of a grazier.—
Mathura.

Gārāi—[Skt. *gaḍḍuka* = a water jar]—a metal vessel like a *lotā*, with a spout (*gērūā*).

Gārāi—[*gārṇā* = to bury]—fees for burying the dead.

Gārāṇḍ—the mud stand for the lower grindstone.
Gārāṇḍū—the axle of the well pulley. West districts (*akhautā*).

Gārāṇī—[Pers. *garān*] (*girānī*)—dearth, scarcity (*akāl*).

Gārāo—[cf. *gairā, gahrā*]—a sheaf, a bundle of thatching grass. Rohilkhand (*pūlā*).

Gārāo—[*gārī*]—the space fenced in to retain the flour as it falls from the grindstone. (*chakki*).

Gārāo—[*gandās*]—the instrument for cutting fodder.

Garaṛā—} [cf. *gargaṛā*] (*gurkhā, gurkhai*,
Garaṛā—} *sunḱā*)—pleuro-pneumonia in cattle,
Bundelkhand.

Garaṛā—[*gārī*] (*gariyārā*)—a cart track. Central Duāb (*lik*).

Gārāri—the well pulley, or axle (*charkh*).

Gariyā—see *gadariyā*.

Garaṣī—see *ganḍās*.

Garaunkhā—[*galā* = neck]—a neck-ring—Sun-
ārs' slang.

Garauf—} a light easily pulverized soil found in
Garāvā—} the uplands. Bundelkhand.

Garāvārī—[? *gārṇā* = to bury] (*gariāvārī*,
garvārī)—a wooden cylinder sunk in the ground to keep up the sides of a clay well. Central Duāb (*kothī*).

Gard—} (1) dust; (2) presents made to the bride
Gardā—} by the elder brother of the bride-
groom. Rohilkhand (*gurēthab*).

Gardanī—[Pers. *gardan* = the neck]—body
clothes for a horse.

Gardānnā—[Pers. *gardān* = turning]—to finish
the top of a wall, a mason's phrase.

Gardēvi—[*gār* = a river]—water sprites. "The most malignant are those which represent persons who have met their death from suicide, violence, or accident. These, wherever they die, haunt the scene of their death, and terrify the passers-by, sometimes even following them and taking possession of their houses." (Atkinson—*Himalayan Gazetteer*, Vol. II, 832.)

Gardkhorā—[*gard* = dust, Pers. *khordan* = to eat]—the screen at the back of the ox cart (*bahī*).

Gardūā—Rheumatic fever in cattle. Unao-Oudh;
see *ghatērēvān*.

Garērī—[*gāndā*]—pieces of sugarcane cut up for
the mill (*gaṇḍērī*).

Gargārā—[*gargar* = onomatopœic; the gurgling
sound made in smoking the water-pipe]—the
stem of the water-pipe (*huqqā*).

Gargārāsāz—[*gargārā, sāz*; Pers. *sākhṭan* = to make]—a pipestem maker. He uses a kind of lathe of which *adḍā* is the bed; *baṭṭā*, a spike fixed on this which holds the stem as it is being turned; *khūnṭā*, the spike which holds the other end of the stem; on this is fixed an iron spike, *kilī*; *adḍī*, the piece of iron which keeps the stem in its place when it is being turned; *bagṭī*, a piece of wood in which the stem is fixed while being bored.

Gargavā—a kind of grass which chokes rice.
Buffaloes eat it, but other cattle refuse it.

Gargoi—the sugar boiling house. Upper Duāb
(*kolhvār*).

Gārḥ—[? Skt. *gāṭha* = firm]—a weaver's loom
(*kargah*).

Garh—} [Skt. *garta*]—(1) a pit, a ravine (*khāl*);
Garhā—} (2) an under-ground pit for storing
grain (*khāt*); (3) low lands liable to flooding.

Gārḥā—[Skt. *gāṭhā*]—thick coarse cotton cloth.

Garhāl—[*garṇā* = to penetrate]—fees or wages
given to a carpenter or goldsmith. *Soṇē sē*
garhāī mahāngī = the making of the jewel was
more than the price of the jewel.

Garhaiyā—} [*garhā*] (*garhiyā*)—a small tank or
Garhī—} pond (*tāl*).

Garhī—[Skt. *gada* = a fence]—a small fort or
fortified house.

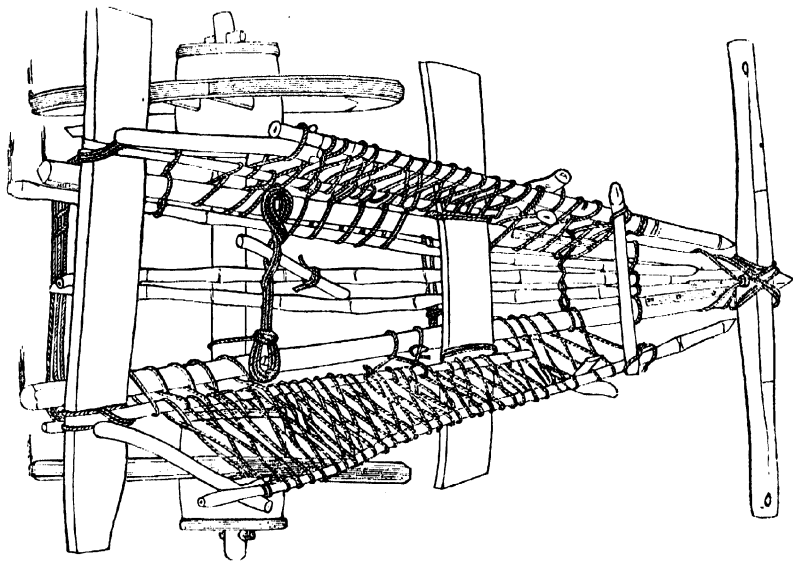
Gārī—[Skt. *gāḍha*]
—rich, deep—of soil. West districts (moṭṭ).

Garhiyā—see garhaiyā.

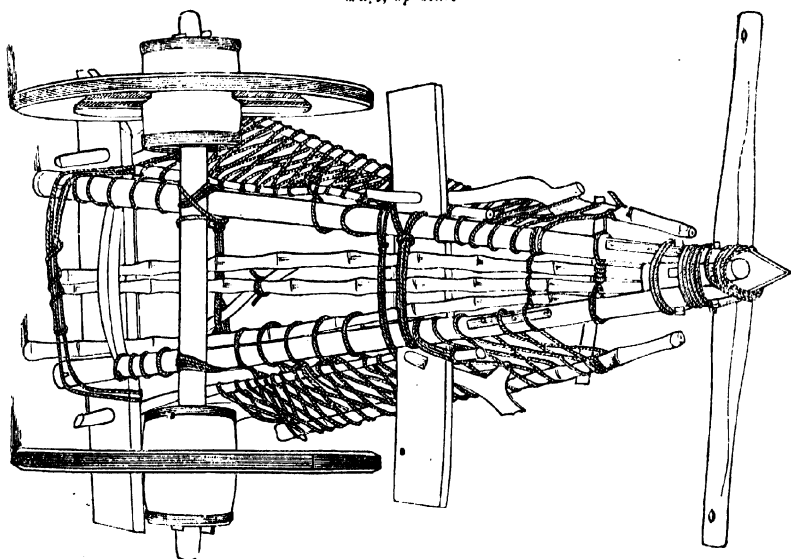
Garī—a stack of grass or fodder. West districts (bauṅā, garri).

Gārī—[Skt. *ganṭrī*, rt. *gam* = to go] (*chhakṛā*, *gāḍī*, *gāḍī*, *larhā*, *larhī*, *larhiyā*, *rahlā*, *rahrā*, *raḥat*, *tāṅgā*)—a country cart. Gārī *dēkh*

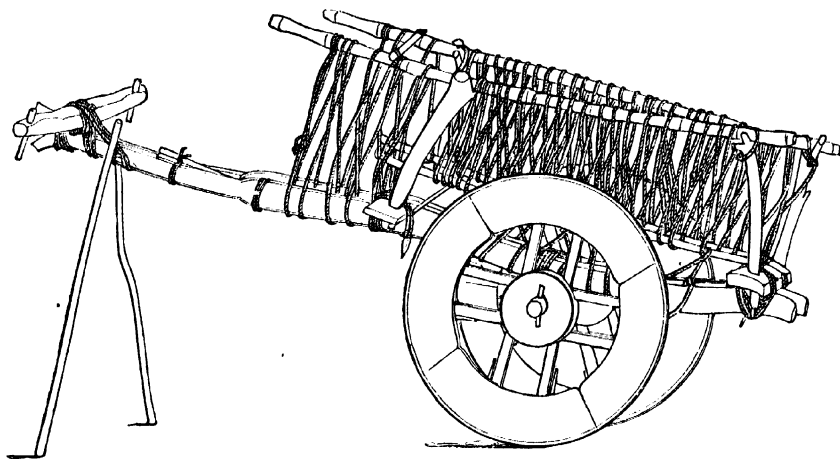
pāon phūlā = when the traveller sees a cart his feet begin to swell. For other kinds of carts see *bahlī*, *chaubaldā*, *chaubardā*, *chaupahiya*, *chaupaiyā*, *dahmardā*, *dobaldā*, *dobardā*, *laharūā*, *majholā*, *majholī*, *phirak*, *rabbā*, *rahaklā*, *rath*, *thēlā*. In a team of three oxen the wheelers are *dhori*, *dhuriyā*, *jūriyā*. In a team of four the leaders are *bēlā*, *bēlhan*, *juar*.



Gārī, up side.



Gārī, down side.



Gārī, side view.

The following are the parts of the cart—

- (a) The wheel, *pahiyā*; in the Duāb *pair*; to the East *chakkā*. The spokes are *ārā*, *ārē*, *ārī*, *ārāgaz*, *ārāgaj*; in Rohilkhand *ārā dānriyā*; *ārā* is properly the thickest spoke while the thinner is *gaj*. The quadrant of the wheel is *putthā*. The spikes which run from one of these quadrants or felloes to the other are to the East *johani*, *jonhi*, *jonhiyā*; in Rohilkhand *jūlāhiyā*, *sāl*; in the Duāb *āran*; in Bundelkhand *āran*, *dhurī*; wheels with four spokes are *chauariyā*, and with six *chhiariyā*; the nave is *nāh*, *nāhā*, *nakhān*, *gūnd*. It is strengthened by an iron hoop, which is to the East *ban* or *band*; in the Duāb *andī*. The iron axle box is *āvan* or *āhvan*. When the edge of the wheel is bevelled to prevent wearing it is known in the Lower Duāb as *nāgar*; in Rohilkhand *hāl*; to the East *maṅgar* or *chātar*. In Rohilkhand *magar* or *mangar* is the outer edge of the wheel and *nāgar* the inner edge. To clip the worn edge of a wheel is to the East *tāl mārāb*. The linch pin is in the East districts *chukel*; in the Central Duāb *chukol*; to the East and Rohilkhand *dhur killi*. The peg in the wheel is *pharkili*, *pharkilli*, *pharkilli*. The inside washer is *khāndan*. The outside washer is in Rohilkhand *paul*, *sani*; in the Upper Duāb *āng*; to the East *chēngā*.
- (b) The axle—*dhur*, *dhūr*, *dhūrā*, *dhūri*, *dhurā*, *dhuri*, *bhaūri*. In some carts which are particularly strong the axle passes outside through a curved piece of wood fastened to the body of the cart, and generally known as *paṇjūn*; in some of the West districts *bānk*, *bānkora*. The bars which run transversely across the cart to which this piece is attached

on both sides are *fikāni*, *tékāni*, *thikāni*, *gaz*, *gaj*; in North Rohilkhand *āk*. These pieces are in the Upper Duāb more usually employed in the *bahli* or light ox cart. They are fastened to the pieces running outside the wheels by pegs, *sājā*, or with pieces of rope *jañt*, in the Upper Duāb *paghilāo*. In Rohilkhand these ropes are generally used only in the *bahli*.

- (c) The shafts which support the body of the cart generally *phar*, *phār*, *phari*, *haras*, *harsā*; in Rohilkhand *dasi*; in parts of Bundelkhand *dhurā*. They are sometimes strengthened with a bar of iron which is in the Duāb *putti*, or *kāni patī*; in the East districts *band*, *jar*. This is fastened by nails known in the Upper Duāb as *giloiya*. The inner poles which run along the bottom of the cart—in the Lower Duāb *mājhiyā*; East districts and Oudh *phāri*; parts of Bundelkhand *sink*; Upper Duāb *chhāhan*. They are fastened to the body of the cart by pegs or iron nails, generally *khāñhi*, *kathkilli*; in Bundelkhand *katāro*, *thēta-in*. The flooring of the cart—in the Upper Duāb *paṭār*, *chharairā*. The short transverse bars in front of the driver's seat which keep the shafts in their places—to the East *phāri*; in the Duāb *patī*, *paṭī*; in North Rohilkhand *sagan*.
- (d) The flat board forming the driver's seat—in the Upper Duāb *panjālā*; Central Duāb *paṭli*, *paṭeli*; in the East districts and Rohilkhand *mohrā* (which in Rohilkhand means also the end of the yoke); in other parts of Rohilkhand *shaqun*, *shaguni*; in parts of Bundelkhand *paṭnor*. The cross bars behind the driver's seat (in which the posts forming the siding of the cart are fixed) are usually *patī*, *paṭī*; in Central Duāb *paṭelā*; in the

East districts *mākhara*; in Bundelkhand *majhpatti*, *pachhāri*. The bamboos which run along from end to end and form the bottom of the siding are usually in the Duāb *mūngā*; in the Lower Duāb and East districts *bāngar*; in Rohilkhand *chhatkā*. They are fastened to the body of the cart by ties usually called *rasarā*.

- (e) The upright posts forming the siding—in the Upper Duāb, parts of Rohilkhand and Oudh *khatrā*, *khatuā*, *kharuā*, *khalārā*; in South Oudh *jotnā*; parts of Bundelkhand *kharērūā*; to the East *khūñtārī*. The long poles or bamboos forming the top of the siding are usually *bāns*, *bānsā*, *ballī*; in the Upper Duāb and Rohilkhand *chandāi*, *bāhī*. The ropes forming the siding are usually *hathkūnsā*; in Rohilkhand *pār*. The posts to strengthen the siding fixed in the curved bars which run outside the wheels are in the Upper Duāb *dēgā*; in Rohilkhand *bēl*, *jhōnk*; in the East districts *khūñtārī*. In some places extra cross bars are fixed above the bottom of the cart behind, and below it in front. These are in North Rohilkhand *chābān*; in the Lower Duāb *sāi*.

- (f) The block in which the axle pin is fixed—generally *nasaurī*; in Upper Duāb *laṭhā*; in Rohilkhand *jhānd*; in parts of Bundelkhand *bhaurā*. The cross bar which supports this below is *āk*, *ānk*, *bānkharā*, *gaz*.

- (g) The axle pin—*dhuri*, which is fastened to the last mentioned bar by the *ghināi*; the fastening of the curved piece of wood outside the wheels to the transverse bar is usually *janṭ*, *janṭarā*.

- (h) The yoke—*jūā*, *jūr*; to the East *juṭh*, *juṭhī*; in parts of Rohilkhand *juṭrī*. The pointed piece of wood in front is usually *shaṇṇī*, *shaṇṇ*, *saṇṇī*, *sagunī*; in Bundelkhand *harēnā*.

- (i) The prop in front—*āntarā*, *ūntarā*, *utarā*, *atāharā*, *utarpā*; in parts of Bundelkhand *sipā*.

- (j) The pole forming the tail of the cart—to the West *pērā*; to the East *pachh-lakarā*. The pole forming the front of the side is *ṭek*, and the prop supporting it *khūñtārī*. The prop supporting the cart behind is to the West *ghorī*, *dahī*, *dahiyā*; in parts of Rohilkhand *arēkh*. The *ṭeknā* or *sīdhāi* in a prop to support a cart when a wheel is taken off.

- (k) The hooks on the yoke to which the ropes which go round the necks of the oxen are fixed—*chīṭayā*, *nāgal*; in parts of Oudh *sammāl*.

- (l) When three oxen are yoked the rope which goes round the leader's shoulders is *bīn* or *bīndī*. The ropes which go round the necks of the oxen, *jot*, *bīṇṇiyā*, *gāṭā*. The rope which goes round the leader's body is in the Upper Duāb *pēṣī*. The rope by which the yoke is attached to the body of the cart is to the West *nār*, *nārī*; to the East *jaṭkā*.

- (m) The mat put in the bottom of the cart to prevent grain, etc., from falling out is to the West, *pāl*, *pākhli*, *pākhri*; in Rohilkhand *phatā*; in the East districts *ghāḍā*; in parts of Oudh *kīrhir*. In Bundelkhand the *phat* is a piece of matting, and the *khavorī* a bamboo frame used for the same purpose.

Gariāvari—see *garāvārī*.

Gāribān—see *gārivān*.

Garihā—[*gāri*]—an ox that goes in a cart.

Garinnā—[*gāndā*]—the place in which the sugarcane is cut in slips for the mill. East districts (*gāndrā*).

Gārivān—[*gāri*] (*gāribān*)—a carter.

Gariyār—[Skt. *gal*, Hind. *girnā* = to fall]—

Gariyār—} an ox that sits down or jibs at work. Lower Duāb—Bundelkhand (*bail*, *galiyā*).

Garjū—[Skt. *garj* = to roar]—the cross breed between the yak cow of Tibet and the Indian bull (*surah gāē*).

Garkhol—[*galā* = throat; *kholnā* = to loose]

Garkholā—} —a rope for tethering cattle or

Garkhor—} horses by the neck (*agārī*,

Garkhorā—} *paghā*).

Garmi—[Pers. *garm* = hot]—(1) heat, the hot weather; (2) (*ālūng*, *arōnd*, *ohāin*) heat in cattle, etc.

Gārṇā—[Skt. *garta* = a hole]—(1) to drive into, to bury; (2) to beat out jewelry in a mould.

Khēṭī nahin hai khēṭnā; *garai chāhē dholnā*, *Junhari kā chūn mītrē*, *kārḥ baithē bēlnā*.

[*Farming* is not mere play that you should be thinking of having a necklace made out of the profits. What is the use of bringing out your rolling pin when you have only millet flour to make cakes of, i.e., such flour has little gluten and cannot be easily rolled into cakes.]

Garrā—roan, bay coloured—of horses.

Garri—(1) the cylindrical field roller. Duāb; (2) (*garī*) a stack of grass or fodder. Upper Duāb (*bauṅgā*).

Gartani—[*galā* = the neck; *tānnā* = to stretch]—a rope for tying cattle by the neck. Lower Duāb (*paghā*).

Garuā—[Skt. *gaḍḍuka* = a water ewer]—a

Garū—} brass vessel with a spout, used for

Garuiyā—} drinking (*gēruā*).

Garūrā—[*garuā*]—a brass pot: specially ap-

Garūri—} plied to that used for taking about the dye at the Holi festival. Central Duāb.

Garvāhi—[? *garnā* = to bury, insert]—a ring of iron fixed on the share of the plough to prevent it from going too deep into the earth. Oudh (*hal*).

Garvāl—see *garāvārī*.

Garvāt—[*galā* = throat]—disease of the throat in cattle. Central Duāb (*gharṭiyār*).

Gāt—[Skt. *grantha* = binding]—(1) the in-

Gāt—} ner peg of the yoke; (2) (*dabhrā*, *da-*

Gātā—} *harī*, *dahri*, *gēnā*, *khūnd*, *gul*, *kirai-*

Gātā—} *yā*, *kiriyā*, *kolā*, *koliyā*, *kolvā*, *kol-*

vārī, *pāṭā*, *ṭaparī*, *ṭapariyā*) a small field.

Duāb.

Gātā—[*gāt*]—(1) ropes which go round the necks of oxen when yoked (*gārī*, *hal*); (2) ropes for tying up bundles of cut crops. East dis-

tricts (jūn); (3) the yoking of oxen when treading out grain. Upper Duāb (dāēn).

Gatār—[*gāt*]—(1) ropes which go round the necks of oxen when yoked (*gārī*, hal); (2) ropes used for tying up bundles of cut crops. East districts (jūn).

Gath—[*gāt*]—a head load of grass. Bundelkhand (bōjh).

Gatharuā—[*gānth* = a knot]—the knotty pieces of the straw useless as fodder and left on the threshing floor. East districts (gharvā).

Gathauṇd—[*gānth* = a knot]—money in a bag; cash in deposit.

Gathilā—[*gānth* = a knot]—knotted—of trees, etc.

Gathiyā—[*gānth* = a knot]—(1) bags or paniers for a pad animal (*khurjī*); (2) rheumatism; a sort of rheumatic fever in animals (*ghaṭērēvān*).

Gathri—[*gānth* = a knot, Skt. *grantha* = a binding]—a bag or bundle. *Buzzāz kī gathri par jhūngar mālik* = the cricket as he sits on the peddler's bundle thinks he owns it; the fly on the wheel.

Gathuā—[*gānth* = a knot]—(1) the refuse knotted pieces of straw left on the threshing floor. Bundelkhand (*gharvā*); (2) a small piece of cloth left in the loom by weavers, to which they attach a new web. East districts.

Gathuri—[*gānth* = a knot]—see *gathuā* (1).

Gattā—[Skt. *gātraka* = the body]—pasteboard; a cover for books.

Gattā—[*gānth* = a knot]—(1) small lumps of molasses covered with poppy seeds, comfits, etc., a cheap kind of sweatmeat; (2) burnt gravel used in making a plaster flooring.

Gattā—[*gānth* = a knot]—(1) (*kaṭṭhā*) one-twentieth of a *jarb* (qv.) or *bighā*. West districts; (2) a large bundle of straw, etc.; (3) the large knotted variety of the edible arum (*ghuiyān*).

Gattvānsī—[*gattā*]—one-twentieth part of a *gattā* (qv.); a measure of area.

Gattī—[*gānth* = a knot]—(1) cakes of indigo, opium, etc.; (2) the *singhārd* nut peeled and boiled; (3) a kind of glass bangle worn by women and considered lucky.

Gau—[Skt. *go*]—a cow (*gāē*).

Gauchanā—[*gēhūn-chānā*]—a mixed crop;

Gauchanī—[]—wheat sown with barley, gram, pease, etc. (*bēghar*).

Gaucharāl—[*gau* = cow; *charna* = to graze]—grazing; a tax or cess on pasture lands.

Gaudān—[*gau* = cow; *dān* = gift] (*godān*)—a gift of a cow to a Brahman; a present of a cow made to the officiating priest by the bride's father at a marriage, or other ceremony.

Gaudum—[*gau* = cow; *dum* = tail]—anything sloping; a dove-tail in carpentry; the peg on which the potter's wheel revolves.

Gaughāt—[*gau* = cow; *ghāt* = slaughter]—(*gobadh*)—the slaughter of cows.

Gaughāt—[*gau* = cow; *ghāt* = drinking place]—a drinking place for cattle in a tank, stream, etc. (*gāēghāt*).

Gauhān—[]—[*gān* = village, Skt. *grāma*]

Gauhānī—[]—(1) (*bañjān*, *hārā*, *barā*, *dhayā*, *goēnā*, *goēnī*, *goēnā*, *gorā*, *gorhā*, *gorvā*, *guhānī*,

jamai, *khirvā*, *pēr*, *sagvārā*) the circle of land near the village site which is the best manured and commands the highest rent. Duāb—Rohilkhand and West Oudh; (2) persons of the Chamār caste resident in a village. East districts (*parjā*).

Gauhērā—[*gau* = cow; *hērā* = to catch, stop]—a cattle fence (*bār*).

Gaukh—[Skt. *gavākha* = a bull's eye]—(1) the vestibule or threshold of a house. East districts (*dālān*, *dāsā*); (2) a window on an upper balcony. Central Duāb.

Gaukos—[*gau* = cow; *kos* = a measure of distance] (*golā*, *golā kā tappā*, *tīrvā*)—a vague measure of distance; a short *kos*; as far as a cow's bellow can be heard.

Gaukriyā—[*gau* = cow; *kriyā* = oath]—(*dhan-kriyā*)—an oath on a cow (*halaf*).

Gaulā—[*āgē* = in front]—the upper part of the sugar-cane. West districts (*āg*).

Gaumukh—[*gau* = cow; *mukh* = face]—(1) a

Gaumukhā—[]—bag used for holding the beads employed in Hindū worship; (2) a curl of hair (*bhaurī*) on the upper lip of a horse; considered a good sign.

Gaun—[Skt. *gaṇi*]—a pannier or pack for an animal (*khurjī*).

Gaun—[Skt. *gamana* = going]—the sloping pathway for the oxen at a well. West districts (*naichī*).

Gaunā—[Skt. *gamana* = going]—(*chauk*, *durgauno*, *muklāvā*, *gonā*)—the bringing home of the bride for the first time. *Raunā* is sometimes used in this sense, but usually means the second visit, which is to the West *chālā*, *chālā*, *dūsrā*, or *phērpātā*; to the East, *donā*; in Bundelkhand, *duvārā*. The third visit is to the East *tēngā*, *thavan*; in the Duab, *tīsrā*; in Bundelkhand, *tisario*. The subsequent visits are *anauṇī-pathauṇī* or *anai-pathai*. The *gaunā* always takes place in the odd years after the marriage, such as third, fifth, etc. There is some confusion as to the use of these terms in the west of the province. Both *raunā* and *gaunā* are used in Rohilkhand, but their meaning is often inverted. In some places they call the *gaunā raunā*, and *vice versa*. They often say *gaunā raunā donā ho gayē*. Properly *raunā* is the dismissal after the fourth day (*chauṭhī*), and *gaunā* is the first bringing home of the bride to her husband's house. The *chauṭhī* should be on the fourth, but is more usually on the eighth day after the marriage. When the lucky time (*mahūrāt*) for the ceremony is fixed, the family priest comes and makes a quadrangular space on the ground (*chauk*) which he plasters with mud and cowdung. In this he marks out nine spaces with lines of flour, and puts some boiled rice into each. Then he takes a lump of mud and binds it up with a string (*kālāvā*). Then he makes the bride and bridegroom sit on their respective stools (*patrā*). The lump of mud represents Ganesha, and the nine spaces the nine planets (*naugraha*) to whom worship (*prājā*) is done. Then the priest offers up some *rotī* (which is rice mixed with turmeric, alum, and acid), some boiled rice, flowers, betel, light

sweetmeats (*batāshā*), and pice. Then he knots together the shawl (*orhñ*) of the bride and the sheet (*dopattā*) of the bridegroom, and puts in the fold betel-nut (*chhḍliḍ*), boiled rice, and a rupee. Then the bride and bridegroom change from one stool to the other, a ceremony known as *paṭṭāphēr*. If the stools knock together during this ceremony, it is believed that the marriage will not be happy. When Shukr or Venus is in declension, brides do not go to their husbands' homes, nor return thence to visit their parents. In the hills the ceremony is as follows: "The boy's parent shall cook certain cakes called *phénikā* (*phén* = froth). These the boy takes to his father-in-law's house, where he salutes all the family and presents the food. Early in the morning he worships Ganesha and at a favourable time places his wife near him. The *tilak* (qv.) is then interchanged between him and the relatives of his wife, and formal salutations take place. He then takes his wife and whatever portion of the dowry is now given to his own house, and on arriving at the threshold the garments of both are again knotted together, and the husband rinses his mouth, consecrates the *arghā* (qv.), and performs the dedication. Ganesha and the Matris are then worshipped, and the fixing of the favourable time is again gone through, that the whole rite may be undertaken at the auspicious moment and be free from defects. Gifts are then made to the family priest and astrologer, and the couple go to the inner apartments, where they worship the *Jīḍ matris* whose figures are drawn on the walls. The *kalasā* (qv.) is then consecrated, the couple circumbulate the vessel and the usual offerings and dedications are made, winding up with the aspersion, after which the knots on the garments are untied, and the couple feast and retire to rest."—(Atkinson—*Himalayan Gazetteer*, II, 911 f.)

*Sān jag mēn jag karē, jagat na jānē koē;
Jah nārī gamē chālī, chāḥī pālki roē;
Chāḥī pālki roē, jānē nahīn ko, jiyā kī,
Rahē sūrat tan chhāḍ hiyē bich apnē piyā kī.
Kahī Girdhar kavrī, arē jāni hohu andrī,
Mūñh sē kahē bandē, pēt mēn binvāī nārī.*

[Let the ascetic perform his penance in a way that the world may not know what he is doing,—just as a woman when going to her husband's house tries to suppress her feelings and gets into the litter weeping, but in reality she is picturing to herself the happiness of her husband's home. Says Girdhar, the prince of poets, "Do not be ignorant: what the woman says is not what she feels." (The subject-matter of these lines is *yoga* or mental abstraction. What follows is brought in by way of metaphor.)

Gaunahri—[*gaund*]—the newly arrived bride at her husband's house. East districts.

Gauṇḍā—[*gān*, Skt. *grāma* = a village] (*gaundā*)—a cattle yard. Rohilkhand (*nohrā*), especially for wild cattle in the jungle.

Gauṇḍā sējānā—[*gān*, Skt. *grāma* & Skt. *suajana* = an excellent sacrifice]—presents to village servants and alms given to beggars at a marriage—cf. *bakhēr*, *hathāl*. West districts.

Gauṇḍī—see *gaundā*.

Gauṅkh—[*gaunkh*]—(1) a truss for a thatched **Gauṅkhā**—(2) a cupboard in a wall. East districts (*gaunkhā*); (2) a cupboard in a wall. East districts (*tāq*).

Gauṇri—see *gaundā*.

Gaur—a woman's fast held on 4th dark half of Kārtik: also known as *karvā chauth* or *karvā gaur*. On this day married women give a spouted jar (*karvā*), sweets and money to Brahmins. East districts.

Gaurā—} see *gaundā*.

Gauri—} see *gaundā*.

Gauriyā—} a hen sparrow; an earthenware smoking pipe. East districts.

Gausāl—[*gau* = cow; *shāla* = house]

Gausālā—[*bākhāl*, *bākhār*, *barḍaur*, *gavār*,

Gausār—} *gavārī*, *gohār*, *gohrā*, *guārā*, *sāl*,

Gausārā—} *surīyā*, *sār*]—a shed for cattle.

Sheds for breeding cattle are in Oudh *ghurāt*, *ghaurā*, *laighar*. A place where buffaloes are collected is *ghoṭṭhā*, *ghoṭī*. For cattle enclosures, see *nohrā*. To fold cattle in a pen is to the East *oliāib*, *thariāib*.

Gaut—[Skt. *gotra* = cattle shed]—(1) a place where cowdung is made into cakes for fuel. Central Duāb; (2) fodder for cattle.

Gauthan—[*gau* = cow; *than* = udder]—a cow's udder; *gauthan sūtālā* is rinderpest in animals or small-pox in human beings.

Gāvā—(1) as much hemp as can be twisted at one time. East districts; (2) tendrils of the pumpkin and similar plants. East districts.

Gavaṇḍādārī—see *gaṇvadh*.

Gavār—see *guār*.

Gavār—[*gavā*]—a cowshed. Upper Duāb.

Gavārī—[*gavā*]—a cowshed. Upper Duāb.

Gayāl—[*gayā*; past of *jānd* = to go]—(1) a person who dies without an heir to perform his funeral ceremonies—see *aūd*; (2) land of deceased sharers (*bisvādār*) lying unclaimed; land coming under the management of the landlord when a tenant abandons his holding. West districts and Rohilkhand; (3) (*gaitāl*) a bad debt; *gayāl khātā* = the list of bad debts kept up by a trader.

Gaz—[*gaj*]—(1) a yard. The *ilāhī gaz* = 33 inches; (2) the spokes of a wheel.

Gēbā—the thread of the woof. East districts (*kargah*).

Gēglā—a weed injurious to wheat: see *akrā*.

Gēhūn—[Skt. *godhūma* = the smoke of the earth] (*gohūn*, *kanak*, *khaḍḍā*, *nāphal*)—wheat; the varieties are very numerous. Among the best known are *dāudī*, *daudī*, *daudiyā*, the best white wheat; *mūñṛiyā*, *mūñṛiyā*, *mūñṛivā*, *mūñṛī*—beardless wheat, usually white but not so markedly so as the *dāudī*; *badhā*, hard white wheat; *pissī*, *pisiyā*, soft red wheat; *kathiyā*, *laliyā*, hard red wheat; *gaṇḍājūtī*, mixed white and red wheats; *paighāmbārī*, a curious round gained variety somewhat resembling pearl barley apparently introduced from Arabia.

Āgē gohūn pichhē dhān—

Usko kahiye barā kisān.

[Call him a fine cultivator who looks after his wheat ploughing before his rice sowing; wheat land requires constant ploughing during the rains.]

GĒhūn kā sat—wheat starch (*nashāstā*).

Gēlhā—(1) a leather vessel for holding oil

Gēlhi—(jābā); (2) (*bilahrā*, *qilahrā*, *machlā*)—a little chip box in two parts used for holding betel, etc. East districts.

Gēnā—(*gainā*)—various excrescences and malformations in cattle such as an extra leg, etc. This renders them unfit for agriculture and they are carried about to fairs, etc., by religious mendicants—cf. *anandī*. Duāb.

Gayo kharak tab jāniyē,

Jab gāe mēnā kīlē gēnā.

[Consider that cattle enclosure ruined where an excrescence comes out on a cow.]

Gēndā—[Skt. *gēndu* = a ball]—the cylindrical field roller. Duāb.

Gēndli—[*gēndā*]—a pad to support water-pots, etc., on a woman's head (*īndhuā*).

Gēnduā—[*gēndā*]—(1) a round worm or caterpillar which attacks millets. Upper Duāb; (2) a pad used to support water-pots, etc., on a woman's head (*īndhuā*).

Gēndvā—[*gēndā*]—a pillow (*takyah*).

Gēnr—[? cf. *gāndā*]—(1) the upper part of the sugarcane cut up for fodder.

Gēnri—East districts (āg); (2) pieces of sugarcane cut up for the mill. East districts (*gāndērī*).

Gēnrab—[? Skt. *gēndu* = anything round]—to mark off a field or surround it with a small boundary. East districts.

Gēnri—[*gēnrāb*]—(1) a small field. East districts (*gātā*); (2) the boundary of a field. East districts (*mēnd*); (3) logs of wood. East districts.

Gēnriyār—[*gēnr* Skt. *ālaya* = a house]—the receptacle for the sugarcane be-

Gēnriyārā—force it is cut up for the mill.

East districts (*gāndārā*).

Gēnrull—[*gēndā*]—(1) a coil of rope; (2) a pad to support water pots, etc., on a woman's head. East districts (*īndhuā*).

Gēntā—[Skt. *khan* = to dig]—a pick-axe used for digging road-metal, etc. (*gātā*).

Gērāun—[*gērū* = to throw down]—a rope for tethering cattle to a peg. West districts (*khurānv*).

Gērū—[Skt. *gairika*; *gaira* = a mountain] (*garī matī*)—red ochreous clay.

Gērūā—[Skt. *garūḍaka* = a water ewer] (*garai*, *Gērūl*)—a vessel like a *lotā* (qv.) with a spout, made of white alloy (*phāḍ*). The spout is *bikkū*, *donṭi*, *tonṭi*; a smaller vessel of the same kind is *garūyā*, *karorā*, *karorī*, *tutukī*.

Gērūl—[*gērū*]—red rust in cereals (*gīrvā*).

Gētharā—[*gānth* = a knot]—the knotty useless parts of the stalks of cereals left on the threshing floor (*gānth*).

Ghāghi—[Skt. *gharghara*]—a large fishing net. East districts (*jāl*).

Ghāghrā—[Skt. *gharghara* = a girdle of bells]

Ghāghri—A woman's petticoat (*lahngā*).

Ghāgrā—The Highland regiments are popularly known as the *ghāghrā pal-ṭan*.

Ghāgrī—

Ghāgrā—[*ghāghrā*]—(1) the hollow cavity in

Ghāgrī—(2) the bed of the sugarcane mill.

Benares (*kolhū*); (2) the groove in the block of the sugarcane mill in which the driving gear works. East districts (*kolhū*).

Ghaī—[? Skt. *grah* = to hold]—a platform for

Ghai—[?] a corn stack. With this no supports (*chullī*) are used. Upper Duāb.

Ghāī—[Skt. *grah* = to hold]—the place where cakes are kept warm near the cooking fire.

Ghāī kī mēri tavvē kī tēri = what's on the hob is mine, what's on the griddle thine.

Ghailā—[Skt. *ghaṭa* = a jar]—an earthen vessel for holding water: the same

Ghailiā—as the ordinary *gharā* (qv.) East districts.

Ghair maurūśāsāmī—(*sīrlān*)—a tenant-at-will.

Ghair mumkin—land incapable of being cultivated (*banjar*).

Ghalēf—[?] an outer sheet: see *ghilāf*.

Ghaliyā—small water pot: see *ghailā*.

Ghallā—[Arabic *ghallah*]—grain: *ghallā fa-roshtan* = to sell]—a grain seller. A grain broker is *ārtyā*, *arhatiyā*; a dealer who sells in a market (*ganj*) *phariyā*; a man who stores grain *bhāṇṣālī*, *bhāṇṣārī*.

Ghālū—[*ghāḷnā* = to throw]—a handful: something given in when a purchase is made. East districts (*ghēlaunī*).

Ghām—[Skt. *gharma*]—sunshine.

Ghāmi—[*ghām*]—drought, scarcity. East districts (*girānī*).

Ghan—[Skt. *ghana* = full solid] (*ghanā*, *ghan-kā*)—thick—of sowing crops: the opposite of *chhādā*: see under *bonā*.

Ghan—[Skt. *ghana* = solid]—a blacksmith's sledge hammer (*lohār*).

Ghanā—see *ghan*.

Ghān—[*ghan*] (*ghānī*)—(1) the hollow in the block of the sugarcane or oil-mill. West Oudh and Rohilkhand (*kolhū*); (2) as much chopped sugarcane or oil-seeds as can go into the mill at one time. West Oudh and Rohilkhand (*kolhū*); (3) the drain in the block of the sugarcane or oil-mill through which the juice flows out. Benares (*kolhū*); (4) a mass of sweatmeats, such as *kuchaurī*, etc., while being cooked; a cook's word.

Ghandā jamnā—a phrase used of the first sprouting of cereals or pulses. Upper Duāb (*akhuā*).

Ghandyāl—another name for *Ghanṭākarn* (qv.), one of the Kumaun local deities.

Ghaṅgro—the wedge fixing the beam of the plough into the body. Duāb and Rohilkhand (*hal*).

Ghānī—see *ghān*.

Ghanivāh—[*ghān*]—the man who feeds the sugarcane or oil-mill. East districts (*kolhū*).

Ghānkā—[*ghan*]—thick sowing of seed.

Ghāno—[Skt. *ghanṭa*]—cattle bell. Kumaon (*ghanṭ*).

Ghāns—see *ghās*.

Ghañṭ—[Skt. *ghaṭa* = a jar]—an earthen jar with a hole in the bottom (in which is placed a stalk of *kusa* grass) which is hung up on a fig tree (*pīpal*) after a death. It is kept filled with water for 10 days after the death by the nearest male relative of the deceased.

Ghañt—
 Ghāñt—
 Ghañtā—
 Ghāñtā—
 Ghañt—
 Ghāñt—

[Skt. *ghaṇṭa*] (*ghāno*)—the metal bell used in worship, etc., and fastened to the neck of the leader of a herd of cattle grazing in the jungle.

Ghañtākarn—[Skt. *ghaṇṭa* = bell or *ghaṇṭa* = a jar; *karna* = the ear] (*ghaṇṭyāl*)—one of the Kumaun local gods: represented with ears as large as a bell or with bells in his ears. "He is supposed to be of great personal attractions and is worshipped under the form of a water jar as the healer of cutaneous diseases." (Atkinson—*Himalayan Gazetteer*, Vol. II, 816).

Ghañtī—[Skt. *ghaṇṭa*]—a small metal water vessel broad at the brim and base and sloped in the centre.

Ghañtī—[Skt. *ghaṇṭa*]—a small bell.

Ghañtīyār—[*ghēñt* = the throat] (*allāi*, *biliyā*, *garvāt*)—disease of the throat in cattle.

Ghar—[Skt. *graha*] (*bagar*, *bākhār*, *bākkli*, *bākhri*, *bāri*, *kuro*, *makan*, *nādh*, *thāñki*)—a house.

Apnā ghar hag bhār,

Parāyā ghar thāk kā qar.

[You may fill your own house with filth, but you dare not spit in another's house; that is, you may do as you like with your own, but you must respect other people's property.]

Ghar na bār

Miyān muhalledār.

[A gentleman without house or home and appointed manager of his ward.]

Bābā soē jā ghar mēn

Pādēn pasārē vā ghar mēn.

[The old man sleeps in one house and puts out his legs into another (a riddle for a lump which spreads its light from one room to another).]

Apnā ghar dūr sē sūjhtā = a man's own house is recognised from afar off.

For other terms connected with houses, see *chhāonī*, *digammar*, *havēli*, *jālidār*, *jhoñprā*, *khañdar*, *maro*, *pachduvār*, *rāñi*, *sainghar*, *sēdarā*.

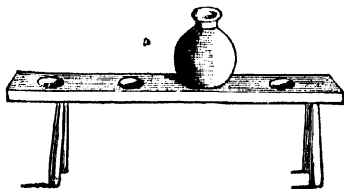
Ghār—[Skt. *gratta* = a cavity or *ghrishiṭa* = worn, frayed]—low lands where water lies: a tract of cultivated land unbroken by *ūsar*: land cut away near ravines.

Ghār—[Arabic *ghār*]—a cave; a pit; low lands in river valleys (*kachhār*).

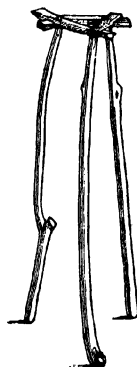
Gharā—[Skt. *ghaṇṭa*] (*gugrā*, *ghaṇṭā*)—a round earthenware pot used for drawing and storing water, etc.

Gharāmi—[*ghar* = house; *kāmī*, rt. *kām* = work] (*chhappar-band*)—a thatcher.

Gharap—the stalks of pulses like *moṭh*, etc., used as cattle fodder.



Gharauñchi.



Gharauñchi.

Gharauñchi—[*gharā* = *āñchā* = high]—(1) a stand for water vessels (*pañdā*); (2) (*ghirauñchi*, *kharkāñtā*, *ñikñtā*) a hole in the wall or stand for holding small articles.

Gharuñri—[*ghar*; *duñr*]
 Gharinnā—[*ghar*; *duñr*] = door;
ginnā = to count;—a house tax. The first is the Eastern, the second the Western term.

Ghārī—a clump of bamboos. East districts (*koṭhbāns*).

Gharī—[Skt. *ghaṇṭa*]—buc.
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Gharīyā lagāb—[to exhibit samples of goods. Eastern districts.]

Gharīyā lagānā—[to exhibit samples of goods. Eastern districts.]

Gharīyā—[Skt. *ghaṇṭa*]—a crucible used for melting metals. (*kuthālī*).

Gharīyālī—the piece of wood on which bricks are crushed for making mortar. Oulh (*rāj*).

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Gharīyālī—the piece of wood on which bricks are crushed for making mortar. Oulh (*rāj*).

could be fed on grass, would not the whole world keep them?

Ghasahā—[ghās]—a grass fed animal.

Pēṭahā chhakar, ghasahā ghor,
Khāñ bahut kām karēñ thor.

[A pot-bellied servant and a grass fed horse, eat a lot and do little work.]

Ghāt—[Skt. *ghaṭṭā*]—(1) a crossing or ford over a river; (2) bathing steps on the banks of a river or tank; (3) the place where the obsequial ceremonies of a dead person are performed. It should be if possible near running water, and not to the west of the residence of the deceased; (4) a pass in the Hills.

Ghātā—[ghāt] (*ghaṭṭā*)—a gap in a broken wall. West districts.

Ghatāhā—[ghāt] (*ghaṭvār*)—(1) a man who collects dues at a ferry; (2) a ferry boat.

Ghatērvan—[ghāt, ghēñt = the throat] (*gar-dūā, gardūhā, qaphiyā, ghaṭorā, ghērvān, ghārkā, gorpārā, ghorvā, pāliyā*)—a disease in cattle; probably a sort of rheumatic fever brought on by the sudden change at the beginning of the rains to rich pasture and exposure to extremes of temperature.

Ghāṭf—[ghāṭf]—(1) a mountain pass in the Ghāṭiyā—hills; (2) elevated land; (3) a sloping pathway, Agra, Mathura; (4) (*ghaṭvāl, ghaṭvālī*) Brahmans who officiate at bathing places and receive dues.

Ghāṭfā—[ghāt = throat]—a piece of wood tied round the neck of vicious or runaway cattle. Rohilkhand (*daingnā*).

Ghatorvā—see *ghatērvan*.

Ghaṭṭā—see *ghāṭfā*.

Ghaṭvāl—

Ghaṭvālā—see *ghaṭiyā*.

Ghaṭvālī—

Ghaūkā—} a small wicker basket (*khāñchī*).

Ghaūkī—

Ghaurā—[? corr. of *gaurā*]—breeding-sheds for cattle. Oudh (*gausālā*).

Ghēgarā—} the pod of gram, cotton, etc.: *ghē-*

Ghēgharā—} *gharā ho rahā hai* is the phrase

Ghēghrā—} in the Duāb for the grain forming

Ghēgrā—} in the pod of gram.

Ghēlaunī—[*ghālnā* = to throw]—(*ghālā, ghal-*

Ghēluā—} *vā, ghilaunī, jag, lubhāo, lubhāo;*

Ghēlvā—} *phāo, rik, rūngā*)—a handsel,

something additional given to the purchaser to close a bargain. *Pariyā lāñ, bhāñs ghēlaunī* = he has bought the buffalo calf and wants her mother as a handsel.

Ghēñch—(*ghēñch*)—the neck: in Kabārs' slang the long-necked beast, the camel (*ūñt*): a camel in Fatehpur is *lamghēñchā* = long-necked.

Ghēñghariyā—[*ghāghra*]—a girl's petticoat (*lahngā*).

Ghēñsuā—[cf. *ghoñsā*]—a bird's nest.

Ghēñtā—[either *ghēñt* = the throat, hence = "the screamer:" or according to Platts, Skt. *ghrīshī* = a young hog]—(*ghēñtī, ghēñtiyā*)—a lamb. East districts (*bhēr*); in other places a young pig.

Ghēñtarā—} a pod of cotton, gram, etc.

Ghēñtī—

Ghēñtī—} see *ghēñtā*.

Ghēñtiyā—}

Ghēr—[Hind. *ghērnā* = to surround; Skt. *grā-*
Ghērā—} *haka* = receiving]—(1) (*got, loñrā, raundī*) an enclosure for cattle, carts, etc.; a farm-yard; (2) a cattle fence (*bār*); (3) the border of a petticoat, etc.; (4) a frame on which cloth is hung when being dyed (*rañgrēz*); (5) the hard substratum of soil met with in well-sinking, etc. (*moṭā*).

Ghērnī—[Skt. *ghārn* = to turn round]—the handle with a round top of the spinning-wheel (*charkhā*).

Ghērvān—[see *ghatērvān*]—a sort of rheumatic fever in animals. Rae Bareilly.

Ghēṭlā—[Skt. *grah* = to seize]—shoes turned up in front (*gurgābī*).

Ghī—[Skt. *ghṛīta*; vt. *ghṛī* = to sprinkle]—(*ghyau, ghyo, khīrā, sonḍakhā*)—clarified butter. Fresh *ghī* is *ahīrānā, tātuk*. To the East two kinds are recognised—*khāṭṭā* or sour, when the milk is coagulated with stale curds (*jāman*), and *mīṭhā* or sweet when it is made of sweet milk: stale *ghī* is *kuppi ka ghī*. *Pāñchoñ ungliyāñ ghī mēñ* = a lucky fellow! all five fingers in the butter at once. The phrase for boiling *ghī* is *ghī karkarā dālnā* = to make it sputter.

Ghīhāñrā—[*ghī: hāñrā* = an earthen pot]—

Ghīhāñrī—} (*ghīlahrī, ghīyāñrā, gholuā*)—

Ghīhēñdī—} a pot in which clarified butter is kept.

Ghikar—fees for grazing cattle. Hill districts (*charāṭ*).

Ghīlāf—(*ghālēf, galēf, gīlēf*)—a covering; an outer sheet, the same as the *khol* (qv.): it is usually not hemmed all round like the *dohar* (qv.).

Ghilaunī—see *ghēlaunī*.

Ghīñch—see *ghēñch*.

Ghīnnī—[Skt. *ghārn* = to turn round]—a peg on which a wheel revolves; the peg fastening the axle-pin of cart (*gārī*).

Ghīnoñchī—[*ghīnnī*]—(1) the cross-beam of a well—Bundelkhand (*miyār*); (2) a stand for earthen vessels (*pañḍā*): *ghīnoñchī kē nīchē kīch* = it is natural to find mud under the place where the water is kept.

Ghīrāñ—(*ghērnā* = to surround)—fees to a cowherd for herding cattle (*charvāhī*).

Ghīraunīchī—see *ghāraunīhī*.

Ghīrī—[Skt. *ghārn* = to revolve]—(1) a Ghīrnī—} pulley; (2) the leather body of the ox-cart inside the wheels (*baklī*).

Ghīṭṭrī—[*ghēñtarā*]—the pod of gram. Rohilkhand (*chanā*).

Ghīyā—[*ghī: lit. soft as butter*]—(*ghīā, galkā, Ghīyā*—} *nēhūā, torī*)—the bottle-gourd or pumpkin (*Cucurbita lagenaria*).

Ghīyāñrā—see *ghīhāñrā*.

Ghoā—the transverse ridges in a potato field: contrasted with *bāzū* (qv.) (*āṭū*).

Ghogh—[Skt. *ghārn* = to surround]—(1) a

Ghoghā—} net for catching quail—East dis-

Ghoghī—} tricts; (2) the shed erected over the

field watchman's platform—Rohilkhand (*machān*); (3) a method in use among shepherds, etc., of tying the blanket over the head in order to keep off rain (*kammal*).

Ghoghār—[? *ghuggā* = the hooting of an owl]—(*dodo, hūā, hauā, havvā*)—a ghost called to frighten children (*bhūt*).

Ghogi— }
 Ghokhi— } see ghogh.
 Ghokl— }

Ghol— } [gholnā = to melt]—(1) a drain
 Gholā— } (nālā); (2) the drain for the juice in
 a sugar-cane mill. Rohilkhand (kolhū).

Gholak—(1) a money-box (golak); (2) a chisel for
 cutting grooves (barhai).

Gholuā— } [ghol = to mix]—a vessel in
 Gholvā— } which clarified butter is made or
 kept (ghihāñrā).

Ghoñchā— } [Skt. ghūrṇ = to whirl]—an ox
 Ghoñchāh— } whose horns project in front.
 East districts (jhūngā).

Ghoñghā—[Skt. ghūrṇ = to twist, revolve]—a
 snail. *Bharē samundar ghoñghā hāth* = he
 traversed the ocean and came back with only a
 snail shell!

Ghoñghā sivār—[ghoñghā: sivār = water-grass]
 —produce from rivers or tanks. East districts
 (jalkar).

Ghoñghaṭ—[Skt. guṇḥana = concealing, or
 ghūrṇ = to surround]—a woman's veil; the
 action of a woman who draws the corner of her
 sheet before her face when a strange man
 passes.

Ghoñsār— } [P. gēhūn-shāla]—a house in which
 Ghoñsārī— } grain is parched (bharbhūñjā).

Ghoñslā—[ghusnā = to enter in]—(ghēnsnā,
 ghusnā, khontā)—a bird's nest; a place when
 an animal lies. *Chil ki ghusnā mēn māns ki*
dharohar = putting meat in pledge in a kite's
 nest! *Chil kē ghoñslē mēn māns dhūñḥitē*
hain = they are looking for meat in a kite's
 nest! *Langri gilakhi āsmān mēn ghoñslā* =
 a lame squirrel with its nest in heaven!

Ghopā—a mode of wearing the blanket over the
 head to keep off rain. West districts (ghogh).

Ghorā—[Skt. ghatakā]—(1) (*bagilā, jāngī,*
lurāng)—a horse. A mare is *ghorī, ghuriyā*;
 a pony, *ṭaṭṭā, ṭaṭṭua*: to the East *ghuñghunā,*
phirikhri, is a small, fast, ambling pony; *ligdī*,
 a weak pony-mare; a male foal is *bachhēra*;
 a filly, *bachhēri*; a horse kept in a stall,
bañdhua; when let out hobbled to graze,
chhāñdū: a pack pony, *lalua, partal kē*
ṭaṭṭā: a hill pony, *ṭāngan*. Among the diseases
 of horses may be noted: bone spavin, *motharā*;
 splints, *bēl haddī*; paralysis, *lagvāh*; gone in
 the loins, *kamarī*; ringbone, *chakrāval*; thrush,
rasā; lampas, *tālū*; strangles, *kappak*; strain,
moch; colic *kurkurī*; sand-crack, *samphaṭā*;
 contraction of the hoof, *sumsukhrā*; glands,
rēyas, rēyas chhīmā; swollen legs, *pā*.

Among colours are, *lāl*—brown; *kummaid, kum-*
maul, bay; *tēliyā kummaid, kummaid*, dark bay;
chārōn gāñth kummaid, kummaid, bay with full
 black points; *surañg*, chestnut; *sabzah, grey*;
nīlā sabzah, iron grey, gulār sabzah, dapple
grey; makkhā, flea-bitten; muskhī, black;
garrā, roan; badāmī, a sort of roan; chāñi, roan
 with dark patches.

Among the paces are—*poiyā*, gallop; *halkā poiyā*,
 the canter; *dulkī, the trot; qadam*, the short
 amble; *lañgūri*, the plunging pace.

Among the marks on horses the chief are the
 various kinds of *bhaunri* or curls in the hair.
The dēoban, dēoman, a feather on the chest, is

very rare, and is considered an antidote (*rok*) to
 other bad marks. As to the *bhaunri* or curls—
 if those under the mane at each side turn
 towards the ears of the horse, it is a very good
 sign. If there be only one such curl it is toler-
 ably good. If the feather turn downwards
 towards the rider it is called the "snake mark"
 or *sānpān*. A *bhaunri* on one side and the
sānpān on the other neutralise each other. The
pañh kalyān—four white stockings, a white
 muzzle with a white blaze up to the forehead—is
 very lucky. A *sānpān* on each side is very bad.
 So is a horse with a black palate, known as
siyāh tālū or *shatāṭā*. The *hirdāval*, a curl or
 feather on the breast, is very unlucky.

Mā par pūt, pitā par ghorā;

Jo bahut nahin to thora thora.

[A child is like his mother, a horse like his
 father; if not altogether, still to some extent.]

Damri kē ghorā chhak pasēri dānah = a horse
 worth a farthing and getting 60 lb. gram a day!
Ghorē kī dum bahēgi apni hī makkhi hilā-
vēgā = when a horse's tail grows he can whisk
 off his own flies.

(2) small strings for the irrigation basket.

East districts (daur).

Ghorēi—[ghorā]—strings attached to the well
 bucket or irrigation basket. East districts
 (bañdhanī, daur).

Ghorī— } [ghorā]—(1) a mare. *Bhaiyā jī kī*
 Ghorīyā— } *ghorī* = an elder brother's mare—
 common property. *Būhī ghorī lāl layām* =
 an old mare with a scarlet bridle.

Jo ghorī din mēn janē kalyē bahut alin;

Dijyo kātū sattarā, phir na bāñdho jin.

[If your mare foal in the day-time, consider it very
 unlucky. Give her to some enemy and never
 saddle her again.]

(2) the prop supporting a cart behind—West dis-
 tricts (gārī); (3) beams from trees two thirds
 grown—East districts; (4) pieces of wood to
 support the eaves of a house. East districts
 (chhajjā).

Ghornā—[gholnā = to melt]—a beverage made
 of sugar and water.

Ghorrāi—horse mustard; the common black
 mustard. Ghazipur.

Ghorsār—[Skt. ghatakā shāla]—(ghursār)—a
 stable. East districts.

Ghorvā—rheumatic fever in animals. Agra
 (ghaṭrēvāñ).

Ghorvāh—[ghorā]—(ghurāh)—a groom. East
 districts.

Ghosi— } [Skt. ghush = to shout]—a Muham-
 Ghosiya— } madan cowherd (gaddī, guāl).

Ghosiya ghasat rahē Kamarīyā byāh lē gayo =
 the Ghosi was so busy shouting that the Ka-
 mariya (another class of cowherd) walked off
 with the bride.

Ghotā—[ghuṭnā = to be pounded; Skt. ghrish]
 —a polishing stone used by jewellers, etc. (hakkāk,
 sunār).

Ghotah—a gulp, a dive; *ghotah khor*, a diver, a
 well-sinker.

Ghotāunā—[Skt. ghṛta ghṛti = the ankle]—
 short drawers worn by wrestlers (pājāmā).

Ghoti—[ghotnā = to dissolve; Skt. ghrish]
 (ghuṭi)—laud which has been under rice and is

in a moist state. Bundelkhand, Lower Duāb and Benares (dhankar).

Ghoṭil— } [ghoṭi]—muddy wet ground where
Ghoṭihā— } buffaloes are collected. East districts (gausālā).

Ghoṭnā—[Skt. *ghṛish*—] to polish stones, etc.

Ghuchchī—a little earthen dish with a narrow neck.

Ghuggī—[ghogh]—a mode of tying the blanket over the head to keep off rain. East districts (kammal).

Ghughnī— } [Skt. *ghārna* = to twist about]—
Ghughrī— } moist gram fried in butter or oil.
Ghughurī— }

Ghughrū—[Skt. *ghurghura*, from the rattle they make]—an ornament made of bells worn on the ankles.

Ghugutiya—a name in the hills for the constellation *Makar* or *Capricornus*, so called from the small images of flour baked in sesamum oil or butter, and made to resemble birds, which are strung as necklaces on the necks of children on that day. On the next day (2nd Māgh) the children call crows and other birds, give some of the images to them, and eat the rest themselves (makara saṅkrānt).

Ghuiyā—[acc. to Platts, from Skt. *ghārna* = twisting, but possibly from Portuguese *iyau* = English yam]—(arai, arui, arvi, gāgli, kachālū, kachchū)—the edible arum or yam (*Arum colocaria*).

Ghuliyā—[ghulā = melted]—(barkā)—a little earthen dish.

Ghulēl— } [cf. *gullā*]—the pellet bow used in
Ghulēl— } scaring birds.

Ghull— } [gholnā = to melt]—the drain for the
Ghullā— } juice in the sugar-cane mill. Rohilkhand (kolhū).

Ghumāo—[ghūmnā = to turn round]—the turning of the plough; as much land as a pair of oxen can plough in a day. Upper Duāb.

Ghūmnī—[ghūmnā = to turn round]—stomach staggers in cattle.

Ghun— } [Skt. *ghuna*]—the grain weevil: a
Ghūn— } worm which eats wood. *Jau kē sāl*
Ghūnā— } *ghun pis gayā* is the weevil is
Ghūnā— } ground up with the barley (companions in misfortune).

Jaisē ko taiso milo sunrē Rājā Bhīl!

Lohē ko ghun khā gayo, lauhilē lē gayo chil.

[A man left some iron with a Baniya, and when he claimed it was told that weevils had eaten it. In revenge he stole the Baniya's child, and when charged said—"Listen, Rājā Bhīl; he got as good as he gave. The weevils ate the iron, and now a kite has carried off his child."]

Ghunchā— }
Ghunchī— } a small earthen vessel for milk.

Ghūndar—[cf. *khāndar*]—refuse grain and sweepings on the threshing floor—the perquisite of the lower castes (gharvā).

Ghūndī—[Skt. *ghūrna* = twisting]—(1) the neck string of a jacket (aṅgā); (2) little ball pendants attached to the *bāzū* (qv.) or *amant* (qv.); a breast ornament worn by Jāt women in the Upper Duāb.

Ghūngchī— } [Skt. *kūñchikā*]—(chhontii, chir-
Ghūngchī— } *mīlī, gūnchī, guñjā, kūñch,*

rattī, surkh)—the seed of the *Abrus precatorius*, used in weighing precious metals, etc.: they weigh each about 1·933 grains.

Ghūngā—see ghōngā.

Ghūngḥaṭ—see ghōngḥaṭ.

Ghūngī— } [Skt. *ghūrna* = twisted]—a mess

Ghūngī— } made of various grains boiled together. *Dānt ghūngī, or dānt nikalnā*, is a sweetmeat made of poppy seed, wheat, and sugar distributed by Muhammadans when a child gets its first tooth. In Cawnpur *ghūngī vāld* is a dealer in old lumber (kabārī).

Ghūngḥunā—[lit. a rattle]—a little, fast, ambling pony. East districts (ghorā).

Ghūngrū— } [Skt. *ghurghura*, from the sound]—
Ghūngrū— } a woman's ornament made of bells worn on the feet; bells hung on the necks of oxen. *Nā bailon kē galē mēn ghūngrā na pahiyon mēn jāñjh* = of a shabby equipage—no bells on the necks of the oxen, no cymbals on the wheels.

Ghuṅsāl— } see ghōṅsāl.

Ghūṅsār— }
Ghūṅṭ—[ghūṭ]—a hill pony (ṭaṭṭū).

Ghūr— } [Skt. *karkuta* = sweepings]—
Ghūrā— } (godhar, jhaurī)—(1) weeds

Ghūran— } picked up in a field—East districts—see *nirāl*; (2) a manure pit or pile of filth (*kūfī*); *jō kuñ na khāē, voh ghūran khāē* = what no one eats is consumed on the dunghill; (3) a fire of refuse or cow-dung; (4) sand-hills. Upper Duāb (dhus).

Ghurāt—[? *ghūr*]—sheds for breeding cattle. Oudh (gausālā).

Ghur charhī—[ghorā = horse; *charhā* = to mount]—part of the marriage ceremony: the bridegroom goes on horseback to a temple to worship, and thence returns to the bride's home to fetch her.

Ghūrī— } see ghūr.

Ghurī— }
Ghurilī—see ghurilī.

Ghuriyā—[ghūr]—(1) a manure heap; (2) semi-circular tiles (khaprail).

Ghuriyā—see ghori.

Ghurkā—a disease in cattle: apparently rheumatic fever. Oudh (ghaṭērēvān).

Ghūr katvār— } [ghūr]—a manure pit. East

Ghūr katvārā— } districts (kūfī).

Ghur katvārī— }
Ghurilī—[ghurilī]—a little earthen vessel with a narrow neck. East districts.

Ghurvāh—see ghorvāh.

Ghūṭ—[see ghoṭī]—rice husks. Rohilkhand.

Ghūṭannā—see ghoṭannā.

Ghūṭī— }
Ghūṭī— } see ghoṭī.

Ghyau— } [ghī]—clarified butter: a Panjābi
Ghyo— } form. Upper and Central Duāb.

Ghyūshyān—a name in the hills for the constellation of Leo—see *Siñha Saṅkrānt*.

Gidahrū— } [Skt. *gidhra* = greedy]—a jackal;
Gidar— } a little boy. East districts. (chhokrā).

Gilahrā— } [cf. *gilaurā*]—a little chip box for

Gilahrī— } holding betel (gēlḥā).

Gilās—[Eng. *glass*]—a drinking-vessel, like the

ābhkōrā (qv.).

Gilaunda—the flower or pod of the *mahu* (*Bassia latifolia*).

Gidh gidh gilaundê khêlê,

Daur daur mahu daur jâê.

[He who is greedy to eat the mahu fruit runs under the mahu tree.]

Gilaura—[Skt. *gilâta* = eaten, swallowed]—the beistings, beistyn, or milk given by a cow for about the first four days after calving. Rohilkhand (*pêust*).

Gilaurl—[*gilaurla* = a leaf of betel rolled up for Gilauri]—chewing (*birâ*).

Gilaurlân—a betel box.

Gilêf—an outer sheet—see *ghilâf*.

Gillâ—[*gillâ* = moist]—moisture in land. Upper Duâb (*hâl*).

Gillî—[*gillâ*]—the preparation of a field for sowing rice. It gets three to five ploughings under water, and, unless infected with noxious salts (*ûsar*), is harrowed.

Giloiyâ—nails for strengthening the shafts of a cart—Upper Duâb (*gârî*).

Gindâr—[Skt. *gandha* = stench]—(*gadakhilâ, gad-hêlâ, gandailâ, gandhiyâ, ghonhî*)—an insect which attacks growing pulses, etc.: in some places the name is applied to the stinking flying bug of the rains.

Gindaurâ—[Skt. *gandû, ginduka* = a ball]—(1) round flat cakes of sugar distributed at weddings—cf. *garrâfah nânua*; (2) manure (*khât, pâns*).

Ginduri—[*gindaurâ*]—a round pad used for supporting water-pots, etc., on a woman's head (*îndhuâ*).

Ginjâ—(*har*)—an insect like a centipede, fatal to cattle if eaten.

Ginnî—[*gândâ, gênâ*]—pieces of sugar-cane ready for the mill. North Oudh (*ganâdêrî*).

Ginni—[corr. of Eng. *guinea*]—a sovereign; guinea.

Girah—(1) (*gânth*)—a knot; (2) (*gânth, khoîn-chhâ, lân*) the knot or side pocket in a woman's sheet—West districts (*sârî*); (3) a measure of length—one sixteenth part of a yard; (4) a sum of money tied up in a knot in the sheet: hence cash, money ready to be paid. *Zâmin na hojiyê, girah kâ dîjiyê* = lend cash if you like to a friend, but don't back a bill for him. *Scotticê*, Aft times the cautioner pays the debt.

Girân—[? *gatlâ* = neck]—a rope by which Girâniv—cattle are tied to a peg. West districts (*khurâniv*).

Girâni—[Pers. *girân* = dear]—(*garânî, ghâmî, thohar*)—dearth, scarcity—see *âkâl*.

Girâon—see *girân*.

Girari—[*ginduri*]—a pad to support water-pots, etc., on a woman's head (*îndhuâ*).

Giraurâ—[? Skt. *grah, kârîka* = the grasper]—the axle of the well wheel. Farrukhâbâd (*charkh*).

Girdâ—[Pers. *gird* = around]—(1) a chisel with a rounded edge used for making lines on wood (*barhai*); (2) a confectioner's round wooden platter for sweetmeats; (3) the round pivot on which the door-leaves (*kiwâr*) swing. Rohilkhand.

Girdî—[*girdâ*]—flat round cakes made of pulse flour—see *angâkar*.

Girgaz—[*gird* = around; *gaz* = a yard]—the masonry cylinder of a well (*golâ*).

Girhast—[Skt. *grihastha* = a householder]—**Girhasth**—: (1) a housekeeper, householder, cultivator (*grihast*); (2) a weaver who has several looms. East districts.

Giri—[Skt. *giri* = swallowed]—the cocoa-nut kernel (*nâriyal*).

Giriâniv—see *girân*.

Girbân—[*giri* = throat; *bân* = protecting]—the collar, or part of a coat round the neck (*angâ*).

Girirî—[? *giraurlâ*]—the well pulley (*charkh*).

Giriya—[*girnâ* = to fall]—an ox that sits down at his work. Central Duâb (*galiyâ*).

Girmi—[? Eng. *gimlet*]—a wire used for cleaning the stem of the opium pipe.

Giro—[Pers. *giran*]—(*bandhak, gânth, girvî*)—a pledge or deposit.

Giroh—[Pers. *guroh*]—a subdivision of a sect or tribe: used especially of the Faqir and wandering tribes like the Sânsiyâ or Hâbûrâ, etc.

Girrà—[*girnâ* = to fall]—an ox that lies down or stumbles at work. West districts (*galiyâ*).

Marê karukshâ nâr, marê voh aryal fâllâ,

Marê guriyârâ bail, marê voh khâsum ni-khattâ.

[Bad luck to the shrewish wife, the jibbing pony, the stumbling ox, and the earn-nothing husband.]

Girrà—[see *giraurlâ*]—the pulley of the well

Girvî—[*charkh*].

Girvâ—[*gêrû* (qv.) = yellow earth]—(*gêrû*,

Girvî—[*ratû, ratvâ*]—the red rust in cereals. In this disease the plant turns red and the ear black: in *hardâ* (qv.) the plant is yellow and the ear black. For a full description of the disease see under *ratû*.

Girvî—[*giro*]—a pledge or deposit.

Gitti—[? Skt. *grantha*]—(1) a reel; (2) a pellet put in the bowl of a tobacco pipe to prevent the stem from being choked with ashes or juice (*âtan*).

Giyanrâ—a herdsman of semi-wild cattle in the Tarâi (*bardiya, thathiâr, guâl*).

Gobadh—[Skt. *go* = cow; *vadh* = to kill]—slaughter of cows (*gaughât*).

Gobar—[Skt. *govish, govishtha*]—(1) cow-dung.

When collected in grazing grounds and dried for fuel it is known as *bankandâ, bangonhâ, bangonhâ, amê kandâ, arnâ kandâ, gol-manth, binvân kandâ, gohrâ*. When mixed with chaff or other rubbish and made into cakes for fuel, it is to the east *goîthâ, goîthâ, har-râ*; and to the west, *ahar, chiprî, chiprî, châpêr, gohar, uprâ, uplâ, uplâ, gosâ, dojâ, thêpî, chot, chotâ*. The larger cakes are *gohd, kandâ, gorhâ, gorhî*. In the East districts *dohathi* are large cakes, and *kankutiya* or *mudhâkari* smaller cakes. *Jagrâ* is a small pile of cow-dung fuel on which pulse is cooked. To make the cakes is *pâthnâ, thâpnâ*, and the place where they are made *pathvârâ, pathaurâ, pathnaur*, and in the Central Duâb *gaut*. For the pile of cakes see *gohaur*, and the fuel-house *gohârî*; (2) feces for cattle-grazing. Hill districts (*charâ*).

Gobarchak—[*gobar-châk* = a round piece; *Gobardhan*—[Skt. *gobardhana* = the nurse of cattle]—a piece of cow-dung placed on the piled

grain to prevent theft and avoid the evil eye. In Rohilkhand it is cow-dung mixed with water and thrown on the grain in lines forming a symmetrical figure to prevent theft from the pile (*chānk*).

Gobardhan parivā— } [*gobardhan-pratipada* = Gobardhan parvā— } the first day of a lunar fortnight]—a ceremony observed on the day following the *Divāli* or *Dīpmālika amāvas* (qv.), the 1st of the bright half of Kārtik. An image of a man is made of cow-dung and pieces of reed (*śiṅk*) are fixed on it with a little raw cotton on each: a lamp is lit and worship is performed—see *divālī*.

Gobhi— } [see the next]—a disease in crops
Gobhi— } caused by wind which produces fresh shoots from the root and thus weakens the plant.

Gobhi—[usually der. from Skt. *go jihva* = cow's tongue, but possibly through the Portuguese *couve*]—the cabbage (*Brassica oleracea*). The common cabbage is *bañdhī gobhī*; the cauliflower *phāl gobhī*; the kohlrabi *glāñh gobhī*.

Gochanā— } [*gēhān, chunā*]—wheat and grain
Gochanī— } sown together: cf. *adhchanā*, *bējhar, gainchanī*.

Godā—[*godnā* = to prick]—(*chhāp, chhāpā, daghautā*) an iron used for branding cattle. East districts.

Godāhā— } [*godā*]—a rough stick broken off a
Godāhā— } tree. East districts (*lāñhī*).

Godān—see *gaudān*.

Godanī—[*godnā* = to prick]—a grater used in cooking.

Godbharnā—[*god, Skt. kroḍa* = the lap; *bharnā* = to fill]—(*rahas badhavā*)—an informal mode of marriage: the bride goes to the bridegroom's father, who presents her to his son with cocoa-nut kernels (*golā*) and sweetmeats.

Godhan—[*go* = cow; *dhana* = wealth]—a woman's festival in the East districts held in the month of Kārtik two days after the *Divāli*: women make clay figures of snakes, scorpions, etc., and beat them and abuse their friends in order to keep off ill-luck.

Godhar—[*gornā* = to dig]—weeds picked up in a field. Upper Duāb (*ghūr*).

Godhaut—see *godhūl*.

Godhī—[*godhā*]—a thick club. Rohilkhand (*lath*).

Godhūl— } [*go* = a cow; *dhūl* = dust]—*go-*
Godhūl— } *dhaurī*—evening; the time when the cows raise dust on the roads as they are coming home. Sir M. Williams (Skt. Dict.) explains it—"the dust of the earth: a period of the day in the hot season when the sun is half risen; in the cold and dry seasons when the sun is full but mild; and in the three other seasons sunset (originally a time when mist seems to rise from the earth): but it generally means cow's dust raised in the evening (*shām*).

God kā anāj— } [*god* = the lap; *anāj* = grain]
God kā nāj— } —grain given to workmen at the time of ploughing. Upper Duāb (*mēñr kā anāj*).

God lēnā—[*god* = the lap; *lēnā* = to take]—(*mutabannā karnā, rās baiñhāñ, rās lēnā*)—to

adopt a child. Usually the only ceremony at adoption is the handing over of the adopted son by his father or guardian to the person adopting him before the assembled kindred, with some words implying that henceforth the adopter and adopted are to consider each other as father (or mother) and son. The kindred are generally feasted, and offerings are made as when a son is born. If the son is a small child, he is placed in the lap of the person adopting him.

Godnā—[cf. *gornā, khodnā*]—(1) to dig (*khodnā*); (2) to tattoo the skin.

Goēnd— } [*gānv, Skt. grāma* = a village]—

Goēndā— } the circle of land next the village

Goēñr— } site, and commanding a high value

Goēñrā— } as being well manured and fertile. The objection to it is that it

Goērā— } is exposed to trespass: hence the

proverb *goērē kī khētī chhātē kā Jam* = to cultivate near a village is as bad as having

Death himself on your breast (*gauhāñ*).

Gohā—[Skt. *go-sāra* = matter from the cow: cf. *gosā*]—large cow-dung cakes for fuel (*gobar*).

Gohāl—[Skt. *go-ghāta* = treading out by cows]—treading out grain by means of cattle. Rohilkhand (*dāēñ*).

Gohai—[*gohā*]—the dung of calves dropped when they are ten or twelve days old. Rohilkhand.

Gohan—(1) sugar-cane at the stage when the shoots are two or three feet high—East districts (*ikh*); (2) the bullock-run in a well—West districts (*naichī*).

Gohar— } [*goharā*]—(1) a pathway for cattle

(*pagdāñdī*); (2) a cow-shed—Rohilkhand (*gausālā*); (3) a field fence—Rohilkhand (*bār*).

Goharī—*juār* millet mixed with sesamum (*tīl*) and boiled.

Gohārī—[Skt. *go-dhāra* = holding]—(*goiñhaul, goiñhaulā, goiñhaur, goiñhaurā, inñhaur, kan-daur, kanñaurā*)—the house in which cow-dung fuel is kept. Upper Duāb.

Gohī—the *mahuā* tree (*Bassia latifolia*) and its seed: *gohī kā tēl* = *mahuā* oil.

Gohnā sarson—an oil plant: the same as *lālī* (qv.). Lucknow.

Gohāñjī—a mother-in-law. Mathura (*sās*).

Gohāñjo—a father-in-law. Mathura (*susar*).

Gohraul— } [Skt. *gosāra nāga*]—(*bañhiyā, bañ-*
Gohraulā— } *ṭaiyā, biñā, biñaurā*)—a pile of

Gohraul— } cow-dung fuel.

Gohri—[Skt. *gosāra*]—small cakes of cow-dung fuel (*gobar*).

Gohūñ—[Skt. *godhūma* = the smoke of the earth]—wheat—see *gēhūñ*.

Mīn, Shanīchar, Kark, Gurā, jo Tul, Mañgal hoē,

Gohūñ goras gorayī birlā bilsē koi.

[If Saturday fall in the sign of Mīn, Thursday in Kark, and Tuesday in Tul, wheat, milk, and sugar will be got with difficulty.]

Goī— } [Skt. *go-yuga*]—(1) a pair of plough

Goīñ— } oxen—Central Duāb (*juārā*); (2) reciprocal assistance in cultivation—Central Duāb (*añgvārā*).

Goind—see GOÏND.

Goiñjā—a kind of bean (sēm).

Goiñth— } [Skt. *govishṭa*]—(1) cow-dung
Goiñthā— } cakes for fuel. East districts
(gobar); (2) a head-load of straw. East districts.

Goiñthab—to plaster a place with cow-dung and water—a Chamār's word. East districts (Ilpnā).

Goitā—[*gau*]=raw cow-leather. East districts.

Goith— } see goiñth.
Goithā— }

Goithaul— } [Skt. *govishṭa shāla*]=a house for
Goithaulā— } holding cow-dung fuel. East
Goithaur— } districts (gohārī.)
Goithaurā— }

Gojā—young straight shoots of trees, etc.

Gojai— } [*gēhūn-jau*] (*adhgēhūvān*, *goji*,
Gojarā— } *jaugar*)=wheat and barley sown
Gojarī— } together.

Gojhā—[Skt. *ganja*]= (1) a man's pocket (jēb);
(2) (*gunjāh*, *gunjhiyā*) a semi-circular sweet-
meat made of wheat-flour filled with spices and
sugar.

Gojhaut— } [*gojhā*]=the loose fold on the
Gojhautā— } left side of a woman's sheet,
Gojhnavāṭ— } used as a pocket. East districts
(sārī).

Goji—see gojai.

Gokh— } [Skt. *gavāksha* = a bull's eye]=a
Gokhā— } look out; a window on an upper
floor with a balcony.

Gokhā—[*ṭ gau*]=a calf-skin (*chamrā*).

Gokhrū—see gūkhūrū.

Gol—[*Gopāla* = protector of cows]=one of the
Kumaun local gods; another name for *Goril*
(qv.).

Gol—[Skt. *gola* = a ball]= (1) a round beam
used as a prop inside mud walls; (2) a large
round grain-vessel. Central Duāb (nāp).

Golā—[*gol*]= (1) (*bīñḍ*, *bīñḍ*, *gīrgaz*)=the masonry
cylinder of a well (*kūāñ*); (2) roasted
balls of meat (*nānbāl*); (3) the kernel of a
cocoa-nut; (4) a round beam used as a prop inside
mud walls (*gol*); (5) a grain-market; (6) a
pill of opium or *bhañg*; (7) a bundle of fodder,
especially used of the leaves of the *jharbēri*
(qv.). Central Duāb.

Golak—[corr. of Pers. *gholuk*]= (1) (*gullā*, *gholak*,
gullak)=a money-box; (2) a chisel with a
curved point for cutting grooves (*barhai*).

Golt—[*gol*]= (1) the bullet used in a musket, sling,
etc.; (2) a large round earthen jar used for hold-
ing grain, etc. (chhoñr, nāp).

Khālī Baniyā kyā karē?

Us golī kā dhān is golī mēn bharē.

[How does the Baniya amuse himself when he has
nothing else to do? Why of course he takes the
rice out of one jar and puts it in another.]
(3) the disease quarter ill or rinderpest in
cattle: apparently so called from the rapidity
with which death ensues.

Golt kā ṭappā—the range of a bullet: a vague
measure of distance: cf. *gaukos*.

Golmuñhā—[*gol* = round; *muñh* = face]=the
goldsmith's round-headed hammer (*sunār*).

Gon—[Skt. *goni*]= (1) panniers for a pack-animal
(*khurjī*).

Bail na kūdh kūlī gon!

Yik tamāshā dēkhā kon?

[Who ever saw such sport as this? The ox stands
quiet and the panniers jump!]

Baniyē kī gon mēn nau mānkā dhokā = the
Baniya's panniers hold nine maunds of roguery.
Gadhē kī gon mēn nau pasērī kā dhēlā = they
put a clod weighing a maund or so into the
miserable donkey's panniers.

(2) a measure for grain = 16 *mānī* (qv.). Gorakh-
pur.

Gonā—see gaunā.

Gonānā—[Skt. *gamana* = going]=to escort pil-
grims round a sacred place.

Gonāvā—[*gonānā*]=an escorter of pilgrims.

Gonchā—[*ṭ gon*]=a milk-pail. East districts
(jhākārī).

Gonchhā—a corruption of *añgachhā* (qv.).

Gondā—[*gūndnā* = to knead]=clay worked up
into mud to be used as mortar or for building
mud walls.

Gondā—[*ṭ go* = cow; *sthā* = place] (*gonṛā*)= (1)
an enclosure for cattle: the phrase for making
such an enclosure is *gonḍā rūñdhnā*; (2) a fence
round young trees—Central Duāb (*thāñvā*); (3)
a very small field: the next size above this is
ṭapariyā=Central Duāb; (4) the first reservoir
into which water is thrown by the swing basket.
Duāb (dol).

Gondā—[*gāñv*, Skt. *grāma* and *sthā*]= (1) land
near the village site—Central Duāb (*goēñr*,
gauhāñ); (2) a village pathway or road
(*pagḍāñḍ*).

Gondri—a mat made of the *gond* reed.

Gonjī—[*gēhūn-jau*]=wheat and barley sown to-
gether: in Bundelkhand barley (*jau*).

Gonṛā—see gonḍā.

Gonrakh— } [*gun* = the hauling-rope of a boat;
Gonrakhā— } *rakhnā* = to place]=the pole or
mast of a boat to which the hauling rope is
attached. East districts (*mastūl*).

Gonrsār— } a house for parching grain (*bhar-*
Gonrsārī— } *bhūñja*).

Gonth— } [Skt. *govishṭa*]= (1) dried cow-dung
Gonthā— } —East districts; (2) the place
where the *jūtīyā* (qv.) festival is celebrated. It
is cleared and plastered with cow-dung by the
women of the village.

Gonthab—see goiñthab.

Gop— } [Skt. *gopa*=go = cow]= (1) a cowherd
Gopa— } (*guāl*); (2) a man's necklet made
of twisted gold wire.

Gopashṭamī— } [*gopa*, *aṣṭa* = eight]=a feast
Gopāñtamī— } held on 8th light half of Kār-
tik (*Kārtik sudi aṣṭamī*). The cattle are fed
and decorated with garlands in honour of Krish-
na passing his youth in the cattle pastures of
Brindaban.

Gopan— } [Skt. *gophana*]=(*dhēlvāñs*, *dhēl-*
Gopanā— } *vāñsā*, *dhēlvāñsī*, *dhilmāñs*,
Gophan— } *dhilmāñsā*, *dhilmāñsī*, *dhil-*
Gophanā— } *māñsī*, *dhilvāñsī*, *khvērñtar*)=

Gophanī— } the sling used in searing birds.

Gophiyā— } The pellet is to the west *gullī*.

Gophnī— } *goli*; to the east, *dhēl*, *dhēlā*,
Gopiyā— } *dhēliyā*, *gullī*.

Gor—a grave. *Jahāñ kā mundaḥ tahāñ kī gor*
= where the corpse is, there is the grave.

Gor— } (1) a leg of anything—of an animal
Gorā— } (especially of sheep and goats), a bed,
vessel, etc.; (2) a scarecrow. Gorakhpur (dho-
khā).

Gorā—[see goñrā]—a fence round young trees.
East districts (thāñvlā).

Gorā—[Skt. *gaurā*]—white; a sort of light
chestnut colour in cattle.

Gorā—[? *golē*]—the cake-cutting machine in an
indigo factory. West districts (nīl kī kothī).

Gorā—[*gol* = round]—a large grain-vessel. Cen-
tral Duāb (golī).

Gorā— } [goñr]—the belt of land near the
Gorā— } village site. West districts. They
are of course liable to trespass. Hence—
Rānghar yāri, Dōm pahchān,
Gorē kī khetī kushal na jān.

[He that is friends with a Rānghar, an acquaint-
ance of a Dōm, and has lands near the village,
never knows prosperity.]

Gorahrā—[*gor* = leg, foot]—an anklet worn
by men and women. East districts.

Gorāi—[*gorānā* = to dig]—digging of land
(khodāi).

Gorait—[*gor* = foot: hence a footman = *piyā-
dah*]—a village watchman. East districts.

Goraiti—[*gorait*]—the wages of a village watch-
man: offerings of grain, put aside at harvest
time, to propitiate the local ghosts, and then
given as a perquisite to the village watchman.
East districts.

Gorakh— } [*gau* = cow; *rakhnā* = to herd]—
Gorakhā— } a cowherd. East districts
(guāl).

Gorāñv—[*gor* = foot]—(1) (*gorāvar*)—a rope for
tethering cattle by the feet—East districts; (2)
(*gorḍalnā*) trousers—slang.

Goras—[*gau* = cow; *ras* = juice]—milk, curds
(dahi, dūdh).

Gorāvar—see *gorāñv*.

Gorḍalnā—[*gor* = foot; *ḍālnā* = to throw]—see
gorāñv.

Gorhā— }
Gorhā— } [see goñr]—the circle of land near
Gorhī— } the village site (gauhāñi).
Gorhī— }

Gorhā— } [Skt. *govishṭa*]—a long flat cow-dung
Gorhī— } cake for fuel: cf. *gosā*.

Gorī—[*gol* = round]—a round vessel for holding
grain. Rohilkhand (golī, nāp).

Goril— } [? *Gopāla* = guardian of cows]—one
Goriyā— } of the local gods or ghosts in the
hills. He is also known as *Guēl, Guāl, or Col*.
He is one of the most popular divinities of the
lower castes in Kumaun—see *ḍihvār*.

Gorkhul—[Skt. *gokshura, gokshuraka* = a cow's
hoof]—(1) the ornamental border of a woman's
sheet (*sāri*); (2) an ornamental earring; (3) a
weed destructive to rice (*bañsi*).

Gornā—to dig (*khodnā*).

Gorparā—rheumatic fever in animals. Jhansi
(ghatērēvāñ).

Gorsi—[*gau* = cow; *ras* = juice]—a milk-pail.
West districts (jāhākarī).

Gortari— } [*gor* = foot? *lānā* = to stretch;
Gortari— } *talā* = below]—the end pieces
Gorthari— } of a bed. East districts (*chār-
pāi*).

Gorū— } [Skt. *gorūpa* = in the form of a
Gorūā— } cow]—horned cattle. East districts
(mavēshi).

Gorūā dhukāñ—[*gorū, dhuknā* = to be con-
cealed]—dusk in the evening: the time the
cattle return home in a cloud of dust. East
districts (*shām*).

Gorvā— } [goñr]—the circle of land round the
Gorvā— } village site (gauhāñi).

Gorvāñs— } [*gor* = leg]—a rope used for
Gorvāñsā— } tying cattle to a peg. East
districts (*khurāñv*).

Gorvāri—[*gor* = leg]—the end pieces of a bed.
East districts (*chārpāi*).

Gosā—[Skt. *govishṭa* (*gossā*)]—cakes of cow-
dung fuel. East districts (*gobar*).

Gosī karnā—[*gau* = cow]—to milk cattle.
Bundelkhand (*dohnā*).

Gossā—see *gosā*.

Got— } [Skt. *gotra* = a cow-pen]—(1) an en-
Gotā— } closure for cattle, straw, etc.—Duāb
(ghēr); (2) (*gotrā, gotra*) a subdivision of a tribe
founded on the tradition of common descent,
and embracing all descendants through males of
the common male ancestor—in a word, all the
agnates.

Got— } [Skt. *gūṭika* = a small ball]—(1) the
Gotā— } hem of a garment; (2) narrow lace,
of which the finest is *dhanuk*; if broad it is
paṭṭhā: other varieties of lace are *qaitūñ, sin-
kiyā, lēs, kulā batūñ, kināri, lachkā; lachkā*
is about 1½ inches wide; *kināri* 2 to 3 inches
wide; beyond that up to 9 inches is *paṭṭhā*—
see Hocy's *Monograph on Lucknow Trade*, p.
113.

Goth—[Skt. *goshṭha* = a cow-pen]—(1) the under-
ground storey of a house—Kumaun (*tahkhā-
nah*); (2) a place for tying up cattle—Kumaun.

Goṭhailā—[*goñr* = cow-dung fuel; *ālaya* = a
house]—a house for cow-dung fuel. East
districts (*gohāñi*).

Goṭhmal—[*goṭh*]—a verandah to the lower storey
of a house. Kumaun.

Gotī— } [Skt. *gūṭika*]—a cake of opium, indigo,
Gotī— } etc.

Gotra— } [*got*]—a subdivision of a tribe includ-
Gotrā— } ing all the agnates.

Grahan—[Skt. *grahana* = seizing]—an eclipse:
sūraj grahan = an eclipse of the sun: *chāñd,*
chandra grahan = an eclipse of the moon.

Grahast— } [Skt. *grīhastha*; *grīha* = house;
Grahasth— } *sthā* = to stand] (*girhast gir-
hasth*)—a householder; cultivator.

Graibāñ—*a* corr. of *gīrbāñ* (qv.).

Granth—[Skt. *granthī*]—a knot; the knots
Granthi— } in the Brahmanical cord (*janēū*).

Granth bandhan—the ceremony of tying together
the clothes of the bride and bridegroom at a
wedding (*añchal granth*).

Gū—[Skt. *gūṭha*]—filth, excrement. *Syāñdhi*
kavḍ gū khātā hai = a crow, cute as he is, eats
filth.

Guāl— } [Skt. *gopāla*]—(1) (*baḍiyā, bal-
Guālā— } ḍiyā, bardiya, charvāñ, charvāñ,*
Guāliyā— } charvāñ, chaupiyā, ghoṣī, giyāñra,
*Guār— } gop, gorakh, narhā, pāñi, ṭhāñ-
yār*) a cowherd; (2) one of the local gods in
Kumaun: see *goril*.

Guālin—[*guāl*]—(1) a female cowherd; (2) a sort of bean (*sēm*).

Guār— } [*guāl*] (*dararhī, kaurī, kacchār,*
Guārā— } *kuārā, kulhī, kurthī, phaliguār,*
Guārphall— } *shyāmsundarī*)—a kind of pulse
used as cattle fodder (*Cyamopsis psoraloides*)
(*gavār*).

Guārāl—[*guāl*]=fees or remuneration to a cowherd. Duāb (*charvāh*).

Guārph—[*guāl*]=a place for tying up cattle. Kumauin.

Guchchhā—[Skt. *guchcha*]=a bundle of anything—of hemp fibre, flowers, plantains, etc.: *tāliyon kā guchchhā* = a bunch of keys.

Guchchhl—[*guchchhā*]=a string of beads, pearls, etc.

Gūdar— } [*gūdar* = soft; Skt. *godā* = the
Gudārī— } brain]—(1) (*gudrī*) old cotton,
Gudariyā— } rags; (2) a quilt made of rags
(*razāl*).

Guddā—the branch of a tree (*dāl*).

Gudhāl— } a bunch of thorns used as a harrow—
Gudhār— } Rohilkhand.

Gudhl—the empty cob of maize when the grain is beaten out. East districts (*gūli*).

Gudhuri— } [*gudhūrī*]=the dust raised by
Gudhuruk— } cattle coming home: hence
evening (*shām*).

Gudrī—see *gūdar*.

Gudrī—an insect which eats peas and gram. Azamgarh.

Gūgā— } [*Zāhir pīr, Zāhir dīndā*]=a cele-
Gūgāpīr— } brated saint or local god in Upper
India. In the Upper Duāb the legend of Gūgā

is that he was a Chauhān Rājput, and was going somewhere on horseback, when he sunk into a pile of mud and cow-dung. He appears to people in their dreams as a big snake (*sānp*) or a small snake (*sapotiya*), and bites them as they wake. Offerings of sweetmeats propitiate him. "His grave is near Dadrewa in Bikaner. He flourished about the middle of the 12th century. He is really a Hindū and his name is *Gūgā Bīr* or 'Gūgā the Hero.' But Musalmāns also flock to his shrine, and his name has been altered to *Gūgā Pīr* or "Saint Gūgā," while he has himself become a Muhammadan in the opinion of the people. His conversion is thus accounted for: He killed his two nephews and was condemned by their mother to follow them below. He attempted to do so, but the earth objected that he being a Hindū she was quite unable to receive him till he should be properly burnt. As he was anxious to revisit his wife nightly, this did not suit him, and so he became a Musalmān; and her scruples being thus removed, the earth opened and swallowed him and his horse alive. He is to the Hindūs of the west districts the greatest of the snake kings, having been found in the erāde sucking a live cobra's head, and his *chharī*, or switch, consisting of a long bamboo surmounted by peacock's feathers, a cocoa-nut, some fans, and a blue flag, may be seen at some times of the year, as the Jogis or sweepers who have charge of it take it round and ask for alms. (Ibbetson—*Panjab Ethnography*, pp. 115-116.)

Guhānt—see *gauhānt*.

Gujhāri—[*gojhā*]=an armful of cut grain given to village servants at harvest. Ondh (*kakhi-yāl*).

Gujjā—the filter of river-grass (*sivār, sirvāl*) used in a sugar refinery. Rohilkhand (*khañd-sāl*).

Gūkhrū—[Skt. *gokshura* = a cow's hoof] (*gokhrū*)—a herb which springs in sandy land bearing a fruit covered with small prickles (*Tribulus lanuginosus*). A large kind called *gūkhrū dakhinī* bears a fruit of a triangular shape with prickles at the angles; and hence the same name is given to the iron crow's-feet thrown on the ground to check the advance of cavalry.

Gūkhrū utarnā—to be attacked with rinderpest—of cattle. Rohilkhand (*chéchak*).

Gul—(1) a ball of prepared charcoal for lighting a pipe; (2) a very small field—Central Duāb (*gātā*); (3) the confectioner's fire-place—Oudh (*halvāi*).

Gūl— } [Skt. *kulā*]=a drain for bringing water
Gūlā— } to a field (*barhā*).

Gūl— } (1) (*bār, gabūdā*)=the unripe ear of
Gūlā— } maize; (2) the cotton pod (*ghēñf*).

Gulābī—[*gulāb* = a rose]=rose-coloured—of dyes.

Gulāl—the red powder thrown about at the Holi festival, generally made of the flour or meal of barley-rice or the singhārā nut.

Miyān phirē lāl gulāl

Bibi kē hain burē ahvāi.

[The master goes about amusing himself throwing powder at the Holi, while his wife is in a bad way at home.]

Gūlar—[? Skt. *gula* = a ball—Platts]—(1) the cotton pod (*ghēñf*); (2) the wild fig (*Ficus glomerata*).

Gulariyā—a grove of *gūlar* (qv.) trees.

Gulaur— } [*gul*]=—(1) the sugar-boiling house or
Gulaurā— } its fire-place—East districts (*koth-vār*); (2) a mess of molasses and flour—East districts.

Guldār sabzah—[*gul*]=dapple grey coloured—of horses (*ghorā*).

Gulēl— } [? Skt. *gula* = a ball—Platts]=a
Gulēlf— } pellet bow used by bird-scarers.

Gulēndā—[? cf. *gulēl*]=(*gulī*)=the pod or fruit of the mahūā (qv.) tree.

Gulgulā—[see *gulēl*] (*gūā, pūā*)=cakes of flour and sugar with various condiments fried in butter. *Gur khēñ gulgulon sē parhēz* = he eats sugar, but abstains from sweet-cakes. This dish is sometimes known as *miyān kī karāhi* = the cauldron of the Lord.

Gulf—[? Skt. *gula* = a lump]—(1) the mahūā tree (*Bassia latifolia*)—Duāb (*mahūā*); (2) the pod of the mahūā tree which yields an oil known as *guliā tēl* (*gulēndā*).

Gūlt— } [cf. *guli*] (*chhokh, chhūñch, gulhī,*
Gūliyā— } *gultī, gulliyā, khakkurī*)=the
empty maize cob after the grain is beaten out (*makkā*).

Gūliyā—[*golī* = a jar]=a milk-pail. Rohilkhand (*jhākārī*).

Guliā tēl—see *gulf*.

Gullā—[cf. *gulf*]=—(1) (*burkā, gāñdērī*) a small piece of sugar-cane for chewing—East districts; (2) the cross-axle of the irrigation lever—East districts (*dhēnkli*).

Gullak—[*gholak*]=a money-box.

Gull—[Skt. *gulikā*, *gudikā*]=a little ball—

Gulliyā—[Platts]—(1) a wooden tool for smoothing the binding of books (*jildsāz*); (2) sowing seed in the furrow left by the plough as (contrasted with broadcast—West districts *bonā*); (3) the pedal axle of the grain-crusher or water lift—East districts (*dhēnkā*, *dhēnkāll*); (4) the pellet used with the sling—West districts (*gophanā*); (5) the empty cob of maize—Duāb (*gūll*).

Gultā [*golī*]=a ball; Skt. *gulikā*—the pellet used with the sling. East districts (*gop-hanā*).

Gūlūā—[dim. of *golī*=a jar; *gol*=round] (*gūlū*)—a milk-pail. Rohilkhand (*jhākār*).

Guluband—[*gul*=neck; *band*=fastening]—a general term for various kinds of gold and silver necklets.

Gūlūf—see *Gūlūā*.

Gumchī—[Skt. *kuñchikā*]=the seed of the wild liquorice (*Abrus precatorius*) used in weighing—see *ghuñchī*.

Gummā—[a brick, usually of large size. West districts (*lāt*).

Gumtā—[P Skt. *gulma*=a cluster] (*haniyā*)—a caterpillar which attacks the buds of cotton, etc. Duāb.

Gūn—[Skt. *gunā*]=the hauling-rope of a boat

Gūn—[*nāo*].

Gūn—[Skt. *goni*]=panniers for a pack-animal (*khurjī*).

Gūnārī—[*gūn*, *gun*] (*gurhan*)—the rope or string which fastens the stick at the mouth of the vessel used with the irrigation lever (*dhēnkāll*).

Gunarkhā—[*gun*=the hauling-rope; *rakhnā*=to fix]—the mast or pole in a boat to which the hauling-rope is attached. East districts (*mastūl*).

Gūnichhā—[Skt. *guccha*=a clump]—the spike of the blade of the weeding spud which goes into the handle. Upper Duāb (*khurpā*).

Gūnd—[P Skt. *kuṇḍa*=a hole, a pit] (*khūd*, *khār*, *mūh*, *mūhā*)—a furrow. For other kinds of furrows see *barhā*, *harai*, *pānt*: for the space between furrows, *āntar*.

Gūnd—the nave of a wheel (*gāf*).

Gūndā—[Skt. *gunā*]=the ropes which fasten the iron ring to the neck of the irrigation bucket. North Udh (*kas*).

Gūndhnā—[Skt. *guṇḍ*=to pound] (*gūnīnd*)—(1) to work up clay in the hands with water for making pottery (*kumhār*); (2) to mix flour and water and make it into lumps (*lod*): to regularly knead the dough is *sānnā*; (3) to beat out or thresh grain.

Gūndīl—[P Skt. *gēṇḍu*=a ball]—a pad to support water-pots, etc., on a woman's head (*lōgh-uā*).

Gūndnā—} see *Gūndhnā*.

Gūnhā—[*gūn*=the hauling-rope]—the man who hauls a boat.

Gūniyā—[Skt. *gunā*=a thread]—the square

Gūniyā—} used by masons, carpenters, etc.

Gūnjā—[Skt. *kuñchikā*]=the seed of the

Gūnjā—} wild liquorice (*Abrus precatorius*)—

used for weighing; (2); (*gunjāl*, *gunjāhār*)—

properly a necklace made of liquorice seeds—then generally applied to a gold neck-chain worn by men.

Gūnjāh—[see *gojhā*]=a semi-circular sweet.

Gūnjhiyā—[meat made of wheat filled with spices and sugar.

Gūnjīyā—[*gunj*]=a woman's earring.

Gūnrā—[*gon*, Skt. *goni*=a sack] (*sunḍkā*, *sunṛikā*)—a roll of cloth put under the pad of a pack-animal to prevent galling.

Gūnth—[Skt. *grathita*=bound, connected; rt. *gruth*=to fasten—Platts]=grants of land made for the support of temples. Kumaun.

Gūnvāh—[*gun*=the hauling-rope]—the man who tows a boat. East districts (*nāo*).

Gupchup—[*onamat*=from the sound of eating]—an egg-shaped sweetmeat made of wheat flour and filled with thickened milk (*māḍā*, *khodā*) sweetened.

Guphā—[*gophanā*]=a field-watcher's sling. West districts.

Gupphā—[*lit.* a tassel; Skt. *gumphita*=Gupphī—[*tiē*]=the ear of the *judr* millet.

Gur—[Skt. *gudā*=a ball, a lump of sugar]—(*lodhī*, *lodhīkārū*)—molasses; coarse unrefined sugar made up and sold in balls, *bhēli*. *Chori kā gur māthā*=stolen sugar is sweet. *Baniyā apnā bhī gur chhipākār khātā hai*=the Baniya even when he is eating his own sugar lets no one see him.

Gurab—[P Skt. rt. *kuṭ*=to divide; cf. *gornd*, *Gūrab*—[*gornd*]=(*1*) (*bidahnā*, *birāni*, *Gurāl*—[*chhānā* *dēnā*, *dudahnā*, *dhur dahnī*, *gurnā*, *kavā* *lukār*, *kurap*, *nīkādā*, *nārat*, *nirādā*]=the ploughing up of the millets when they are a foot high. The value of the process is described in the following lines. The field says—

Jo khēlē mōē tor māyōr,

Tā ko kuthlā dānqī bor :

Jo kurēgā mēri kār

Tā kē āvē kuthlē hār.

[I will fill the garner of him who twists and breaks my clods. The garner of him who shows me mercy will suffer.]

(2) the hoeing of sugar-cane—cf. *bañhāvan*.

Gurabnā—[*gūrab*]=to dig; to plough up millets; hoe sugar-cane.

Gurambā—[*gur*, *āmb*=mango]=a dish made of sugar and unripe mangoes.

Guraun—[*gūrnā*=to thresh]=the heap of grain after threshing. Allahābād (*rās*).

Gurdā—[Platts, der. *gur*, but P]=a scrape

Gurdām—} used to prevent the sugar from

Gurdām—} burning as it is being boiled

(*khañdsāl*, *kolhār*).

Gurēthab—[*gard*, *pratiśhā*]=to present clothes to the bride on the part of the elder brother of the bridegroom. East districts (*biyāh*).

Gurgābī—a kind of shoe turned up in front.

Gurgurā—[*onomat*=from the bubbling

Gurgurā—} sound]=the water tobacco-pipe or its stem (*huqqah*).

Gurh—tobacco. Katthak's slang (*tambākū*).

Gurhā—[cf. *gunarkhā*]=the thwarts of a

Gurhā—} boat. East districts (*nāo*).

Gurhā bhāt—[*gur*=molasses; *bhāt*=boiled

rice]—rice cooked in sugar and water—a Rautara word. East districts.

Gurhai—[gur = molasses] — a market where sugar is sold; in Rohilkhand a factory where molasses (*shirah*) is boiled down.

Gûrhan—[P Skt. *gura*]—the rope used with the irrigation lever (*gunâr*). It fastens the cross-bar at the mouth of the pot.

Gurhl— } [see Gûrhan]—a rough straw rope used
Gurhl— } for tying up sheaves or bundles of cut crop. East districts (jûn).

Gurhiyâ } (1) the lower supports of the spinning
Gûrhiyâ } wheel—Rohilkhand (*charkhâ*); (2) the small strings for twisting the churn—Rohilkhand (*nêtâ*).

Gûriyâ— } (1) the ropes used for pulling the
Guriyâ— } harrow. Upper Duâb (*barahâ*); (2) (*chiriyân*, *qandâ*, *qandêlâ*, *dhurai*, *sûjâ*) spikes fixed in the cross-beam of a well to support the pulley axle—Duâb; (3) the pieces of wood joining the upper and lower shafts in the pony-cart (*ekkā*).

Guriyâ—[Skt. *gufika* = a pill, a small ball]—(1) the beads used in a rosary; (2) a bit of bat-bone tied round the ankle as a preservative against rheumatism.

Guriyâ—the name in the Duâb for the *Nâgpan-chamî* (qv.) festival held on the 5th light half of Sâvan (*Sâvan sudi pañchamî*). No one ploughs or weeds on this day.

Gurkhâ— } pleuro-pneumonia in cattle. Duâb
Gurkhai— } (*gararâ*).

Gurkhai—[Platts suggests *guru* = a venerable person; *kshaya* = loss]—a kind of mortgage in Bundelkhand by which the mortgagor is bound to pay three fourths of the revenue of the mortgaged land.

Gurmhâ— } a strong-smelling small cucumber.
Gurmhl— } East districts.

Gûrnâ—[Skt. *gura* = to pound]—to tread out grain. Rohilkhand, Duâb (*dâên*).

Gurri—see gull.

Gurrnâ—see gurabnâ.

Gursi—a fire-place (*burst*).

Gururû—[P Skt. *gêrû* = a ball; anything round] (*kuñdariyâ*)—a circle drawn on the ground in which a man taking an oath stands, or from which he takes anything claimed—East districts.

Gurvâyî—[gur = molasses]—a sugar factory. Central Duâb (*kolhvâr*).

Gurvâyî—[*gora* = to dig]—wages for weeding.

Gûthari—see gûthri.

Gûthli—[Skt. *granthi* = a knot]—the kernel or stone of a mango, etc.

Gûthri—[see gûthli]—the refuse knotty pieces of straw left on the threshing-floor. Bundelkhand (*gânthâ*).

Gûthâ—[P cf. *guthli*]—the sowing-basket. Bundelkhand (*qaliyâ*).

Gyâbh— } [Skt. *garbha*]—pregnant; pregnant-
Gyâbhan— } cy (*gâb*).

Thârhi khêti, gyâbhan gât;
Tâb jâno jab munh mên â;

or

Harî khêti gyâbhan gât,
Râm dayâ to munh mên â.

[Depend only on the standing field and the pregnant cow when (by the mercy of God) you get the produce in your mouth.]

Gyârahvân— } [*gyârah* = 11] — the eleventh
Gyârahvîn— } day after a Hindû's death. The

Gyârvân— } officiating priests (*Mahâbrah-*
Gyârvîn— } *man*) receive presents, and

with all the family are present at a feast, at which an image of the deceased, seated on a bed (*chârpâi*), and, with the clothes on that he was accustomed to wear during life, occupies the principal place. The Mahâbrahman takes some water, a few grains of rice and a pice, and places them in the hands of the eldest son or nearest male relation of the deceased, while he himself reads over the portion of the ritual relating to death. When the reading of the service is over, the son allows the water to flow on the ground while the Mahâbrahman places a hand on his shoulder, and says, "Your father has gone to heaven" (*suarga*). This concludes the ceremony, and the Mahâbrahman takes the clothes placed on the bed as his perquisite.

H

Habarâ— } mud; swampy ground (*bhâs*).
Habsâ— }

Hâbus—unripe barley roasted (*baurl*).

Hadd—(*chhor*, *dând*, *dhurâ*, *mênd*, *mêndâ*, or, *orânt*, *orânti*, *orhâ*, *sarhadd*, *siwand*)—the boundary of a field, village, etc. For field boundaries see *mênd*; for dykes used as boundaries, *khât*; boundary marks, *damchâ*; places where these boundaries meet, *sihaddâ*; where four boundaries meet, *chauhaddâ*.

Haddâ— } [Skt. *haddâ* = a bone]—a white
Haddâ— } shoot growing out of the root of the tobacco plant and throwing it out of the ground. Duâb.

Haftâ— } [Pers. *haft* = seven]—(*athvârâ*)—
Haftah— } a week.

Haftgânâh— } [*lit.* seven-fold]—the seven
Haftgânâ— } papers prepared by the village

accountant (*paṭvârî*),—usually including the field survey (*khasrah*), the ledger (*bahikhlât*), the rent-roll (*jamâbandî*), the account of rent paid (*siyâdâ*), the accounts of income and expenditure of co-sharers (*bujhârât*), the daily diary (*roznamchâ*), and the details of crops (*jinsvâr*).

Hai—[Skt. *kshaya* = loss]—(*hayâ*)—damage done to crops by cattle. East districts.

Haingâ—see hêngâ.

Haithi—[*hâth* = hand]—the handle of the spinning-wheel (*charkhâ*).

Hajjâm—[Arabic *hajm* = to scarify]—a barber—see *nâl*.

Hakkâk—(*almâs tarâsh*, *bêgrî*, *nagindâsz*)—a lapidary. The *bîdhiyâ* perforates pearls, coral, etc.; the *kataiyâ* cuts large lumps of crystal into pieces: there are various kinds of discs used in cutting—*rasrâi sâh*, *mahin sâh*, *jilâ sâh*. The stone is ground with a paste containing diamond dust (*mâvâ*). The stone (*nag*) is pressed against the wheel with a piece of bamboo (*kânâd*) pressed against by a lever (*ânkurâ*). The agate burnishers are *ghonfâ*, *ghotâ*.

Hal—[Skt. *hala*, rt. *hal* = to plough] (*har*)—the country plough. For the various kinds of ploughs see *adhāhal*, *bākhar*, *chaukath*, *da-bēhri*, *dabihar*, *kachchā hal*, *khuprā*, *khujaharā*, *loṭan*, *nagrā*, *pakkā hal*.

Do hal rāo : āṭh hal rānd ;

Char hal ká barā kisānā ;

Do hal khēti ; ek hal bāri ;

Ek bail sé bhāl kuddāri.

[Ten ploughs, a knight; eight ploughs, a squire; four ploughs, a thriving farmer; two ploughs are mere cultivation: one plough for a garden; but if you have only one ox, the spade is better.]

Ek har hatyā ; do har kāj ;

Tēn har khēti : chār hal rāj.

[One plough is cruelty; two work; three husbandry; four a kingdom (i.e., he who has only one pair of oxen will overwork them; two will give him plenty to do.)]

Kikar pāthā ; sirsi hal ; Haryānē ká bail ;

Jhojhā hāli lāckē, baiṭhā chausar khēl.

[Though the body of your plough be acacia wood, the beam of mimosa, and your oxen of the Haryana breed,—if you have a Jhojha for your ploughman, he will sit down and play pitch and toss. West districts.]

Sab kār har tar,

Jo khusam sir par.

[All work is under the plough if the master is over it.]

The parts of the plough are as follows:—

(a) the beam—to the west, *hal*, *haras*; to the east, *har*, *haras*, *haris*, *harsā*, *harsī*.

(b) the body—to the west, *hal*, *har*, *kūḥk*, *kūr*, *pāthā*, *agvāsi*; in Farrukhābād, *kuphā*; in West Oudh and Rohilkhand, *nāsi*, *pātho*; in the east districts, *jānghā*.

(c) the handle or stilt—usually *hathā*, *hathili*, *hatheli*, *hatēli*, *hatēri*, *muṭṭhiyā*, *hathinā*, *kili*; to the east, *parihath*; in the Duāb and Rohilkhand, *parēthā*, *parēthā*. The top of the handle is *chirayid* in Farrukhābād.

(d) the notches on the beam by which the adjustment is altered—in the east districts, *ārband*, *khūvā*; in Kumaun, *kilā*; in the west districts, *āg*, *nāhal*, *narkhel*, *narkheli*, *barnel*, *banel*.

(e) the sole in which the share is fixed—in the Upper Duāb, *panhāri*, *panihāri*, *parhāri*, *parihāri*; in the east districts, *khoṇpā*, *khoṇpi*, *khopā*, *khopi*, *khod*; in the Lower Duāb, *chawhān*; in Bundelkhand and the adjoining Duāb districts, *ankurī*.

(f) the share—usually *phāl*, *phār*, *phārā*, *phāro*, *pāhli*, *phāri*; the front part is in some places *nāsi*; the circular piece of iron on the share to prevent its going too deep is in Oudh *garvāhi*; and in other places *ekau*, *chhallā*, *phalpāri*, *karnā*, *karbā*, *kānī*. For the sharpening of the share see *chaṇḍ-vānā*.

(g) the pegs or wedges used to fasten the various parts together:—

(1) the wedge fastening the beam into the body—generally *og*, *pachār*, *pachāri*; in Oudh and Rohilkhand, *tarail*, *birail*, *biraili*; in the Duāb and adjoining parts of Bundelkhand, *ghaṅgro*; in Kumaun,

kilā; in Bundelkhand, *gaḍil*, *gaṇḍil*, *gaṇḍili*. A second wedge is sometimes added, known as *kilī*, *kilri* *jot*, *mān-chi*; in Kumaun, *sailā*; in Oudh, *mach-hotar*.

(2) the wedge or peg connecting the beam and body—usually *dānt*; in the east districts, *taraili*; in the Duāb and Rohilkhand, *pachhmāsi*, *pachhvānsā*, *pachhvānsi*.

(3) the wedge which holds the share and sole in the body—to the east, *pāṭh*, *phanā*; to the west, *agvāli*, *agvāsi*, *agmāsi*, *pachhēl*, *pachhēlā*, *pachhrā*, *pachhvānsā*.

(h) the single yoke—that with one bar—properly *jūdā*; and the yoke with double bars, *jūr*, *juḍr*. But the terms *jūdā*, *jūr*, to the west; *juḍr*, *juḍh*, *juḍhi*, *kanāvar*, to the east; *mānchi* in Oudh;—are used indiscriminately for both kinds of yokes. Where the double yoke is used, the upper bar is to the west *jūdā* and to the east *ballā*; and the lower bar, *juḍh*, *joṭhā*, *pallā*, *pātā*. The lower bar is to the west *tarōnchā*, *tarmā-chi*, *tarvānsi*, *tarvāchi*, *tarvānchi*; in the Central Duāb, *machēri*; to the east, *tarvāyā* or *trāil*. The outer pin which joins the two bars is *sail*, *sailā*; to the east, *gullā*; but this is often used of the inner bar, which is properly *gāt*, *gāt*, *gātā*, *gātā*, *sambhal*, *simhal*, *simhāl*, *pachāsi*, *pachār*. The strings connecting these pins are to the east *jodham*; to the west, *jot*, *joṭā*, *joti*. The rope fastened to the yoke in the centre is in the east districts *barhā*, *nār*.

(i) the leather thongs which attach the yoke to the beam of the plough—to the east, *divdāli*, *duḍli*: the *duḍli* are usually of leather, the others of rope; and elsewhere, *nār*, *nārā*, *nāri*, *nareli*, *karnādhā*, *nādhā*, *nādhī*, *nān-dhi*, *nahnd*, *jogrā*, *barhā*.

(j) the ropes which go round the necks of the oxen—to the east, *jēvāḍ*, *jēvri*, *jēvri*, *jēvri*; to the west, *jot*, *joṭā*, *joti*, *joti*, *joti*. The rein or rope by which the oxen are guided is *paghā*; and the notches at the end of it, *nurkā*.

(k) the projecting knob in the middle part of the yoke is to the east *khaddā*, *mahādēvā*; in East Oudh, *kauryi*; in the Central Duāb, *saul*; in Rohilkhand, *kachhvā*.

(l) when the plough is fitted with mould-boards, it is called in East Oudh *sir*; if made of one piece of wood, the mould-boards are *roh*; and if of two, *pākhili* to the west and *kānī* to the east; in Allahābād, *kāu*. A bundle of grass fastened to the share for the purpose of widening the furrow, for sugar-cane is to the east *lēdi*.

(m) the drill plough is *bāns*, *bānsā*: the bamboo pipe usually *bāns*, *bānsā*, *akri*, *nal*, *nāli*, *nāri*, *sumai*; to the west, *orā*, *waīrā*, *waīrā*, *kūr*, *kūḥk*, *kūḥhiyā*; in parts of Bundelkhand, *por*; in Allahābād, *māḍā*, *bānsā*; in Farrukhābād, *nāli*, *sel*, *bāns*. The cup at the top into which the grain is poured is *najārā*, *najāro*, *chānri*, *chāndi*.

For deep ploughing see *avāt*; and light ploughing, *sēo*.

Hāl—[*hālnā* = to shake]—the iron tire round a wheel (*bahīl*, *gārī*).

Hāl—[Skt. *ola* = damp, or *ardratā* = moisture] (*gillā*, *od*, *odā*)—moisture in land—East districts. In Rohilkhand this is *āl* or *ād*, and the phrase *āl mēn āl mil gayā*, or *ād mēn āl mil gayā*, means that the field has been thoroughly moistened, *i.e.*, the surface moisture has gone down to the usual water-level.

Halāētā—[*hal* = plough] (*halḥkhyo*, *halsot*, *harāētā*, *harai*, *harainī*, *haraiṭ*, *haraut*, *harautā*, *harautī*, *haritā*, *harsot*, *harsotiṭā*, *harvaṭ*, *harvaṭī*)—the first ploughing of the season: the time at which agricultural operations commence. This is like our English Plough Monday. Brand (275) quotes the old rhyme: Plough Monday, that next after twelfth tide is passed,

Bids out with the plough—the worst husband is last.

Mr. Atkinson thus describes the ceremonies in the hills: "On the day fixed for the commencement of ploughing, the ceremonies known as *kudḥkhyo* and *halḥkhyo* take place;—the *kudḥkhyo* takes place in the morning or evening, and begins by lighting a lamp before the household deity, and offering rice, flowers, and balls made of turmeric, borax, and lemon-juice, known as *pitṭā*. The conch is then sounded, and the owner of the field or relative whose lucky day it is, takes 3 or 4 lb of seed from a basin, and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a *kutālā* (whence the name *kudḥkhyo*) and sows a portion. One to five lamps are then placed on the ground, and the surplus seed is given away. At the *halḥkhyo* ceremony the *pitṭā* are placed on the ploughman, plough, and plough-cattle, and four or five furrows are ploughed and sown, and the farm servants are fed." (*Himalayan Gazetteer*, II, 856-7). For the ceremony as carried out in the plains, see Mr. S. Moens' Bareilly Settlement Report, p. 69. For the ceremonies as carried out in the east of the province, see *harvaṭ*.

Halaitī—[*hal* = a plough]—(*haraitī*, *nihauṇī*)—grain given to village artisans at the autumn harvest as a recompense for repairing agricultural implements, and to workmen at the commencement of ploughing—see *halāētā*.

Halāl—[*halāl* = lawful]—meat, hides, etc., of animals slaughtered in the proper Muhammadan form, as contrasted with those which perish from disease. "An animal that is killed for the food of man must be slaughtered in a particular manner: the person who is about to perform the operation must say, 'In the name of God! God is most great!' (*Bī'smī'llāh Allāho Akbar*), and then cut its throat at the part next the head, taking care to divide the windpipe, gullet, and carotid arteries, unless it be a camel, in which case he should stab the throat at the part next the breast. It is forbidden to utter in slaughtering an animal the phrase which is so often made use of on other occasions—'In the name of God, the compassionate, the merci-

ful (*Bī'smī'llāhī'r raḥmānī'r raḥīm*)'—because the mention of the most benevolent epithets of the Deity on such an occasion would seem like mockery of the sufferings which it is about to endure." (Lane—*Modern Egyptians*, I, 119, and Hughes' *Notes on Muhammadanism*, 143.)

Hālan—[*hālnā*, *hālnā* = to shake]—a buffalo that swings its body about as an elephant does: considered a bad animal: see the proverb under *bhaiṇs*.

Halas—[*hal*]—the beam of a plough (*hal*).

Halaunī—[*hālnā*, *hālnā* = to shake]—a scarecrow fixed in a tree and rattled by pulling a string. Lower Duāb (*dhokhā*).

Halbāhā—[*hal* = plough; Skt. *vāha* = drawing; Hind. *bahānā*]—a ploughman (*halvāhā*).

Halbandī—[*hal* = plough; *band* = fastened; *Halbarār*—} *barār* (*barāmad*) = recovered] (*halsārī*)—rents collected at a fixed rate per plough: in Rohilkhand *halbandī* means a rate in cash on certain portions of a tenant's holding. Sometimes the fields are selected each year by the tenant; sometimes they are fixed fields, but they always hold a certain proportion in area to the fields in which the crop is divided. In Gorakhpur, where the *halbandī* tenure prevails, "there is no separate rent rate for the various fields, but each plough in the village is taxed by the landlord at from ₹16 to ₹22 yearly. It generally happens that the cultivators form themselves into small joint-stock companies, with so many ploughs allotted to each,—every individual claiming the share of the profit according to the number of ploughs contributed by him to the common stock." (Sett. Rep., II, 10.)

Hal chālānā—to plough (*jotnā*).

Halchhut—see *harchhut*.

Halḍā—[Skt. *haridrā* = turmeric; *hari* = green]—(1) yellow rust in cereals (*hardā*); (2) yellow—turmeric-coloured—of cattle (*bail*).

Halḍī—[*halḍī*]—(*amāhardī*, *hardī*)—the turmeric plant (*Curcuma longa*). *Chāhē nē halḍī kī girāh pāī*, *pānsārī ho baīḥā*—the rat found a piece of turmeric root and forthwith set up as a grocer.

Halduvā—[*halḍī*]—a term in the hills for the constellation Pisces: so called because, on the day following, girls under nine years of age and boys who have not been invested with the sacred thread (*janvī*) visit their relations, to whom they offer flowers, and smear rice coloured with turmeric on their thresholds (*Min saṅk-rānt*).

Halḍī piṭhā—[*halḍī*-*piṭhā* (qv)]—a mixture of rice and turmeric used by women at the *Iḥhrāj* (qv) ceremonies. Oudh (*aipan*).

Halḍipsnā—[*halḍī*-*psnā* = to grind]—a stone for grinding turmeric (*silbatṭī*).

Halghasīṭ—[*hal* = plough; *ghasīṭnā* = to drag]—cultivated land (*ābād*).

Hālī—[Skt. *hālīka*]—a ploughman. *Hālī ka chīn-tā bail kē kūndhē* = the thoughts of a ploughman are all on the shoulders of his oxen. Also see under *hal*.

Halḥkhyo—see *halāētā*.

Hal nādhnā—} to begin to plough; to put oxen

Hal nādhnā—} to the plough (*jotnā*).

Halsārī—see *halbandī*.

Haltyū—[*hal* = a plough] (*anjani*, *nakā*)—the

rice crop sown in the hills in May and cut in September (*dhān*).

Halvā—[Arab. *halū* = to be sweet]—a sweetmeat made of one third of fine flour (*maiddā*), one third sugar (*shakkar*), and one third clarified butter (*ghē*).

Halvāhā—[*hal* = plough; Skt. *vāha* = moving] (*halhāhā*, *hālī*, *haliyā*, *haljotā*, *hariyā*, *harvāhā*)—a ploughman. For various terms relating to the hire and employment of ploughmen, see *aṅgvarā*, *aṭhvarā*, *baninhār*, *bhañjīdār*, *bhañtā*, *bhuñḍiyā*, *chaumāsīyā*, *darmāhādār*, *haraurī*, *jitrā*, *kamerā*, *paith*, *tijhariyā*.

Halvāi—[*halvā*]—a confectioner. The man who sells sweetmeats in the streets is *khuāñchā farosh*. The fire-place is *bhatthī*, *chūhā*, or in parts of Oudh *gūl*, *gūlā*; his cauldron, *karāhī*, *chāshnī*; a larger-sized cauldron, *pārēhā*; the handles of the cauldron, *karā*; *tāi*, a sort of frying-pan of earthenware or iron; the skimmer, *jharṇā*, *paund*, *paunī*, *chhannā*; the large skimmer, *kauñchā*; the small skimmer *chalnī*, *chhalnī*; the wooden dough-roller, *bēlan*, *bēlnā*, *bēlnī*; the dough-board, *chaukā*, when round *chakkā*, when oblong *pīrhā*; the pestle for mixing the dough, *dābā*; spoons, *kal-chhul*, *karchhul*, *karchhul*, *karchhī*; a large spoon for collecting the sweetmeats in the pan, *pachhēlā*; the brass ladle with a wooden handle used for removing sugar from one vessel to another, *qabbū*, *qohrā*, *qorī*; a similar wooden ladle, *musul*; a wooden platter for sweetmeats, *girdā*; a mould for sweetmeats, *musdī*; a brass salver, *thūlī*, *parāḍī*; a deep brass pan, *parāt* or in parts of Bundelkhand *kopar*; the pile of sweetmeats in the shop, *khēval*; the sweetmeat stands—to the east, *taravād*, *taravū*, *tarvā*, *tarvī*, *tannī*; in Rohilkhand, *kathri*, *khūñchī*; the wooden basin, *kathrā*, *kathautā*.

Handā—[Skt. *handikā*]—(*tauḷā tauḷī*)—a large vessel made of brass or alloy with handles, used for cooking rice, etc., and storing water. A large *handā* is *toknā*, and a smaller size *toknī*—words generally used by men of the Faqīr class.

Handā—[*hāñḍā* = to wander about]—a cattle-dealer who wanders over the country with droves of cattle for sale. Rohilkhand.

Hāñḍī—[*handā*]—(*hāñṛī*, *hāñṛiyā*, *patkī*)—

Handiyā—[*handā*]—a little earthen vessel used for cooking, etc. *Sājīhē kī hāñḍī chaurāhē mēn phoṛlē* = break the joint-stock pot at the junction of the four ways.

Handīyā—[*handā-kīyā*, part of *karnā* = to make]—hand-made vessels. Kumaun.

Hāñḡl—a fine flour-sieve—see *āñḡl*, *ailak*.

Hāñkvā—[*hāñknd* = to drive]—the man who

Hāñkvā—drives the cattle at the well.

Hāñkvāh—Lower Duāb (*pairhā*).

Hāñkvāh—

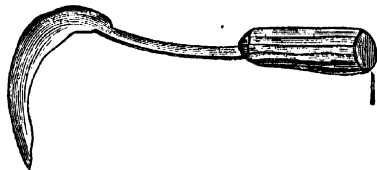
Hāñpī—see *hāñḍī*.

Hāñṛiyā—

Hañsiyā—[Skt. *aṇṣa* = the shoulder blade: so called from its shape]—a sickle or reaping-hook, usually with a smooth edge (*hañsuā*).

Hañsil—[*hañsiyā*]—(1) (*haslī*, *khagauriyā*) a nearly circular bar of gold or silver used as a necklet; (2) an implement used by thatchers for cutting the straw.

Hañsuā—[see *hañsiyā*]—(*dāñsā*, *dāñtī*, *darantī*, *dāsā*, *daṭulā*, *hañsiyā*, *hāsiyā*, *haslīyā*, *hasulī*, *hasund*)—the curved sickle or reaping-hook. These terms are also applied to the curved blade. The straight spike of the blade is *nār*, *dāñḍī*, *dāñṛī*; the handle, *dastā*, *bēñtī*, *bēñḍī*, *bīñḍī*, *bēṭ*, *bēṭā*. The *hañsuā* and its cognate terms usually mean a smooth-edged sickle as contrasted with the *dāñtī*, etc. (*dāñt* = tooth), which has a saw edge; but this distinction does not seem to be invariably observed. The smaller kind is used for cutting greens (*sāg*).



Hañsuā.

Hanvat—[Skt. *hanu* = the jaw; *lit.* one having large jaws]—one of the local gods: another form of *Hanumān*, the monkey god. A favourite spell in which his name is invoked is—

Om numōṇ Hanumān!

Baras bārah kā javān!

Hāth mēñ iadḍī mukh mēñ pan,

Hāḡ mār dō Bābā Hanumān!

[Glory to thee, O Hanumān! A youth twelve years old! A sweetmeat in your hand and betel in your mouth, come with a cry, Lord Hanumān! This spell is to be used fasting on the first Tuesday in the month. The worshipper should wear red clothes, pray with a coral rosary, offer incense and lamp before the shrine of Hanumān, and, sitting in a clean place, should offer some oil, vermillion, sugar, and 1½ *sēr* of wheat flour, of which he should eat a little himself.]

Hāpar—a nursery for sugar-cane. Upper Duāb.

Haq—a right, allowance, perquisite: *haq sarkār* = the Government revenue: for *haq padhānī* see *padhāñchārī*.

Haqdar—[*haq*]—the person who brings the emblems of betrothal from the girl's house to that of the boy. West districts (*nēḡt*).

Har—a plough (*hal*).

Hār—[Skt. *hāra* = taking: a necklace; *rt.* *hri* = to bring]—(1) a necklet: a necklace of flowers; (2) a field: grazing ground—Bundelkhand (*khēt*); (3) the outer planking of a boat (*nāo*); (4) the concentric circles of soil in a village—West districts (*sévār*); (5) the fields most distant from the village site (*barhā*); (6) dry sandy soil.

Hārā—[P Skt. *haritā-kāra* = making green]—the south-west wind (*harorā*).

Harā—[Skt. *haritā* = green]—a plant producing a yellow dye (*Terminalia bellerica*). Bundelkhand.

Harāḡtā—see *halāḡtā*.

Harahā—[*hīrāñā* = to lose, to be lost]—stray of cattle. East districts (*avārā*).

Harahā—see *harhā*.

Harai—[*har*]—(*haraiyā*)—(1) the deep furrows

Harāi—} in a field 25 or 30 feet apart in which

extra crops are sown; (2) the portion of land cultivated by one plough; (3) the first ploughing of the season, and the ceremonies connected with it—see *halāṣṭā*.

Harāī phāñḍā— } [*harai-phāñḍā* = to spring]
Harai phāñḍā— } —to commence another

circuit in ploughing a field. Duāb.

Haraiñf— } [*hal*]=the first ploughing of the
Harait— } season, and the ceremonies in connection with it (*halāṣṭā*).

Haraiti—fees given to village artisans at the autumn harvest (*halaiti*).

Haraiyā—see *harai*.

Haras—[*hal*]=the beam of the plough. Lower Duāb and east districts (*hal*).

Harātar—[*hal*]=(*harauri*)—a place where ploughing is going on. Upper Duāb.

Haraurā—[*hārā*]=the south-west wind (*har-ōrā*).

Harauri—[*hal*]= (1) advances made to ploughmen (*pēshgi*); (2) a place where ploughing is going on. West districts (*harātar*): *harauri par jana* = to commence ploughing.

Harautā— } see *halāṣṭā*.

Harautl— }

Harbañs— } [*Skt. harivañsha*]=a celebration.
Harbañsopthi— } brated poem supplementary to the *Mahābhārata* on the history and adventures of Krishna and his family. It is customary to swear solemn oaths on this book.

Harchhaṭ— } [*hal* = plough; *chhūṭnā* = to be
Harchhaṭāñ— } released]=the bringing home of the plough with the share inverted when the ploughing work is over. This ceremony takes place on 6th dark half of Bhādon (*Bhādon badi chhat*), which is devoted to the worship of Shiva.

Hardā—[*Skt. haridra* = the colour of turmeric]—(1) (*haldā*) the yellow rust in cereals: see *girvā*; (2) yellow, turmeric-coloured—of cattle (*bañl*).

Hardā lālā— } one of the local gods: especially
Hardaul lālā— } the god of cholera. Some say
Hardaur lālā— } he is called after *Hardaul*

Lālā, the son of Barsing Deo, from whom are descended the Rajas of Dattin. Ibbetson (*Panjab Ethnography*, 116) says he was the brother of the King of Urchar in Bundelkhand. He was poisoned by his own brother, and is worshipped often under the name of Bandela all over Northern India, especially in epidemics. He and Teja are generally represented on horseback. The word *hardaur* is commonly applied to the oblong mounds raised in villages and studded with flags for the purpose of averting epidemic diseases, and especially cholera.

Hardl—see *haldl*.

Harēla—a name in the hills for the *Kark Sañkrānt* (qv.).

Harēna—[*hal*]= (1) the cross-bar in the heavy plough—Bundelkhand (*bākhār*); (2) the pointed piece of wood in front of a cart—Bundelkhand (*gārī*).

Harēna—[*harā* = green]=special food given to cows when calving. Rohilkhand (*pakhēo*).

Harēñi—[*hal*]=see *harēñā*.

Harghasiṭ—see *halghasiṭ*.

Harhā—[*hal*]= (1) (*harahā*) plough cattle, horn-

ed cattle generally—Oudh and Lower Duāb; (2) an ox unbroken to work (*adhārī*).

Harī—[*hal*]= (1) (*bhaṭhū*) the last plough at work planting sugar-cane. Rohilkhand; (2) (*baubēgār, sahē*) help given by tenants in ploughing the landlord's home farm—Lower Duāb and east districts; (3) reciprocal assistance in cultivation—West districts (*aṅgvarā*).

Hārī—a calf with four teeth. Upper Duāb.

Hārī—[see *hālī*]=a ploughman.

*Jis kā hoē Bāhman hārī,
Us kē tīl gayē aur unhārī.*

[He that has a Brahman as a ploughman will lose his sesamum crop and his spring harvest—Duāb, —i.e., the Brahman is lazy and will be busy at his prayers: the cattle will eat the sesamum, and there will be no ploughing done for the spring harvest.]

Haribodhini ēkādashī—[*Hari* = Vishnu; *bodhini* = awaking]=the 11th light half of Kārtik when Vishnu wakes from his four months' sleep: cf. *harishayani ēkādashī*.

Harihā—[*harā* = green]=unripe crops cut for food. Duāb (*arvan*).

Harirā—[*harā* = green]=aromatic food given to a woman after delivery (*achhvāñ*).

Harirām—properly Vishnu: one of the local gods (*gīhvār*).

Hariś—[*hal*]=the beam of a plough. Lower Duāb (*hal*).

Harishayani ēkādashī—[*Hari* = Vishnu; *shaya* = lying down]=the 11th light half of Āsāh when Vishnu goes to rest for his four months' sleep: cf. *Haribodhini ēkādashī*.

Haritā—see *halāṣṭā*.

Hariyā—(1)—[*hālī*] a ploughman.

*Hariyā har sē hēt kar jyūñ kisan kī rīt;
Dām ghanērā, rin ghanā, tabhā khēt sē prīt.*
[The ploughman, as is the way with cultivators, loves his plough. Though rent be high, and debts increase, still he loves his field. *Hariyā* also = a devotee of Vishnu (*Hari*), and the verse expresses the love of the devotee for his god].

(2) a strong cow.

Haritālī tīj— } [*Hari* = Vishnu]=the third
Haritālī tritīyā— } of the bright half of Bhādon (*Bhādon sudi tīj*). Brahmins change their threads on that day.

Hariyālī tīj— } [*Hari* = Vishnu]=the 3rd of
Hariyālī tritīyā— } the bright half of Sāvan (*Sāvan sudi tīj*). Women put on their best clothes and fast all day.

Hariyāñv— } in division of produce, seven six-
Hariyāñv— } tenths to the landlord and nine-
sixteenths to the tenant (*nauāñā*).

Hariyārā—a piece of betel for chewing. Sunār's slang (*bīrā*).

Harjins— } [*har* = every; *jins* = crop]=the
Harjinsā— } collective name for the grain and pulse crops which are grown upon land suitable for any crop but rice.

Harkaṭ—[*harā* = green; *kāṭnā* = to cut]=crops cut unripe for food. Duāb and Rohilkhand (*arvan*).

Hār lēñā—(*hārñā, jōh lēñā, sādñ lēñā, tār lēñā*)—to test the accuracy of scales.

Harmāñi—[*hal*]=(*iēorā, nibaunī, phirī, tihāñ*)

—the carpenter's perquisite of grain at harvest: cf. *kolhāvan*, *sālī*.

Hārṇā—see *hār lēnā*.

Hārṇādhā—[*hal* = plough; *nādhā* = to yoke]—the leather thongs fastening the yoke to the beam of the plough (*hal*).

Harohar—{ [? Skt. *hadda* = a bone]—the cremation place. East districts
Harohar—{ (*margha*).

Harorā—[*hārā*]—the south-west wind.

Māgh harorā jhār karē,

Sāvan karē ughār.

[The south-west wind in Māgh brings continuous showers: in Sāvan a clear sky.]

Āē harorā hāt bakhērē,

Yā to ghōṭṭan pānī phērē.

[The south-west wind either covers the land with bones or brings water knee-deep.]

This is in Rohilkhand *babūlā*.

Sāvan chālī purvāyā aur Bhādoṇ chālī puchhiyāo,

Kaṇth dāgarvā bēch lēi, ab chālī babūlē bāo.

[The east wind blew in Sāvan, the west wind in Bhādoṇ: husband, go and sell the cattle now the south-west wind is blowing.]

Harpiyā—a vessel for holding clarified butter (*ghī*). Kumaun (*kuppā*).

Harpūjā—{ [*hal* = plough; *pujā* = worship]—

Harpūjī—{ (*ākharitīyā*, *nāpūjī*, *nibāunī*)—the worship of the plough at the end of the sowing season. It generally occurs in the month of Kārtik, but in some places after both harvests in Sāvan and Kārtik. The plough is washed and decorated with garlands: to use it or lend it after this day is considered unlucky.

Harrā—cow-dung. Kāhārs' slang (*gobar*).

Harsā—[*hal*]—the beam of a plough; shaft of a cart, etc. (*gārī*, *hal*, *kolhū*).

Harsājīhā—[*hal*, *sāha* = partnership]—reciprocal assistance in cultivation. East districts (*āṅvārā*).

Harsāṅkalī—{ [*Hari* = Vishnu; *saṅkal* = a chain]—a *baṭ* tree (*Ficus indica*), a *pīpāl* (*Ficus religiosa*), and a *pākur* tree (*Ficus venosa*) planted together in a clump which is considered sacred and used as a place for worship: cf. *tēntar*.

Harsaudhā—[*harsā*]—the driver's seat on the sugar-cane mill. East districts (*kolhū*).

Harsī—[*harsā*]—the beam of a plough (*hal*).

Harsīṅghā—[*hal* = plough; *sīṅgh* = horn]—a plough: so called because when carried home on the shoulders it looks like a pair of horns. Dnāb.

Harsot—{ [*har* = plough; ? Skt. *srota* =

Harsotiā—{ stream]—(1) the bringing home of the plough when the work is done: the festival is held in honour of Shiva on 6th light half of Bhādoṇ (*Bhādoṇ sudī chhat*)—see *harchhutān*; (2) the first ploughing of the season—see *halāētā*; (3) reciprocal assistance in cultivation—West districts (*āṅvārā*).

Harū—[*Hari* = Vishnu]—one of the local gods in the hills: a beneficent spirit.

Annā Harū harpat; jannā Harū kharpat.

[With Harū comes prosperity; with his departure adversity]—see Atkinson—*Himalayan Gazetteer*, II, 830.

Harvāhā—see *halvāhā*.

Harvāhī—[*harvāhā*]—(1) payment in kind to ploughmen—East districts; (2) advances to ploughmen when first employed—East districts (*haraurī*, *pēshgī*).

Harval—[*hal*]—advances to ploughmen when first employed (*haraurī*, *pēshgī*).

Harvār—{ [*hal-vālā*]—a ploughman. East dis-

Harvārā—{ tricts (*halvāhā*).

Harvaṭ—[Skt. *hala-vāṭṭa*]—the first ploughing

of the season: the ceremonies preliminary to ploughing in the East districts.

The customs in other places have been given under *halāētā* (qv.). To the east the owner of the field, having found out from his Pandit the auspicious time, goes to the field with a vessel of water in which is a small branch of mango. The Pandit when he comes to the field ascertains in which direction the great world snake (*shēsha nāga*) is lying at that particular time. They then make a mark in the middle of the field, three fifths of the line being towards the snake's head and two fifths in the direction of his tail. Five lines are then drawn in that direction in the field with the mango twig dipped in the water. Water is poured over these lines, sweets and pice are given to the Pandit, and all present bow their heads reverently. The owner of the field then digs five clods with his spade. After this it is safe to begin ploughing.

Haryā—[*hal*]—an ox that goes in the plough (*baīl*).

Haryāl—[*harā* = green]—green stuff cut in the fields and given to cattle.

Haryāo—another name for the *Kark saṅkrānt*. Kumaun.

Haṣar karnā—(*chhoṛnā*, *rakhnā*, *thāp dēnā*)—to challenge an adversary to an oath; to leave a dispute to an adversary's sense of honour.

Hasiyā—a sickle—see *haṇsuā*.

Haslī—a necklace—see *haṇṣī*.

Hasliyā—a sickle—see *haṇsuā*.

Hast—{ [Skt. *hasta* = the hand]—the 13th

Hasta—{ *nakshatra* or lunar asterism: the last fall of rain at the close of the rainy season—see *hathiyā*.

Uttara utār dē gayā; Hast gayā mukh mor; Ayā bēchārā Chitaurā, parjā lē bahor.

[If Uttara refuses rain and Hast turns away his face, still if it rain in the wretched Chittara it will save the people's crop.]

Hasulī—{ a sickle—see *haṇsuā*.

Hasuvā—{

Hāt—[Skt. *haṭṭa*]—a market; mart; cattle fair.

Nikhattū gayē hāt,

Māṅgē tarjū dāyē bāt.

[Good-for-nothing went to the fair to buy scales and brought back weights.]

Hātā—[Arabic *ḥātāh*]—the enclosure or compound of a house (*havēll*).

Hataurā—[*hātā* = hand]—(*hathaurā*)—a large hammer: sledge.

Hataurī—[*hataurā*]—(*hathaurī*)—a small hammer.

Hatēll—[*hātā*]—(*hathēll*)—the handle or stilt of a plough, etc. (*hal*).

Hatēṇḍā—[*hātā*]—(*hathēṇḍā*)—the handle of a flour-mill, etc.

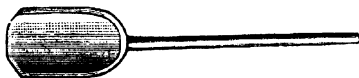
Hatērā—[hāth]—(hathērd)—(1) the handle of anything; (2) a wooden shovel used for distributing water in a field. Allahābād—see hathā.

Hatēri—see hatēll.

Hāth—[Skt. *hasta*].—a hand; a measure of length; a cubit; about 18 or 20 inches.

Hāthā—[hāth]—(1) a piece of cloth which the cotton-carder holds in his hands to prevent the bow from galling him (dhuniyā); (2) a wooden irrigation-shovel—East districts: see hathā; (3) the frame in the loom which drives the thread home (kargah).

Hathā—[hāth]—(1) the handle or stilt of a plough, etc. (hal); (2) the wooden frame of the loom used for driving the thread home (kargah); (3) (hāthā, hatthā, haṭṭā, hatērd) a wooden shovel used in the eastern districts for distributing water in the field. As the water comes down the channel, a man stands and pitches it about with the shovel. The advantage of this is that "less water is consumed in this way than in plot-irrigation, and the distribution by the shovel is more equal than it would be were the diminished quantity of water allowed to find its own way over the ground. The water soaks gradually into the soil, and the surface of the latter when it dries does not cake much. The people also believe that the shaking, which the young plant gets from the throwing of the water, is good for it." (J. R. Reid, Azamgarh Sett. Rep., p. 108.)



Hatha.

Hathāi—[hāth]—(1) (bakhēr, bhār, gauṇḍā, līk, nēg, nējōg, sējnd)—presents given to servants, dependants, etc., at a marriage; (2) a present given by the friends of the bridegroom to those of the bride, double in amount the present given by the girl's guardian to that of the boy. It is given on the day after the boy's feet have been washed by the girl's guardian—apparently a ceremony in vogue only among the lower castes. East districts.

Hatharki—[hāth]—a leather gauntlet worn by the man who feeds the sugar-cane mill (kolhū).

Hāth dhulāi—[hāth; dhulānd]—to cause to wash— a fee given to Chamārs for removing dead cattle (chamṛavat).

Hathēlā—

Hathēll—

Hathēn—[hāth = hand]—(hathēli, hathēnd, hathēno, hathēyā, hathēli, hathēri)

Hathērā— the handle of anything.

Hāthi—

Hāthi—[Skt. *hastin*, *hastini*].—(pahār, pahārā)—an elephant. Elephant drivers (mahāvat, mahaut) have a special language, of which the following are examples: *maul* = get up, go on; *baiph* = sit down; *dat* = stop, don't do something; *dabāat* = go back; *dag* = step over; *lambā dag* = take a long step; *turath* = break; *bēri, birri, birribirri* = stop doing anything;

chai = turn; *chaidat* = turn round; *galam-tardsh* = take care of thorns or sharp stumps. An elephant with small tusks is *makhnd*, *makund*; one with large tusks, *patkhā*.

Hāthi—[hāthi]—(hast, hasta, hatthā, haṭṭā)
Hathiyā— } —the 13th *nakhshatra* or lunar
Hāthivān— } asterism: the last rainfall of the rainy season, when rain is necessary for the sowing of the spring crop.

Jo barsēdā hāthi

Gēhūn lāgē chhāti.

[If it rain in the sign of the Elephant, you will have wheat as high as your breast.]

Hathiyā pūchh dūlavē,

Ghar baithē gēhūn āvē.

[If the elephant shakes his tail, you may sit at home and the wheat will thrive.]

Hathiyā barsē tīn hot haīn—shakkar, shālī, māsh;

Hathiyā barsē tīn jāt haīn—tillī, kodo, kapās.

[Rain in Hathiyā is good for three things—sugar, rice, and pulse; and bad for three—sesamum, kodo, and cotton.]

Charhētē barsē Ārdā, utrat barsē Hast—

Kitnau rājā dāñj lē, rahē anand grihast.

[If it rain in the beginning of Ārdā and in the end of Hast, the tenant prospers, no matter what tax the king levies.] Another version is—

Charhat barsē Chittarā, utrat barsē Hast;

Kitnau rājā dāñj lē, kabhi na hārē grihast.

[If it rain in the beginning of Chittara and the end of Hast, no matter how much the king levies, the tenant will never be ruined.]

Fallon gives a Bhojpuri proverb—

Hathiyā barsē, Chittarā māñdrāē,

Ghar baithē kīdn ririyāē.

[If it rain in Hathiyā and be cloudy in Chittara, the tenant may sit at home and weep.]

Hathkal—[hāth; kal = machine]—(hath
Hathkalā— } *kar, hath kara*)—a hand-vice
such as that used by a blacksmith, etc. (lohār).

Hathkar—[hāth = hand; karā = ring]—

Hathkarā— } (1) handcuffs; (2) a piece of cloth
Hathkarī— } which the cotton-carder holds in his hand to prevent the bowstring from galling him (dhuniyā).

Hathkar—

Hathkarā— } see hathkal.

Hāthphūl—[hāth = hand; phūl = flower]—

Hathphūl— } a large flat jewel worn on the back of the hand, fixed by chains to the finger rings and held by a chain round the wrist.

Hathsāṅkar—[hāth = hand; sāṅkal =

Hathsāṅkar— } chain]—a chain worn by women on the hand or wrist.

Hathudhār—[hāth = hand; udhār = a loan]—a temporary loan (dastgardān).

Hathuṭhvā—[hāth = hand; uṭhvānā = to cause to raise]—dues given at harvest by cultivators for religious purposes. Oudh.

Hathvānsā—[hāth P bāns, Skt. *vaṇṣha* = a bam-

Hathvānsi— } booj—(1) the ropes forming the siding of a cart (gārf); (2) the central string in a pair of scales (tarazū).

Hathā—

Hattā— } see hathā, hāthā.

Haṭṭā—

Hatyā—[Skt. *hatya* = killing; rt. *han*]^{*}—killing; the consequences of a sinful act, particularly that of killing an animal. *Damrī kī bachhiyā bārak takē kī hatyā* = killing a calf worth half a pice and having to pay 6 annas to get out of the scrape!

Hāū— } [*havā* = the air]—ghost invoked to frighten children (*ghoghar*).

Haudah—[*haus*]^{*}—a pot used by a dyer for holding dyes (*raṅgrēz*).

Haulā—as much as can be held in the hands spread out so as to form a cup. East districts (*añjul*).

Hauvā—see *hāū*.

Hauz—a vat used in making indigo, in a distillery, etc.

Hauz bojāh—[*bojh* = a bundle]—(1) the filling of the indigo vats with the green plant; (2) the vat in which the indigo plant is soaked (*nīl kī kothī*).

Hauz mahāh—[*mahnā* = to churn]—the vat in which the indigo liquor is worked up and aerated (*nīl kī kothī*).

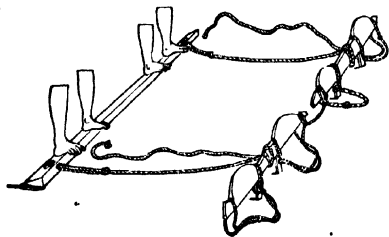
Hāvan dastah—[Pers. *hāvan*, a mortar; *dastah* = a handle] (*imāmdastah*, *khat*, *kharat*)—pestle and mortar.

Havāh—[Arabic *hawāl* = a circle] (*aḥṭah*, *hātā*, *ehṭah*, *ihātah*)—an enclosure containing several houses; a large house.

Havvā—see *hāū*.

Hēmant—[Skt. *hima* = cold]—the cold season (*gārā*); the cold-weather crop (*rabi*).

Hēngā—the plank harrow. The part to which the hauling-ropes are fixed is in the Duāb *mēruḍ*: the pegs to which the ropes are attached are usually *khūntā*, *khūntī*; in the Upper Duāb and Rohilkhand, *killā*, *kānā*, *kannī*; in the Central Duāb and adjoining districts, *kāḍ*, *kāḍrā*. The hauling-ropes are to the east *barhā*, *barhī*, *barahā*, *barahī*, *hēngahī*; in the Duāb, *gūriyā*; in Rohilkhand, *paghā*, *burāri*; in the Upper Duāb, *bēr*; in the Central Duāb, *kāḍh*; in North Oudh, *maigā*.



Hēngā.

Hēngahī—[*hēngā*]^{*}—the hauling-ropes of the harrow. East districts.

Hēr— } [*hērnā* = to catch, to stop]—a herd of Hēr— } cattle driven round for sale, such as those of the Banjāras. West districts (*nār*).

Hidonā—[*hindū*]^{*}—the water-melon (*tarbūz*).

Higarāib—to separate cattle from a herd; to drive them out of a field. East districts.

Hilā—[*hildā* = to shake]—a quagmire; shaly ground (*bhās*).

Hilāl—[*hildā* = to tame]^{*}—fleece for herding cattle. West districts (*charāī*).

Hilān—[*hild*]^{*}—soil in a quagmire. Lower Duāb.

Hilāvā—[*hildā* = to tame]^{*}—an untrained beast of draught yoked as an outrigger to accustom him to work. Central Duāb.

Hilkā—a funnel-shaped fishing-net. Central Duāb (*jāl*).

Himyān— } a long narrow purse tied round the Himyān— } waist: cf. *nauff*.

Hiñchki—[*aiñchnd* = to twist, drag]^{*}—a forked stick used for pulling down fruit. Upper Duāb (*añkrā*).

Hinduā— } [*hindū*]^{*}—the Indian melon: the Hinduānā— } water-melon (*hildonā*, *tarbūz*).

Hing—[Skt. *hingū*]^{*}—asafoetida. *Bhūl gayī nār*, *hīng dāl diyā bhāt mēn* = the housewife by mistake put asafoetida in the boiled rice.

Hirā—[Skt. *hīrakā*]^{*}—a diamond (*nag*).

Ādmī ādmī antar

Koī hirā koī patthar.

[There is a difference between man and man—one is a diamond, one a mere stone.]

Hirā—sowing broadcast in the evening and ploughing it over again next morning. Rohilkhand.

Hirā jānā—to be lost—of cattle. East districts (*avārā*).

Hirānā— } to manure land by folding sheep or Hirānā— } cattle on it. East districts (*khatānā*).

Hirāval—[*hīrānā*]^{*}—the system of manuring Hirāval— } land by folding cattle upon it. East districts.

Hirdāval—a feather or curl in the hair on a horse's chest; considered unlucky (*ghorā*).

Hisāb—[Arabic *ḥasb* = according]^{*}—an account: *hisāb fahmī* = a settlement of accounts (*bujhārat*).

Hisṣah—(*bakhrā*, *ḥiṣṣah bakhrā*, *khūnt*)—a share in a village.

Hisṣahdār—[*ḥiṣṣah*]^{*}—a sharer, a coparcener in a village.

Hisṣāhī—[*ḥiṣṣah*]^{*}—a system of division of Hisṣāhī— } crops in Lucknow, where the rent begins low, but is raised by fixed yearly increments till it reaches half the produce.

Hīt—[Skt. *hita* = affectionate]^{*}—a relation by marriage. East districts.

Hitāl—[*hīt*]^{*}—relationship by marriage. East districts.

Hoi—(*hūi*)—a feast held eight days before the *Divālī*, in which the Hindū female water-carrier (*kahārīn*, *jīhvarnī*) is exalted into the first place in the household, and petted accordingly, the ladies of the family acting as her tirewomen. After the house is plastered with cow-dung, figures of a litter (*dolī*) and bearers are drawn on the walls in four or five colours, to which offerings consisting of radishes, sweet potatoes, and other vegetables in season, are made, together with incense, lights, and flowers.

Holā— } [Skt. *holaka*—(*horā*, *horhā*)—young Holhā— } gram and similar crops cut unripe and roasted.

Holl— } [Skt. *holī*, *holikā*, *holdāka*; acc. to Sir Holikā— } M. Williams, perhaps derived from the sound made in singing. The popular derivation is Skt. *homa loka* = the burnt offering

of mankind, which Professor Wilson (*Essays* II, 232, note) shows to be "evidently fanciful"—the spring feast or carnival held at the full moon of Phālgun (*Phālgun sudi pāranmāshī*); the festival usually extends over three days: (1) the day the fire is lit (*Holī*); (2) the day on which coloured dust and water is flung about (*dhulhainḍī, dhulhēnḍī, dhulēhḍī, dhulhainḍī, dūlhēnḍī, dūlainḍī, dūlēnḍī, dhūrkhēl*). The third day is *doj, dāj, tilainḍī, tilēnḍī*. The toys made of cow-dung thrown into the fire are *ballā*. There is a full account of the festival as carried out in the western districts, with examples of the songs sung, in Growse's *Mathura*, pp. 86 ff. *Tēl jalē sarkārī mirjā khēlē holī* = the Mirza is ready to amuse himself at the Holī, provided Government pay for the oil. (*Scotticē*, It is good to cry yule at other men's cost.) *Shjhe ki Holī sab sē bhālī* = the best Holī is that in which others join.

Shukrān aur Shanīcharān Maṅgalvārī hoē, Kach kach hoē mēdini birlā jivai koī.

[If the Holī fall on Friday, Saturday, or Tuesday, the earth will be disturbed, and few will remain alive.]

The direction in which the flame and smoke of the fire is blown by the wind is supposed to foretell the prospects of the season.

*Holī jhar ko karo bichārā,
Shubh aru ashubh kaho phal sārā;
Pachekham bād bahai atī sundar
Samyo nipjai sakal basuṇḍhar.
Pāra disha ko buhai jo bād,
Kuchh bhījai kuchh koro jāē.
Dakshin bād bahai dhan nās,
Samai mēn nipjai sanai ghās.
Uttar bāyū bahai jor sē baṛiyā,
Pirthī achūk pānī pariḍā.
Jor jhakorē chārōn bād,
Dukhiyā parjā, jhājhe rād.
Jor jhalo akāsh hi jāē,
To pirthī saṅgrām karai.*

[Consider the blaze of the *Holī* fire and tell when it is lucky and unlucky. If it blow to the west it is good, and all the season will be very prosperous. If it blow to the east there will be only partial rain. If it blow to the south it is the destruction of wealth; hemp and grass will grow in their season. If it blow to the north rain will certainly fall on the earth. If it blow to all the four quarters the people will be miserable and the king will be killed. If the blaze go straight up to heaven there will be war on the earth.]

Holāshṭak—[*Holī*, Skt. *ashṭaka* = a period of eight days]—the period of eight days before the *Holī* during which marriages, etc., are not performed (*jhartābartā*).

Hom—[Skt. *homa*]=the fire sacrifice. *Hom karat hāth jalē* = to get your hands burnt while doing the fire sacrifice.

Hon—[*honā* = to be]—produce; outturn from land, etc.

Horā—
Horhā—} see *holā*.

Horilavē—a male child. East districts.

Horisā—} [Skt. *gharshana* = grinding]—(*hursā*,

Horsā—} *ārsā*)—a board on which bread is made, sandal wood, etc., ground—see *bēlan*.

Huddā—a palanquin. *Kabhārs' slang* (*pālkī*).

Hūlā—[Skt. *shūla* = a pike; dart] (*hūrd, mūnṭh, pholā*)—the butt-end of a stick, etc.; a shove or push with the butt-end.

Hulaiyā—[*hīlā* = to shake]—the rocking of a boat preparatory to sinking.

Hulās—[Skt. *alīsa* = joy]—snuff (*nās*); *kulds dānī* = a snuff-box.

Humēl—[Arabic *humēl, humāil*]—a necklace fitted with bells.

Hūnḍ—[Skt. *hūṇḍ* = to collect] (*jaund*)—reciprocal assistance in irrigation. Oudh (*ābpāshī*).

Hunḍ—[Skt. *hūṇḍ* = to collect]—a bill of exchange. *Phirtī hunḍī* = a dishonoured bill; *paith, painṭh* = the duplicate of a bill; *par-paith* = the triplicate; *darshanī* = a bill payable at sight; *midāti* = a bill payable after a time; *jog* is the salutary heading of the bill of advice: *khokhā, bhugṭān ho jānā* is to be paid and discharged; *sakārdn* = to accept a bill; *sakārā* = fees for acceptance.

fees on the bill, *hundiyāvan, hundiyān*.

Hundiyan—
Hundiyan—} see *hunḍī*.

Huqqā—} a pipe for smoking tobacco. The pipe stem is called *gurgurī* when the smoking stem is joined to a tube rising from the brass bowl, and *gargarā* when it issues directly from the brass bowl. "The *madāriyā huqqah* is made up of an earthen vessel or stand (the *huqqah* proper), instead of a cocoa-nut bowl and of a double stem of a kind of reed (*narkul, narkaṭ*) called *naichā*; one branch of the stem supports the tobacco bowl (*chilām*), and the other is applied to the smoker's mouth. This *huqqah* is so called because the earthen part and the cloth used to cover the *naichā* are the colour of red ochre (*gēru*), which is the colour in favour with *madāri fagirs*. Another class of cheap *huqqah* is the *azimul-lah khānī*, so named from a cook of Wājīd 'Alī Shāh, King of Oudh. It differs from the *madāriyā*, in that the branch of the *naichā* used for smoking is curved, and the *naichā* is covered with various colours of cloth and bound with silk instead of cotton thread." (Hoeey, Lucknow memo., p. 118). The cocoa-nut bowl is *nariyal, nāriyal*. The *damṛēhiyā* to the east is a common bowl sold for a farthing. The metal pipe outside the stem (*gargarā, gurgurī*) is *kalī*. The plain stem used with the common cocoa-nut bowl is *dattā, dāntā, dāntā*. The smoking stem is *nigālī*; the curved copper snake, *qulṭī*; the pipe stem, *farshtī*: to the east *gauriyā, gauraiyā, purihath*, is the stem of a pipe used by Muhammadans. When a man takes such a long pull at the pipe as to cause the tobacco to burn away, the phrase used is *tum ko chāndī ho gai*. The pellet put in the bowl to prevent the stem from being choked is *ātan, gitti*. The earthen tobacco bowl is *chilām*. In Kumaun the pipe stem is *jaltarānḡ*. The metal mouth-piece is *munḥnāl*.

*Sādhū huqqā piyat hain, kaho tān kā hēt,
Andar machekhar kapaṭ kā tāko dhuan dēt:
Tāko dhuan dēt, nikal kar bāhar āvān;
Man mēn bhāe anand, kī yon gun Govind gāvān.*

Kahé baré kaviré karat yih man agáduh :
Jako kinhon tin, mahá gunvānan sādhu.

[Ascetics smoke the pipe. Tell the reason of this. They smoke that the fumes may drive out the mosquito of deception and prepare the mind to sing joyfully the praises of Govind. Says a great poet, it is this that makes us so very hospitable, and therefore the greatest ascetics resort to it.]

Huqqa Har ká lálá, sab ká rakhé mán.

Bharí sabhá mén yon phiri, jon Gopan mén Kánh.

[Pipe, thou art the darling of the Lord! Thou pleasest all, and movest round the full assembly as Krishna among the cow girls!]

Bámhhi náki jal bhari, ápar jati ág;

Jabhái bájai bánsari, náso karo nág.

[His cistern is full of water and a fire is lighted above. When his flute sounds, out comes a black snake.]

Huqqa ká mári ág; bági ká márdá gánv = a village is ruined by arrears, as a fire is where pipes are constantly being lighted.

Huqqa páni band—deprived of the use of the pipe and drinking water; excommunicated from caste—(chhékna, chhékna).

Húrá—see *húla*.

Hurpēna—[*húra-pēna* = to strike]—to butt; gore—of cattle. East districts.

Hursá—see *horisá*.

Hurúki—a cowrie; *Sunars'* slang (*kaufi*).

'*lba*— } a long coat worn by respectable people
 'lba— } (choghā).

ljārband—see *izārband*.

ljhar—(*mán, kí*)—forest land taken up for temporary cultivation. Kunaun.

ljrán—[Arabic *ijrá* = causing to circulate]—land left fallow to recover its strength.

lkádúká—[*ék-do*]—one or two; scanty—said of crops that have partially failed to germinate.

lkaurj—[*ék*]—a woman who has only one child (*ékauñj*).

ikh—[Skt. *iksha*]—(*baráí, gañdá, ganná, rikhú, ákh*)—sugar-cane. In the Central Duáb *ikh, ikhári*, are specially applied to sugar-cane when it is about a foot high. For various terms in connection with sugar-cane refer as follows: Cane-fields, *ikhári*; land prepared for cane, *bhadmár*; sowing without a previous fallow, *khárog*; with a previous fallow, *paloeh*; cultivating with artificial heat, *palvár*; the ploughs used in planting sugar-cane, *chhinuán, harí, pahiyá*; the rows of slips *mürh*; watering *paléo*; systems of sowing, *bhatmai, dosáhi, péri*; a sugar-cane nursery, *hápar*; the hole for the cane slips, *bijgaddhá*; the hoeings, *patáñr, ásáñhi khod*; the stages in the growth of the plant, *ág, ákh, áñkh, bél ká bij, gándá, gēñr, gohan, iklári, kojar, kullá, patai, thán*; a piece of sugar-cane for chewing, *gullá*; the refuse thrown out of the mouth, *chéñph*; a shoot springing from the

root, *karañjvá*; knots in the cane, *poí*; bundles of sugar-cane, *phāñdi*; stunted cane, *thēhi*.

Māgh ká jáñr, Jēth ká dháp,

Baré káshí sé upjé ákh.

[What with frost in February and heat in May, it takes great cultivation to make sugar-cane grow.]

Ikh karēñ sab koi

Jo bēch mén Jēth na hoē.

[Every one would grow sugar-cane if no month of Jēth intervened (when it wants constant irrigation).]

Ikh tissá, gēhūñ bisá.

[Sugar-cane gives produce thirty-fold, wheat twenty-fold.]

Prít jo kījē ikh sé jámai ras ká khāñ;

Jahāñ gāñth tahāñ ras nahēñ; ythi prít ká bāñ.

[Love the sugar-cane that has a store of good juice in it; where there is a knot there is no juice, and this applies to friendship.]

Ikh tak khēñ; háthi tak banaj.

[Sugar-cane among crops is as an elephant among merchandise.]

"Cane is never sown on a Tuesday, because the earth is supposed to sleep on that day, which is called after her son; nor in the *bhadra nakshatra*. After sowing, the remaining slips are always scrambled for (*uchhāñdā, luñāñ, nohar*). On *dēvūñhi* (qv.) the cane is worshipped by butter and coarse sugar (*gur*) being burnt in the north-eastern corner of the field, and presents of four or five canes are given to friends. One man informed me that before sowing he set up fourteen or fifteen plants in the centre of the field and worshipped with butter and molasses, and then knocked them down to typify the bending down of the canes from their weight; after this a little feast was given." (Wright, Cawnpur Memo., 62-3.) "It is considered a very favourable omen if a man on horseback comes into the field when the sowing is going on. After the sowing is completed, all who have been engaged in the work come and have a good dinner at the owner's house. When the seed germinates, the owner worships at his field on the first Saturday before noon. On one of the days of the *naudurgá* in Kuār he or his family priest offers a burnt sacrifice (*hom*) in the field and says a prayer. In Kártik the *sáñi ká pñjá* takes place to avert the disease called *sūññi*. The owner takes sweetmeats, etc., from his house, and five or six little balls of paste pressed into the shape of a pear, and some clean water; and sacrifices cakes. He buries one of the pieces of paste at each corner of the field, eats the remainder of the food, and goes home happy." (Moens' Bareilly Sett. Rep., p. 93.) "When sugar-cane is cut, a woman puts on a necklace and walks round the field winding thread on a spindle; and when it is cut, the first-fruits are offered on an altar called *mukál*." (Ibbetson's *Panjab Ethnography*, p. 119.) To the eastward it is usual for the women of the village to take out to the field a mixture of rice and turmeric called *aipan*, into which they dip their hands and impress them on the heap of sugar-cane which is to be planted. They then pro-

ceed towards the ploughmen and planters and leave the same impression on their backs. The man who drives the first plough is decorated with necklaces and other ornaments, lampblack is rubbed on his eyelids, and on him the first *hathā* or impression is made. The women then begin to dance and sing, and after a short time has elapsed the proprietor of the field throws a bundle of sugar-cane among them as the signal of dismissal, and after much scrambling they depart. The labourers are also well fed by the proprietor on their return home. In the eastward the *ikhraj* or *ukhrāj* seldom occurs on a Sunday, but to the westward that day is considered propitious for the planting. The customs which are observed are also different. In Delhi, for instance, the wife of the man at the plough who turns up the ground for the reception of the sugar cuttings follows a little behind with a ball of cotton in her hand. At some unexpected moment he turns on her, and after a sham contest bears her to the ground. The cotton being forced out of her hand, spreads on the ground, and the parties present exclaim—“May our sugar-cane grow and spread like this cotton!” (Sir H. M. Elliot, Sup. Gloss., sv. *ekhrāj*.) To the east the ceremony at sugar-cane cutting is as follows: A Brāhman is taken to the field. At the north-eastern corner they worship a plant of cane and light a lamp. They cut that plant and distribute five others to those present, and take one or two bundles home. The women plaster the house with cow-dung, and draw lines with charcoal and flour. They make representations on the ground of Vishnu and Lakshmi, and make a figure of a Vishnu sandal (*khaṣaun*); on these figures they put bulbs of the water caltrop (*siṅghārā*) bean pods, new cotton, and light a lamp; over all they place a brass pan (*thālī*), and rap on it with small pieces of cane, singing—
Uḥ Nārāyaṇ! baiṭh Nārāyaṇ! main kātūn, tā chet,
Jāgo! jāgo! ghar kâ devâ! Jāgo! jāgo! Bishn Nārāyaṇ!

[Arise, great God! arise!—Sit, great God! I am cutting. Do you consider! Wake! wake! Lord of the house! Wake, Vishn Nārāyaṇ!] This is the *Dévūthnī* (qv.) or awaking of Vishnu from his four months' sleep. From that day weddings and cutting of sugar-cane commence, and it is said no jackal will touch the cane until that day is past.

ikhâri—[*ikh* = sugar-cane; Skt. *vāṭa* = enclosure]—(*ikhvârī*, *ukhârī*, *ukhvârī*)—a sugar-cane field; a stage in the growth of the plant: see *ikh*.

Jēth mās mēn chār dukhârī;

Ban bātak aru bhains ukhârī.

[Four things suffer in the heat of May—a wood, a child, a buffalo, and a cane-field.]

ikhbarhī—[*ikh-barhā* = to increase]—the ceremony at the last distribution of the sugar-cane juice. Upper Duāb.

ikhraj—[*ikh* = sugar-cane; *rāj* = kingdom]—(*ukhrāj*)—the ceremonies at the planting of sugar-cane: see *ikh*.

ikhvârī—see *ikhârī*.

ikkā—see *ekkā*.

iklautā—[*ēk* = one; *akēlā* = alone]—a single child of a married couple.

iksuā—[*ēk* = one; *sū* = a fine shoot]—the young gram plant appearing above ground. Duāb (chanā).

ilāqeband—[Arabic *ilḡaqah* = dependency; *band* = fastening]—a silk-fringe mark (*paṭvā*).

Imāmā— } [Arabic *imām* = patriarch]—a tur-
Imāmāh— } ban worn by Muhammadans
 (amāma, pagṛī).

Imām dastā— } [Corr. of *hāvan dastah* (qv.)]—
Imām dastah— } a pestle and mortar.

Imartī—[Skt. *amṛita* — a priv. *mṛita* = dead]—a sweetmeat made of pulse (*amirtī*).

Imil patṭī—[*imī* = the tamarind tree; *pāt* = a leaf] (*amal patṭī*)—(1) a sort of coat made of one fly of cloth—East districts; see *aṅgā*; (2) a flat seam in clothes.

Imratī—see *imartī*.

Inār— } [Skt. *andhu* = a well, or acc. to Platts,
Inārā— } Skt. *indra-kāra*]—a large masonry well, usually for supplying drinking-water (*indārā*).

īnch—[*lit.* scarcity; *aiñchā* = to drag]—money advanced by a banker to pay rent on the security of the standing crops. West districts.

īnchan—[*īnch*] (*khalyānī*, *sillā*)—unclaimed useless grain or straw on the threshing-floor; a perquisite of the landlord.

Indār— } [see *Inār*] (*inār*, *indrā*, *manī*, *nārā*,
Indārā— } *naulo*, *najūrā*)—a large masonry well, usually for supplying drinking-water.

īndhan— } [Skt. *indh* = to kindle] (*jalauni*,
īndhan— } *jālācan*, *jāran*, *jāran*, *jurail*,
lakṛī jalauni)—firewood. *Ghar khodē indhan bahut* = if you dig up your house you will have lots of firewood.

īndhaur—[*īndhan*]—a house for fuel, usually cow-dung fuel. North Oudh (*gohārī*).

īndhuā— } [conn. with Hind. *ainḍī* = a ring, or
īnduā— } acc. to Platts, Skt. *pinḍa* = a lump]
īndul— } (*bīndī*, *ēndū*, *gēndī*, *gēndū*,
īndurī— } *gēnrūtī*, *gēnrurī*, *gīndurī*, *gīrurī*,
gundlī, *jūrā*, *kuṅrī*, *sironā*)—a pad for supporting water-pots, etc., on a woman's head. *Ganjī panhyārī gokhrā kâ īndhuā* = a bald water-carrier with a head-pad of lace.

īngariyā—[P cf. *gēṅr*]—pieces of sugar-cane cut ready for the mill. Rohilkhand (*gaṅḍērī*).

īngrautī—[*īngur*]—a box for carrying the vermilion which women use to paint their eyelids.

īngur—the fine vermilion used for painting the eyelids, as contrasted with *sēndur*.

īnkārā—[*īntkhārā*, *khapṛī*]—pieces of broken bricks or tiles.

īnt— } [Skt. *isṭhaka*] (*gummā*, *gummānī*)—a
īntā— } brick. For various kinds of bricks see

pakkā, *kachchā*, *kalān*, *kakaiyā*, *kanaiyā*, *nautirāhī*, *nanihārī*, *mēz kī īnt*, *pharrā*: over-burnt brick used as pumice stone is *jhānvān*; pieces of half-fired brick, *īnt khohā*, *īnt khoyā*; brickbats, *roṭā*, *īnkara*, *īnt khārā*; brick work, *chīndī*. *Man mēn ān, baghal mēn īntā* = pretending to have something else in his mind, and all the time a brick under his arm to fling at you. *Barē ghar mēn parē, īnt dho dho marē* = a fine house you have come to—obliged to kill yourself carrying bricks!

Intkharā— } see Int.
 Intkhohā— }
 Intkhoyā— }
 Isabghol— } [Arabic *asp* = horse; *ghol* = ear]—
 Ispāghol— } fleawort (*Isabghola plantago*)—
 so called from the shape of the leaf.
 Ishāl—purging: said to be a word used in Partāb-
 gāh for rinderpest in cattle, but probably
 pedantic.
 Ispāt—[Port. *espada*]=steel (faulād).
 Istārī—a washerman's smoothing-iron.
 Istri—[Skt. *strī*]=a wife (jorū).
 'Itr—perfume.
 'Itrdān—a perfume-holder.
 Itvārī—[*itvār* = Sunday]—something in the
 shape of alms given on Sundays.
 Izār—drawers (pāējāmā).
 Izārband—[*izār*; *band* = fastening]—(*ijār-
 band*)—the string of a pair of drawers.

J

Jāb—[Skt. *jambha* = the jaw]—a muzzle made
 of rope put on cattle when treading out grain.
 East districts (chhiñkā).
 Jābar—(*jabrā, jabrī*)—a mess of rice, vegetables,
 and clarified butter.
 Jabasiyā—[*jañvānsā*]=a field infested with the
jañvānsā or camel-thorn.
 Jabī—[*jāb*]=a little net-work purse tied to
 children's waists to hold small coins, etc. East
 districts.
 Jābī—see jāb.
 Jabrā— }
 Jabrī— } see jābar.
 Jachā— } [Pers. *zakhā, zakhāh*]—(*parsūtā,*
 Jachchā— } *parsūtī, prasūtī*)—a woman
 considered impure and confined to her room
 after delivery.
 Jachā khānah— } the room in which a woman
 Jachchā khānah— } is delivered and after-
 wards kept for a certain time (obar).
 Jadiyā—the black mustard (*Brassica campestris*
dichotoma). Kumaun.
 Jādū—[Skt. *yātu*]—(*mañtar, nēvat, ojhāi,*
sokhāi, utārā)—magic; various kinds of magi-
 cal incantations. *Jādū barg hai aur karnēvālā*
kāfr = magic is like lightning, and he who
 practises it is an infidel.
 Jādūgar—[*jādū*] (*bhoksa, 'bogsā, būjhā, jān-
 kār, jāntā, nautā, nēvatiyā, nyotiyā, oja,*
ojhāt, sokhā, syāndā)—a wizard; an exorciser
 of ghosts; a cunning man. West districts.
 Jadval—the ornamented margin of a book.
 Jadvār—[Pers. *zadvār*]=a dye-plant (*Curcuma*
zedoaria) (ambāhaldī).
 Jāēnamāz— } [*jāē* = place; *nimāz* = prayer]—
 Jāēnimāz— } a prayer-carpet.
 Jag—[Skt. *jagata* = the world]—offerings; obla-
 tions; obeisance to idols.
 Jagah—a place, specially a house; settlement;
 property.
 Jagat—[Skt. *jagata*]—(1) the wooden framework
 at the mouth of a well—East districts (jañglā);
 (2) the masonry platform of a well—Kohil-
 khand (man).

Jagāt—[see jag, or acc. to others Arabic *zakāt* =
 alms]—fees paid to a family priest.
 Jāgr—[Pers. *jā* = place; *gir* = occupying]—a
 rent-free tenure given either unconditionally
 or on condition of the performance of some
 public service.
 Jagmohan—[*jagata* = world; *mohana* = infatu-
 ating]—the choir of a Hindū temple (mañdir).
 Jagrā—a pile of cow-dung fuel for cooking
 (gobar).
 Jagrāi sarson—common black mustard. Mirzā-
 pur (rāf).
 Jājam—(*jāzam, sozni*)—a flowered or printed
 floor-cloth.
 Jahāngiri—[*jahān* = world; *gir* = taking]—a
 woman's armlet.
 Jahēz—the marriage dowry (dahēz).
 Jai—[Skt. *yava*]—(1) (*rāñjau, vildātū jāu*) bar-
 ley; (2) sprigs of barley grown artificially in pots
 and put in men's turbans by the women at the
salono (qv.) festival (jayl).
 Jaikhātā—[*yava* = victory; *khātā* = ledger]—
 the book in which cloth merchants jot down
 their daily profits (bah).
 Jaill—[corr. of *zail*]—an under-tenant (shikmī).
 Jaingrā— }
 Jaingrā— } [*jīnā* = to live]—a calf. West
 Jaingrī— } districts.
 Jaingrī— }
 Jajmān—[Skt. *grjamañā*]—the constituents;
 parishioners or persons who contribute to the
 support of a priest, beggar, barber, etc.
 Jāk—[Skt. *yaksha* = a ghost; spirit; "certain
 mythical beings or demigods who are attendants
 on Kuvēra, the god of wealth, and are employed
 in the care of his gardens and treasures" (Sir
 M. William's Skt. Dict., sv.); a local ghost in
 the eastern districts. The unproductiveness of
 a village is accounted for by its being inhabited
 by a *jāk*, who transfers part of the produce to
 his wife, the *jāknī*, who lives in a neighbouring
 and consequently more thriving village.
 Jākar—(*jāñkar*)—goods taken away on approval
 and retained until they are returned or paid for.
 Jākar bahl—a suspense account book.
 Jākhan—(*agrī, chāk, jamoṭ, jamuṭ, jamuṭ*
naichak, nihchak, nimchak, nivrā)—a wooden
 cylinder which forms the foundation of a
 masonry well. Upper and Central Duāb.
 Jāknī—see jāk.
 Jāl— } [Skt. *jāla*]—(1) (*jālī*) a small net used
 Jālā— } by fishermen, and also for carrying
 chaff, etc. The drug-net with small meshes is
radhērā jāl; the small net with large meshes,
bhāñvār jāl; the funnel-shaped net, *hilkā,*
khaur; *lūkā* in Bundelkhand is a net used for
 night-fishing. For other nets see charailā,
 chhiñkā, ghogh, kandi, khariyā, khūbhar,
 mahājāl, pansī; (2) a large earthen water-jar;
 (3) the holes for the pots in a fire-place.
 Kumaun (ailā).
 Jalahrī— } [Skt. *jala* = water]—(*jilahri*)—(1)
 Jalairī— } the sancer for the lingam in a
 shavite temple; (2) a vessel for cooling hot
 iron (lohār).
 Jalamdin—corr. of janamdin (qv.).
 Jalāvan—[*jālānā* = to burn]—(1) firewood
 (īndhan); (2) the ceremony at the first boiling
 of the sugar-cane juice. West districts (faridī).

Jaldān—[*jala* = water; *dān* = gift] (*larpan*)—oblations of water to deceased relations, etc.
Jalēb—(*jalēn*)—fine flour soaked in water and allowed to rise for the night for making *jalēbi*; also called *maidānī*.
Jalēbā— } [*jalēb*]=a sweetmeat in a coiled shape,
Jalēbī— } made of fine wheat flour and sugar.
 It is like our vermicelli, and is of two kinds—either the threads of paste are dipped once in sugar (*ekbārā*) or twice (*dobārā*). *Chofti kut-tiyā jalēbiyon kī rahkōālī* = a thieving bitch put to watch the cakes. *Quis custodiet ipsos custodes*.
Jalhauz—[*jal* = water; *hauz* = tank] (*kḥazāna*, *kḥazānah*, *kuñd*, *kuñdā*, *taḥio*)—the water reservoir in an indigo factory (*nīlkoṭhī*).
Jālī—[*jāl*]= (1) a small net (*jāl*); (2) the broad wooden part over the blade in the fodder-cutter. East districts (*gañdās*); (3) lattice-work in wood or stone; (4) bobbinet, a kind of cloth.
Jalidār—[*jālī*]=of a house furnished with lattices.
Jalkar—[*jala* = water; *kara* = a tax] (*ghon-ghā swār*)—produce from lakes, streams, etc.
Jalkhā—[*jāl*]=a net for carrying fruit, etc. (*jāl*).
Jalot sarg— } [Skt. *jala* = water; *utsarga* =
Jalot sarga— } letting go]—the emblematical marriage of a well or tank on its completion—cf. *banot sarg*, *brakhot sarg*.
Jalpā—[? Skt. *jalp* = to wrangle]—an old woman. East districts (*buḍḍhī*).
Jalpān—[Skt. *jala* = water; *pāna* = drinking]—food eaten by labourers in the intervals of work in the field.
Jalparvāh—see *Jalpravāh*.
Jalpātr— } [Skt. *jala* = water; *patra* = a cup]
Jalpātra— } —a large water-vessel used in a Hindu temple, a Hindu mendicant's bowl.
Jalprahān— } [Skt. *jala* = water; *pravāha* = a
Jalpravāh— } stream; rt. *pravah* = to carry forwards]—a running stream of water; disposing of a corpse by throwing it into a river instead of burning it.
Jaltaraṅg—[*jala* = water; *taraṅg* = a wave]—the stem of the tobacco pipe. Kumāon (*huqqā*).
Jaltarpan—[*jala* = water; *tarpana* = satisfy-ing]—the daily oblation of water presented to a god, or the manes of the dead.
Jalvah—[*lit.* splendour]—among Muhammadans, the meeting of the bride and bridegroom.
Jama'—[Arabic *jama'* = collected]—(1) the left or credit side of an account book (*bahī*); (2) the Government land revenue (*mālguzārī*); (3) capital (*puñj*): *jama'bandī* = the village rent-roll.
Jāmā— } [Skt. *yama* = a pair]—(1) the bride-
Jāmah— } groom's dress at a wedding; (2) a quilt. *Jārā jāme soē, jā to soē doē* = in the cold weather sleep under a quilt, or two together.
Jamāl—[Skt. *jāmātra*]—a son-in-law (*janvāṭ*).
Jamai—[*jama'*]—(1) the circle of land next the village site. Oudh (*gauhānī*); (2) a class of tenants in Bundelkhand who hold at revenue rates—see *Banda Sekt. Rep.*, p. 42.
Jama'kharch—[*jama'*; *kḥarch* = expenditure] (*arsaṭṭā*)—(1) an abstract of the day-book, show-

ing the total of the receipts and payments on each page (*bahī*); (2) an account with its vouchers.
Jamālgotā—[Skt. *jayaphāla guṭaka* = the ball of the guardian of victory]—croton (*Croton Tiglium*).
Jāman—[*jamaṇ* = to be curdled] (*dāvan*, *jāvan*, *joran*)—old curd used for curdling milk (*sahējā*).
Jamaunī—[*jāman*]—a vessel in which milk is curdled. West districts.
Jamauvā—[*jamaṇ* = to sprout] (*jamaṇā*)—indigo planted before the rains and artificially irrigated. East districts (*nīl*).
Jambūr } [Arabic *zambūr* = a hornet]—pin-
Jambūrā } cers used for drawing nails (*zambūr*).
Jāmdānī—[see *jāmā*]—(1) a box used as a port-manteau (*piṭārā*); (2) flowered muslin.
Jamdūj— } [Skt. *yama dwitiga* = the 2nd
Jamdūtiyā— } of the month sacred to the god of the dead]—a feast held on 2nd light half of Kārtik. Hindūs bathe in the Jamnā to propitiate Yama—cf. *bhaiyā dūj*.
Jamghaṇṭ—[Skt. *yama ghaṇṭa* = bell of Yama]—the time at the Divānī during which no ordinary work is done—cf. *jarṭā bartā*.
Jamkūpā—a mat worn over the shoulders to keep off rain—see *chhatrī*.
Jamnā jī— } [Skt. *yamunā* = the twin sister
Jamnā māi— } of Yama] (*Jamunā*)—the goddess of the River Jamnā, revered by all Hindūs.
Jamog—(1) a conditional mortgage. East districts (*rahn*); (2) aggregate yearly payments of rent or revenue. East districts (*ḥip*).
Jamot—[*jāman*, *jāmun*; Skt. *jambu*, *jambū* = the tree, *Eugenia jambolana*]—the wooden cylinder used as a foundation for a masonry well: so called because often made of *jāman* wood, which bears exposure to water (*jākhan*).
Jamūā—see *jamaūā*.
Jamūāṭ—see *jamot*.
Jamunā jī— } see *jamnā jī*.
Jamunā māi— }
Jamūri— } see *jambūr*.
Jamuvāṭ—see *jamot*.
Janamashṭamī—[*janam* = birth; *aṣṭamī* = eighth]—the 8th dark half of Bhādrā (*Bhādrā badi aṣṭamī*) commemorating the birth of Krishna.
Janamdin—[*janam* = birth; *din* = day] (*jalamdin*, *janamotsav*)—the ceremony on a child's birthday (*baras gāṭh*). "The ceremony is only for a male, and may be performed by the person himself, or by the family priest on his behalf. In either case the person for whose benefit the rite is performed must rise early in the morning and have his body anointed with a mixture of sesame, black mustard and water, and must then bathe in warm water and put on clean clothes. When bathing a prayer is read, which brings in the place and date, his name, caste, and race, and asks for long life and prosperity; and to be truly effective this prayer should be said when the past year of life ends. Then the names of the chief deities are repeated in the form of a

short litany, and their aid and assistance during the coming year are invoked. Should the anniversary fall on a Tuesday or Saturday, which are regarded as unlucky days, the ceremony cannot take place, but in its stead the person who desires to receive benefit from the rite should bestow gifts on Brahmans and in charity. In this abbreviated form alone most Hindūs observe the rite." (Atkinson, *Himalayan Gazetteer*, II, 891 f.)

Janamgūntī—a mixture of spices, etc., given to children for about two years after birth: it answers to our essence of dill.

Janam patr—[*janam* = birth; *patra* = leaf]

Janam patra—[*kuṇḍali*, *patrī*, *tipnā*, *tip-*

Janam patrī—[*pan*]—the horoscope of a child.

If the *Mēgha* conjunction comes within the conjunction of the planets noted in the horoscope, the person will die in six months; and similarly if the *Tula* conjunction (*saṅkrānt*) comes with the horoscope, the person dies before the next *Mēkh saṅkrānt*. To avert this a special ritual is prescribed, in which Gobinda is the principal deity invoked.

Janāzah—the Muhammadan bier and funeral procession: *āi hai jān kē sāth, jānēgi janāzē kē sāth* = her evil habits came with life itself and will last until the grave.

Jandni—[? Skt. *yantra*]—the spokes of the spinning wheel. Upper Duāb (charkhā).

Jandrā—[Skt. *yantra*]—(1) (*kukulā*, *kariyā*, *kullā*, *mānjhā*, *mānjho*, *pākhi*, *pānkhi*, *par-chhiyā*, *pharukhi*) the instrument formed of a board pulled alternately from side to side to form the divisions (*uēir*) between the irrigation leads (*kiyāri*). Central Duāb; (2) a sort of rake for removing grass or manure. Duāb (kaph-phānvrī); (3) a lock.

Janēo—[usually derived from Skt. *jan̄ho-pari*

Janēu—[*ta* = the solemn investiture with the

Janēv—[sacred thread—*gaṇa* = prayer,

Janēvā—[*uparita* = the sacred cord. Platts

gives *gakska* = worship and *uparita*]—(1) (*pavitri*, *upavit*, *apavita*) the sacred or Brahmanical cord. It is worn over the left shoulder, crossing obliquely to the right hip. The greatest age for assuming the cord is with Brahmans 16, Rājapūts 22, and Vaisyas 24. The boy is dressed up like a Brāhmachāri ascetic, and the *gayatra mantra* is whispered in his ear. He must then make offerings in the morning, midday, and evening and meditate on God. The thread of a Brahman should properly be made of cotton, so as to be put over his head in three strings. The thread of a Kshatriya should be made of hemp (*sana*); that of a Vaisya, of wool. (See for the rules on the subject, *Manu* trans. Sir W. Jones, II, 36-38-41.) The knots in the cord are *brāhmaphāns*, *parvar*, *gānth*, *gānthā*; in Kumaun, *granth*, *brahm-granth*. The threads worn by the various castes are distinguished by the number of strands—*chhapallī* with six strands, *tipallī* with three, and so on: or by its length measured by hands' breadths (*chaud*).

Zāt bhānt na pūchhiqē kōi:

Janēu pahankē Bāmhan kōē.

Enquire not of caste and creed: a man now has

only to put on the thread and become a Brahman.]

(2) the feeding of a number of Brahmans collected in one place at a marriage.

Janēvā—lands which have already borne a spring crop within the year and are sown with an autumn crop in June-July. Basti.

Jaṅgal—[Skt. *janḡala*]—(1) (*tikurā*) a wood, forest; (2) the fields farthest from the village site. Duāb (*barhā*); (3) the whole cultivated lands of a village. Upper Duāb.

Jaṅghā—[*jāṅgh* = the thigh]—(1) the body

Jaṅghā—[of the plough. East districts (hal);

(2) posts at the mouth of a well; in Farrukhābād the wooden beam supporting the well wheel.

Jaṅghiyā—[*jāṅgh* = the thigh]—short bath-

Jaṅghiyā—[ing drawers.

Jaṅgi—[Pers. *jaṅg* = war]—a horse. Kahār's

slang (*ghorā*).

Jaṅglā—[dim. of *jaṅgal* (qv.)] (*chaukath*, *chau-*

Jaṅglā—[*khatā*, *kathgarh*, *kathgarhā*]—a wooden frame-

work at the mouth of a well to prevent cattle,

etc., falling in.

Jaṅgrā—[dim of *jaṅgal* (qv.)]—stalks of pulses,

such as *moth māṅg*, etc., used as fodder. Upper Duāb.

Jānkar—see *Jākar*.

Jānkarbaḥl—see *Jākarbaḥl*.

Janmatuā—[*janam* = birth]—a new born baby.

East districts.

Janmotsavā—[*janam* = birth; Skt. *utsava* =

beginning, joy]—the ceremony on the anniversary of the birth of a child—see *janamdin*.

Jannā—[*jan*, *jannā* = an individual]—reciprocal

assistance in irrigation. East districts (*aṅg-*

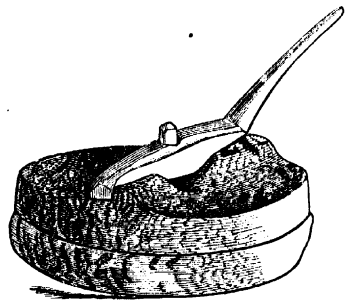
Jant—[Skt. *yantra*]—a rope used in the cart,

etc. (*baḥl*, *gārī*).

Jānt—[Skt. *yantra*] (*jānti*, *jānto*, *jantrā*)

Jāntā—[the large grinding-stone worked

by two persons. East districts (*chakki*).



Jantā.

Jānt—[*janī*]—a tree like the acacia, which bears

a fruit called *sāṅgar*. "Among Hindūs gener-

ally and a few Muhammadan sects, bridegrooms

before marriage cut off and bury a small branch

of the tree. Offerings are also made to the tree

by the relations of Hindūs small-pox patients."

(O'Brien, *Multāni Glossary*, sv.)

Jantā—[*jān* = knowledge]—a "knowing" man;

a wizard. West districts (*jādūgar*, *syānā*).

Jaṇtā—[Skt. *yantra*] (*jaṇṭī, jaṇṭrī, jaṇṭī*)—
Jaṇṭar—} a perforated plate through which wire is drawn.

Jaṇtar—[Skt. *yantra*]—a clod of earth; a charm.
Jaṇṭi—see *jaṇṭā*.

Jaṇṭi—} [*jaṇṭī*]—a small grindstone: sometimes
Jaṇṭo—} used as a trap to catch mice.

Kuchh ghāṇ ghāṇī

Kuchh jāṇṭī dhīlī.

[The wheat is damp and the grindstone loose—so the flour is bad.]

Jaṇṭrā—[Skt. *yantra*]—(1) one of the ropes
Jaṇṭri—} used in fastening the parts of the cart together (*gāṇṭri*); (2) a lock; (3) an amulet; a magic square. If you write this on your door at the Divālī, your trade will be good:—

74. 81. 2. 7.

6. 3. 78. 76.

80. 75. 8. 1.

6. 3. 78. 78.

Jaṇṭvā—see *jāṇṭ*.

Jaṇvā—[Skt. *jāmātra*] (*āṣṇā, āṣṇā, āṣṇā, āṣṇā, dāmā, jamā*)—a son-in-law.

Janvānsā—[*janya*] = the friend of the bridegroom; *bās* = house] (*janvāsā*)—the house where the bridegroom's attendants are entertained at a marriage.

Janvānsā—[Skt. *janvāsa-yava* = barley] (*janvānsā, janvāsā*)—a prickly weed usually known as the camel-thorn. A field infested with it is *jabasiyā*.

Japmālā—[*jap* = counting of beads; *mālā* = a rosary]—(1) (*gaumakhi, gaumukhi*) a bag* for holding a rosary; (2) the large temple rosary which contains as many as 1,000 beads, while the ordinary *mālā* has only 108.

Jārā—[cf. *jālī*]—the broad piece of wood in which the blade of the fodder-cutter is fixed. West districts (*gaṇḍās*).

Jārā—[Skt. *jāru* = cold]—(1) cold weather (*mausim*); (2) cold, chill.

Jārā mārā—of crops = to attack with frost (*pālā mārā*).

Na Māgh kā jār, na Pūs kā jār,

Harā chālē labhī jār.

[No one minds the cold in Māgh or Pūs. It is when the wind blows that the cold is felt.]

Jarai—[*jar* = root]—(1) sprouts of barley
Jarai—} worn in the turban at the Dasahrā or
Jarei—} Salono festival (*Jay*); (2) rice steeped
Jarei—} till it sprouts before sowing. East districts and Rohilkhand; (3) the crop of transplanted rice. East districts (*laiā*).

Jāran—[*jāṇā* = to burn]—firewood (*śāḍhan*).

Jarāt—[*jāṇā* = to burn]—nitre after the fourth evaporation (*khārī*).

Jarāū—[*jarṇā* = to be set]—of jewelry, inlaid with precious stones.

Jarē—[*jāṇā* = to burn]—bad-tasted, saline water. Central Duāb (*pāṇī*).

Jarhan—[*jar* = root; Platts suggests *jārā* = cold, but *jar*]—the transplanted crop of autumn rice. East districts (*aghāni*).

Jari—(*jaṇṭhāhan, juthāhan, juthāhān*)—land on which a spring crop is sown in immediate succession to an autumn crop. East districts.

Jarīb—(1) a measure of length = 55 yards; 1 square *jarīb* = 1 *bighā*: originally it was a

measure of capacity = about 768 lb: then the amount of land which produced so much grain; (2) a walking-stick (*chharī*).

Jariyā—[*jarṇā* = to burn]—(1) the wild jujube. Bundelkhand (*Jharbêri*); (2) saltpetre when produced by artificial heat (*khārī*).

Jariyā—[*jarṇā* = to be set]—(1) a man who inlays jewelry; (2) the black mustard of the hills (*Brassica campestris dichotoma*) (*lahstā*).

Jartā bartā—(1) (*holashṭak*) a fixed period of austerities from marriages and other ceremonies before the Holi. East districts; (2) (*jamghānt*) the period at the Divālī when no ordinary work is done. East districts.

Jaru—[*jar* = a root]—rice seed germinating.
Jaryān—} atting in the nursery after being soaked.

Jāsū—} betel-leaves cut up and mixed with

Jassū—} opium in the manufacture of *madak* (qv.).

Jāt—[Skt. *jāti*]—caste.

Harī ko bhājē, so Harī kā hoē:

Jāt pāt jāṇē nāṇ koi.

[He who loves Vishnu is loved by Vishnu: caste and custom are of no consequence.]

Jāt—the ceremony before occupying a new house. Omens (*mahārāt*) are taken, Brahmans fed, and the brotherhood entertained. West districts.

Jatā—[Skt. *jatā* = matted hair]—(1) the long matted hair of an ascetic; (2) the thread-like stems of the banyan tree; (3) coconut fibre (*nāriyal*).

Jatāh—an ox not used for agriculture because it is deformed, but purchased and led about by religious mendicants (*anandī*).

Jatariyā—[*jāt*]—a small grindstone for crushing pulse (*chakkī*).

Jātbarādari—[*jāt* = caste; *barādar* = brother]—the brotherhood.

Jāth—[Skt. *gashṭī* = a staff]—(1) the upright beam or pestle of the sugarcane mill. East districts (*kolhū*); (2) a post fixed in the centre of a tank, to which the tank is said to be married.

Jatī—[Skt. *yantra*]—the perforated iron plate for wire-drawing (*jaṇṭā*).

Jātkarm—[*jāt*; *karam* = doing]—the ceremony on the birth of a son. "It should be observed on the day of the boy's birth or 6th day after. The father rises early, bathes, worships Ganēsha, and prays for the mother's purification and the boy's prosperity. After other prayers the nine planets are invoked, a vessel of some bright material is brought, and in it is placed a mixture of honey and clarified butter with which the child's tongue is anointed, either with a golden skewer or the third finger of the right hand, while a prayer is read asking for all material prosperity for the boy. The father then presents a coin to the celebrant, who dips it in a mixture of clarified butter and charcoal, and applies it to the forehead and throat of both father and son, and then with a prayer places flowers on their heads. The father then takes the boy on his lap, and touches his head, breast, shoulders and back, whilst appropriate verses (*mantra*) are read. A present is then given to the celebrant, and after it the umbi-

lical cord is cut, leaving four finger-breadths untouched. The *abhishék* or purification is then performed by sprinkling the assemblage with a brush of *dáb* grass dipped in the water of the *argha*. The frontal mark (*tiká*) is then given with red sandars, and a flower is presented with a verse committing the donee to the protection of the great God." (Atkinson, *Himalayan Gazetteer*, II, 838.)

The account given by Sherring (*Hindú Castes*, I, 11) is slightly different: "This takes place at the birth of a child. The five ceremonies are performed. Clarified butter and honey are given to the infant, being first poured into a silver vessel through a golden ring; and charms are breathed into its ear, to preserve it from evil spirits, and from the innumerable ills to which the flesh is heir. Five Brahmans are summoned to read spells (*mantra*) on five sides of the house. The spot is sanctified by spells (*mantra*), and spells sanctify the infant, over whom the Brahmans say 'Ashmā Bāhatvā.' Fire is placed before the door, and the *hom* sacrifice is burnt, together with yellow mustard and rice. During the first six days the mother is attended by a *chamāin* (qv.), and only eats food called *chamān*, made of sugar, clarified butter, and spices. After the sixth day she begins to partake of cooked food. For twelve days singing and music are more or less kept up at the house, and friends come and go, offering their congratulations, and bringing with them nicely-prepared betel (*pán*). But during this period, however, the mother is permitted to touch no one. On the twelfth day, friends bring various kinds of presents, and the woman having bathed, the restriction as to touching is removed. If a boy is born in the 19th asterism (*nakshatra*) called *Múl*, the woman is not clean till the 27th day, and is consequently unable during the interval to touch any one. The process by which the father in such case is suffered to see his child for the first time is very curious. On this day melted clarified butter is brought in a brass vessel, and the child being placed upon his shoulder in such a manner as to cast a reflection of itself upon the butter, the father looks in and beholds the reflected image. After this the child is placed in a winnowing basket (*sáp*) and is brought outside the house as far as the caves. The woman then worships the goddess Bhavāni, by offering *chamān* placed on seven cakes. There is a certain condition of this asterism, happily rare, on the recurrence of which, should a child be born, its father is prohibited from beholding it for the space of twelve years."

Jāt milāt—[*jāt* = caste; *milāt* = to unite]—ceremonies and fees paid to procure re-admission to caste after excommunication (*milāt*).

Jātrī—[Skt. *yātra*]
—the strings at the edge of the wheel of the spinning-wheel. Lower Duāb (charkhā).

Jātrā—[Skt. *yātra* = going]
—a pilgrimage to a shrine and offerings made to the deities celebrated there.

Jātrī—[*jātrā*]
—a pilgrim.

Jāthā—(*khothā*)—tobacco ashes. East districts.
Jau—[Skt. *yava*] (*béjhar*, *gōñj*)—barley (*Hordeum vulgare*). *Ek jau kī solah rotī*, *bhagat khāē kī bhagānī* = sixteen cakes made out of a grain of barley! Is the vegetarian or his wife to eat them? The sprigs grown artificially and put in men's turbans at the Dasahrā or Salono festival are *jai*, *jayī*, *jarai*, *jareī*, *javārā*, *javārē*. The prickly hairs on the ear are to the east *tānr*, *tānrā*. There is a curious variety with naked grains like pearl barley, known as *paighambhārī* or *rasūlī*.

Jauchant—[*jau-chand*]
—barley grown with grain (*béjhar*).

Jaugar—[*F jau, gēhān*]
—wheat and barley grown together. Azamgarh.

Jauhār—[*jau-hār*]
—a necklace made of barley stalks; a man's necklaces made in the same shape of gold.

Jau kērāt— } [*jau*; *kirāo*, *maṭar* = a pea]
Jau kirāt— } barley sown with a small varie-
Jau maṭarā— } ty of pea. East districts.

Jaulā—broken rice boiled for food. Hill districts.

Jaul dhotī—a large waist-cloth. Kumaun (dhoti).

Jaunāl— } (1) (*jēonār*)—lands cultivated alter-
Jaunār— } nately in each harvest. Duāb and Rohilkhand; (2) land cropped with sugarcane after barley. Azamgarh; (3) (*bindār*, *jēonār*, *narud*) land cropped in the past season with wheat or barley. Duāb.

• *To hai tū bhūkhā māl kā*

• *To ikh rukh jaunāl kā.*

[If you are anxious to be rich, keep a fallow for sugarcane.]

Jaunār—[*jānā* = to eat]
—a large feast, specially the feast to the relatives on the day before a marriage (*mañdhā*).

Jaunāchi—[acc. to Platts, *jau khshaya* = destruction of barley]
—a kind of smut in barley or wheat.

Jaundā—the field watchman's platform. West districts (*machān*).

Jaur—a heavy kind of plough with a perpendicular body or frame. Benares (*hal*).

Jāur—boiled rice and milk (*khīr*).

Jaurā—see *jēorā*.

Jaurā—the handle of the fodder-cutter. Far-rukhabād (*ganḍās*).

Jausan— } a woman's armet worn on the upper
Jaushan— } arm. Worn to the east by Muham-
—madan women: the *jaushan* differs from the *bāzū* (qv.) in the pieces not being fastened closely together with an elastic band, but strung in separate bunches or lumps on silk cord.

Jauthāhan—land on which a spring crop is sown after an autumn crop. East districts (*jart*).

Javā—[*jāb*]
—a cattle muzzle. Gorakhpur (*chhīnkā*).

Javain—[Skt. *yamānika*, *yavānika*; *yava* = barley]
—a kind of dill, lovage, or bishop's weed, used as a spice and medicinally.

Javākhār—[*Jau* = barley; *khār* = alkali]
—ashes of burnt barley, used as a cure for indigestion.

Jāvan—see *jāman*.

Javārā—[*jād* = a yoke]
—a pair of oxen. Upper Duāb (*juār*).

Javārā—{ *[jav]*—artificially-grown sprigs of barley placed by women on the turbans
Javārē—} of their male relations at the Dasaharā and Salono festivals (jai, jarai, jarei).

Jēb—(*gophā*)—a man's pocket, as contrasted with *khalāḍi*, a woman's pocket.

Jēghar—{ *[jivan]* = water; Skt. *ghaṭī* = a vessel;
Jēghar—} Hind. *gharā*—a pile of water-pots carried one above the other on a woman's head. Upper Duāb. Among Jāts, Ahirs, and Gūjars on the Rājputāna border, to take the water-pots off the head of a divorced woman is to imply consent to marry her.

Jēl—{ Skt. *jāla*—an instrument shaped like
Jēl—} a pitchfork used for tossing up the straw under the feet of the oxen as they tread out the grain. Central Duāb (kathphāñvri).

Jēmā—{ *[jēmnā]*, *jēmnā* = to eat;] the betrothal ceremony and the feast accompanying it (sagāḥ).

Jēnvar—{ Skt. *jihma* = twisted;—ropes
Jēnvarā—} generally; the rope which goes
Jēnvarī—} round the necks of the oxen when ploughing. East districts (hal).

Jēodhan—{ *jēmnā* = to eat; *dhan* = wealth;—a present made by the father of the bridegroom to the father of the bride at a marriage. Duāb.

Jēonār—{ *[jēva-āla]* = the place for barley;—(1) lands cultivated alternately in each harvest. Duāb and Rohilkhand (jaunāl); (2) lands cropped in the past season with wheat or barley. Duāb (jaunāl).

Jēonār—{ *jēmnā* = to eat; Skt. *jīva* = living;]
(*jyonār*)—food given to the brotherhood at a wedding. East districts.

Jēonār pūjā—the ceremonies carried out on the day the betel sowings commence (cf. *nāg bēil pūjā*)—the cultivator cooks rice and milk and offers it to the local god (*gānō dēotā*); this they divide and eat, and a little coarse sugar is offered to *Mahābhī*, which is taken home and divided among the children.

Jēorā—{ *jēmnā* = to eat; Skt. *jīva* = living;]

Jēorā—{ *[jaurā]*, *jyaurā*—dues in grain given at harvest time to village artisans and agricultural labourers.

Jēorādār—{ *[jēorā]*—a day labourer. Central
Jēorādār—} Duāb.

Jēr—{ Skt. *jāla*—(1) the wooden pillars of the Persian wheel. Bundelkhand (arhat); (2) the afterbirth in women and animals (ānvar).

Jēr—} see jēl.

Jēri—} see jēl.

Jēriyā—} see jēl.

Jērpāi—[corr. of *zērpāi*—shoes worn by women (jūtā).

Jēt—{ *[jivan]* = water; *ghaṭī* = a vessel;—(1)

Jēth—{ a pile of water-vessels on a woman's head (*jēhāṭ*); (2) (*jēthhar*) an armful of anything.

Jēth—[Skt. *jyēshtha* = pre-eminent; rt. *jyā* = to overpower;—(1) the second Hindū month (May-June).
Jēth pahāl parivā dina Budhānsar jo hoī,
Mūḍ Ashāṭhi jo milai prithvi karpai joi.
[If the first day of the lunar fortnight of Jēth be Wednesday and the asterism of Māl fall in the month of Asāph, the earth will shake.]

Jēth aglī parivā dēkh

Kaun vārān hai yon pēkh;

Rabivārān ati bājai bāt;

Maṅgalvārān byādh battē;

Buddhā nāj mahāṅgā jo karai;

Shanivārān parjā tharhurai;

Chāndra, Shukr, Surguru kē vārā,

Hoē to ann bhara saṁsārā.

[Watch on what day the first day of the lunar fortnight of Jēth falls. If on Sunday, there will be wind; on Tuesday, sickness; on Wednesday, grain will be dear; on Saturday, the people will tremble; on Monday, Friday, or Thursday, there will be plenty of grain in the world.]

Jēth badi dashmī dinau jo Shanivārsar hoē,

Pañi hoē na dharai mēn; bīrdā jivē kvi.

[If the 10th of the dark half of Jēth fall on a Saturday, there will be no rain in the world and few will live.]

Jēth vijvāri tīj din Ārdra rik barasañt,

Josi bhākuī Bhaḍḍālī durbhiksh avasi karañt.

[If on the 3rd light half of Jēth rain comes in the Ārdra asterism, the prophet Bhaddālī says it will surely bring famine.]

Jēth ujjārē pākh mēn Ārdra dik dash richchh

Sajal ho hi nūjal karanhi, nūjal sajat pratichchh.

[If during the light half of Jēth, Ārdra and the ten following asterisms give rainy weather, there will be no rain afterwards; but if these give clear weather, subsequent rain is certain.]

Chait mās jo bijulī jovai,

Bhari Baisākh hi tēsi dhovai;

Jēth mās jo tapai nīrāsh,

To jāno barchhē kī āsā.

[If there be lightning in the month of Chait; 'enough of rain in the middle of Baisākh to wash the flower of the *ghāk* tree (*Butea frondosa*), and full heat in Jēth, then have good hopes of rain.]

(2) (*jēthā, bhāsur*) the husband's elder brother in relation to the wife; the first-born son. The wife's elder brother-in-law is *sasaraigā Jēth*.

Jēth kē bhavosē pēt = the livelihood of the family depends on the husband's elder brother.

Jēthānī—{ *[jēth]* (*jēthānī*)—the husband's elder brother's wife.

Jēthā raṅg—{ *[jēth]*—dyes after the last straining (raṅgrēz).

Jēthauṇā—{ *[jēth]*—lands given rent-free to the village headman. Kunaun (*padhānchāri*).

Jēthī—{ *[jēth]*—(1) the first wife (*biyāthā*); (2) the first-born daughter; (3) rice sown in April and cut in the month of Jēth—May-June; (4) a variety of the large millet (*jvār*) sown for fodder in Jēth.

Jēthraiyaṭ—(*chugaddam*)—the leading tenant in a village; next to the *muqaddam* (qv.).

Jēthsār—{ *[jēth sālā]*—the wife's elder sister.

Jēvan—{ *jēmnā* = to eat;] the betrothal ceremony and the feast accompanying it. Rohilkhand (sagāḥ).

Jēvrā—} see jēnvar.

Jēvri—} see jēnvar.

Jhāb—{ (1) (*jhābi, jhābo, jhābrā, mashkizā*)

Jhābā—} a leather vessel for holding liquids
—cf. *gēlā, gēlhi, kuppā, mashk*; (2) a large

open basket for holding clothes, wildfowl, etc. (*jhâkâ*); (3) an iron sieve used in making the sweetmeat called *sêo*.

Jhâbar—} (1) lands saturated with water (pan-
Jhâbar—} *mâr*); (2) a clayey soil found in
low situations and round the edges of tanks, etc.,
like *matligâr* (qv.); suited for rice (*dhankar*).

Jhabbuâ—of an ox—having the ears covered
with long hair (*jhabrâ*).

Jhabdharî—a weed injurious to wheat—see
akrâ.

Jhâbî—[*jhâb*]—(1) a small leather vessel for
holding liquids; (2) a medium-sized open
basket (*jhanpiyâ*).

Jhabrâ—see *jhâb*.

Jhabrâ—of an ox—with long hair on its ears
(*jhabbuâ*).

Jhabrî—see *jhâb*.

Jhadâ—(1) a clay well fallen in. Bundelkhand
(*jhêrâ*); (2) a river swamp. Dehra Dûn.

Jhâdâ—land which produces tamarisk (*jhâû*) or
camel-thorn (*jâhânsâ*).

Jhâg—foam; froth (*phên*).

Jhâgâ—[acc. to Platts, Skt. *ardha-anga* =
covering half the body]—a man's dress.
Central Duâb.

Jhajêrâ—the marriage ceremony in the hills
(*biyâh*).

Jhajjâr—} [Skt. *jarjara* = cracked]—a por-
Jhajjârâ—} ous earthen pitcher with a long
Jhajrâ—} narrow neck.
Jhajrî—}

Jhâkarî—} (*bilonî, dohnî, dornî, dudhândî*
Jhâkarî—} *dudhâonî, dudhêndî, dudhândî*
dâdhândî, gonchâ, gonchi, gorsî, guliyâ,
gûlû, gûlûi, kacchhâli, kacchhârî, tighrâ, tihrâ,
tihrî)—a vessel into which cattle are milked.
West districts.

Jhâkhar—} see *jhânkhar*.

Jhâkhar—}

Jhakhurâ—a thread used by women for tying up
their hair. West districts (*phulâvâ*).

Jhakolâ—} a shower (*jhamâkâ*).

Jhakorâ—}

Jhâl—} (1) a large wicker-basket used in supply-
Jhâlâ—} ing the sugarcane mill, etc; (2) the
large cymbals used in a Hindû temple (*pûjâ*);
(3) a fall on a canal, etc.

Jhalâbor—thorns; thicket. Kahâr's slang (*jhârî*).

Jhalânsî—thin twigs for firewood.

Jhalâr—[Skt. *jhalî* = a small tree; *âla* = place]
—brushwood (*jhârî*).

Jhâlar—[rt. of *jhârâ* = to sweep]—(1) the fringe
of a shawl, etc; (2) wreaths of mango leaves,
flowers, etc., hung over doors at marriages and
other ceremonies (*bandanbârî*).

Jhâlar—[*jhâl*]—the small cymbals used in a
Hindû temple (*jhânjh*).

Jhalarâ—[*jhâlur* = a fringe]—a grey inferior
variety of the large millet with spreading ears
(*juâr*).

Jhalaurî—[*jhâl*]—a wicker-basket used by carters
for feeding their oxen (*khâncâ*).

Jhâlî—[*jhâl*]—a small wicker-basket (*khâncî*).

Jhallâ—[*jhâl*]—(1) a large wicker-basket used in
supplying the sugarcane mill, etc. Upper Duâb
(*khâncâ*); (2) blisters that come on the ripe
tobacco leaf; (3) a shower of rain or hail.

Kûâr sâ jhallâ âyâ.
Barsâ châlâ gayâ.

[The rain passed like an August shower.]

Jhâlâ—[*jhâlâr*]—(1) a woman's neck ornament
Jhalrî—} in the shape of a fringe; (2) cymbals
used in a Hindû temple (*jhânjh*).

Jhâlû—the beam which goes over the well in the
Persian wheel. Upper Duâb (*arhat*).

Jhâm—(*jhammâ*)—an instrument like a shovel
raised and lowered in a well for the purpose of
dredging it.

Jhamâkâ—[*jham* = rattle of rain-drops] (*jha-
kolâ, jhakorâ, jham jham, jhamar jhamar*)—a
shower of rain.

Jhâmar—[? *jham* = rattling]—a woman's orna-
ment for the feet.

Jhamjham—[see *jhamâkâ*]—heavy continued
rain.

Jhamar jhamar—[see *jhamâkâ*]—light rain.

Jhammâ—see *jhâm*.

Jhamrâ—[Skt. *jharî* = a bush]—brushwood
(*jhârî*).

Jhamûrâ—hairy, shaggy; a little boy. Actors'
slang.

Jhând—[Skt. *jaganta*]—the block on which the
axle-pin of a cart is fixed. Rohilkhand (*gârî*).

Jhândâ—} [*jhând*]—(1) a flagstaff; (2) the male
Jhândî—} flower of the maize. East districts
(*makkâ*).

Jhândûlâ—[*jhând*]—(1) a tree with thick foliage
—the opposite of *jhañkharâ* (qv.); (2) of a
child who has not undergone the first tonsure
(*mûñdan*).

Jhângâ—[Skt. *ardha-anga* = half the body]—a
man's coat (*angâ*).

Jhângâr—[Skt. *jharî* = a bush]—(1) a thick
tree. East districts; (2) a thicket. East dis-
tricts (*jhârî*).

Jhângî—[see *jhângâr*]—brushwood (*jhârî*).

Jhânglâ—} the net-work of a bed. Rohil-
Jhângolâ—} khand (*binâvat*).

Jhângorâ—the *sârvân* millet (*Optismenus fru-
mentaceus*). Kumaun.

Jhângriâib—[*jhângar*]—to shake out crops to
dry. East districts (*sukhvân*).

Jhânjh—[Skt. *jhanjhana* = rattling]—(1) (*jha-
lar, jhâlri*) the small cymbals used in a Hindû
temple (*pûjâ*); (2) a woman's foot ornament
which rattles as she walks.

Jhânjh—lit. impatience; a well or tank which
does not hold water. East districts.

Jhânjhâ—(1) hemp cooked with coarse sugar
and butter (*pakvân*); (2) an insect which bur-
rows into the leaf of the tobacco plant (*chan-
chanâ*).

Jhânjhan—} [*jhânjh*]—a thick hollow anklet
Jhânjhan—} with sand or some substance
inside which rattles as the wearer walks.

Jhânjharâ—(*jhânjî*)—an earthen cover with a
hole in it used for a pot in which milk is boiled.

Jhanjhî—the funeral bier. Kumaun (*arthî*).

Jhanjhrî—an iron grating.

Jhânji—see *jhanjharâ*.

Jhânjî—a broken cowrie.

Jhânkâr—[Skt. *jhâtâ* = a thicket]—(1) brush-
wood (*jhârî*); (2) a fence of thorns (*bâr*).

Jhânkhar—[see *jhânkâr*]—(1) (*jhâhar*)

Jhânkhar—} shrubby, bushy jungle (*jhârî*);

(2) the dry stalks of the *arhar* pulse. North Oudi.

Jhāṅkharā—[*jhāṅkhar*] (*jhāṅkharā*)—a leafless tree: the opposite of *jhāṅḍūlā*.

Jhāṅkhi—[*jhāṅkhar*]—scrubby jungle. East districts (*jhār*).

Jhāṅkhrā—see *jhāṅkharā*.

Jhāṅktā—[*jhāṅkhar*]—(1) thorny brushwood when cut; (2) a bundle of cut pulse. East districts.

Jhannāt—[*jhannānā* = to become benumbed]—a withered tree.

Jhānp—[*jhāṅpnā*, *qhāṅpnā* = to cover]—

Jhānpā—(1) a screen or hurdle used instead of a door. West districts (*chān-char*); (2) a long thin plank of wood; (3) an open basket for carrying clothes, wildfowl, etc. East districts (*qhākā*, *qhāk*).

Jhāṅḍūlā—see *jhāṅḍūlā*.

Jhāṅsī—a kind of beetle which destroys pulses and tobacco. East districts.

Jhāṅtā—rain accompanied by high wind. East districts.

Jhāṅtāhā—a short stick for driving cattle. East districts (*lāthi*).

Jhāṅvān—[Skt. *jhāmaka*] (*kharānjā*)—an overburnt brick: pumice stone.

Jhāolā—} an earthen vessel for butter: like

Jhāolī—} the *kumovā* (qv).

Jhāpāh—[Skt. *jhampa* = a leap]—a kind of fainting fit in animals. East districts.

Jhāpas—[*jhāpāh*]—a heavy shower. East districts—cf. *jhāpsī*.

Jhāpki—[*jhāpāh*]—the winnowing sheet. Central Dugāb (*jhūli*).

Jhāpnā—[*jhāṅpnā*, *qhāṅpnā* = to cover]—a cover for a vessel (*qhāknā*).

Jhāpni—[*jhāpāh*]—the string of beads carried by mendicants (*sumarni*).

Jhāpsī—[*jhāpas*]—long-continued rain. East districts.

Jhār—(*jharī*)—the bolt of a lock.

Jhār—[Skt. *jhāṭa*]—(1) brushwood; scrubby

Jhārā—} jungle.

Khēt mēn jhārā,

Gāra mēn Gārā.

[A *Gāra* in a village is as bad as brushwood in a field. The *Gāras* (who apparently take their name from *gārā* = to bury), as they bury their dead, are a class of Hindus who have been converted to Islām and bear a very indifferent character.]

(2) a chandelier: so called from its shape.

Jhārā—[*jhārā* = to sieve]—a medium-sized grain or flour sieve (*chhalni*).

Jhāran—[*jhārā* = to sweep]—refuse grain, etc., on the threshing-floor (*gharvā*).

Jharap—a prop; an attached shaft or pilaster in a building.

Jharbēri—[*jhārā* = brushwood; *bār* = the ju-jube]—the wild ju-jube (*Zizyphus Jujuba*). The leaves (*pālā*) are given as fodder to cattle.

Jhārī—[Skt. *jhāṭa* = a tree, bush] (*banjharī*, *banjhar*, *chhūla*, *qhāṅkhar*, *ghalār*, *jhālābar*, *jhamrā*, *jhanḡār*, *jhāṅgī*, *jhāṅkar*, *jhāṅktā*, *jhār*, *jhārā*, *jhāṅgā*, *jhāṅvī*, *kharāṅvā*)—brush-

wood; scrubby jungle. West districts.

Jhārī—[*jhārā*]—a spouted ewer, usually made of

brass, used by Hindus for pouring water on idols. The *āṭṭābā* or *surāhī* is used for holding drinking-water.

Jhārī ka randā—[*jhārā* = to sweep]—a plane used for making grooves for panelling.

Jharī—the bolt of a lock (*jhār*).

Jharkhāṅd—[see *jhār*]—high brushwood. *Jharkhāṅd īsar* is one of the forest gods in the eastern districts.

Jharnā—[*jhārā* = to sift]—(1) a medium-sized grain sieve (*chhalni*); (2) the side spring in a well. West districts (*jhīrī*); (3) (*jhīrnā*) a small water-course.

Jhārñā—(1) to sweep; (2) to tread out grain by means of cattle. Rohilkhand (*daēn*); (3) (*jhār-phāṅk*) to breathe over a person or wave a fan, branch of a tree, etc., over a person to expel a devil, or to cure snake-bite or other disease.

Jharnī—[*jhārā* = to sieve]—a medium-sized grain sieve (*chhalni*).

Jhāro—[*jhārā* = to sweep]—rubbish, small-pox scabs, etc., exposed on a saucer on a road, with the object of conveying the disease to the first person who touches it and relieving the original sufferer. Kumaun (*utārā*).

Jhārokā—[Skt. *jāṭaka* = a lattice] (*mo-*

Jhārokā—} *ghā*, *roshandān*)—a hole or

window in the gable or wall of a house to give air and light.

Rām jhārokāhē baithē, sab kē mujrē lē;
Jaisī dēkhē chākārā vaisīhē kuchh dē.
[God sits at the window of heaven and takes account of all: He rewards every one according to the service he does.]

Jhārphūnk—[see *jhārñā*]—it is part of the ceremony at marriages by the irregular form known as *karāv* (qv).

Jharrā—(1) a basket of earth in the bargain taken extra from coolies doing earthwork. East districts; (2) a kind of dry earth mixed with *kankar* gravel. East districts.

Jharthā bharthā—[*jhārā* = to sweep; *bharā* = to fill]—the ceremony at the first boiling of the sugarcane juice. East districts (*faridī*).

Jharti—[*jhārā* = to be sifted]—the consistency of opium.

Jhārū—[*jhārā* = to sweep]—the ordinary sweeper's broom. For other kinds of brooms see *barhni*, *buhārī*, *kharhar*, *kūch*, *palvāt*, *raṛkā*, *sarhat*, *sohni*.

Jhatkā—[*lit.* a smart pull]—the rope fastening the yoke to the body of the cart. East districts (*bahli*, *gārī*).

Jhauā—(*jhaunā*, *jhaunā*, *jhaunā*) [Skt. *jhaun* = tamarisk]—a coarse basket made of tamarisk twigs, used for sowing, cattle-feeding, etc.

Jhauj—iron ore partially smelted. Kumaun (*phalkā*).

Jhauknā—[*jhok* = bending] (*jhaunknā*)—to butt—of cattle.

Jhaunī—see *jhaunā*.

Jhaunknā—see *jhaunknā*.

Jhaunri—dry weeds picked up in a field. The phrase is *jhaunri būnā*.

Jhāvar—[*jhāvar*]—(1) lands saturated with

Jhavar—} water (*panmār*); (2) soil in old river-

beds, or on the sides of lakes. Mathura.

Jhāvā—see *jhaunā*.

Jhēkrā—} a bundle of thorns used as a harrow
Jhēkro—} for covering in the seed: especially
 used with the *mañṛuā* millet crop. Kumaun.
Jhēngrā—the stalks of the *mūng* and *moḥ*
 pulses. Upper Duāb.

Jhērā—[P. *liind*. *jhēlnā* = to enter] (*jhadā*,
mañṛār)—a blind well: *añḥawā kūñ* =
 an earthen well which has fallen in. Duāb.

Jhil—a lake, marsh (*tāl*).

Jhīngā—a shrimp, a prawn: in Allahabad an
 insect which attacks the leaves of cotton.

Jhīngār—} a cricket injurious to crops.
Jhīngur—}

Jhīngurā—clothes. Kumaun (*kaprā*).

Jhīnk—the handful of grain poured from time to
 time into the flour-mill. East districts (*chakkī*).

Jhīrl—[Skt. *kshar* = to flow]—(1) (*bhār*,
jharnā, *jharnā*) the side spring or side leak
 in a masonry well. West districts; (2) a small
 hole in an earthen pot to allow water to flow
 through.

Jhīrl—(*admarjāḍ*, *bhasam*, *Uchéṛā*, *kañjwā*,
muār)—withered, blighted—of crops: in the
 West districts used specially of wheat.

Jhīrnā—[*jhīrī*]—a small water-course (*jharnā*).

Jhīṭṭī—a wound or gall on the hump of draught
 cattle. East districts.

Jhok—[*lit.* bending]—a deception in weighing
 out articles: a sleight-of-hand movement of a
 pair of scales in weighing (*dhok*).

Jhokaṇḍ—[*jhokā*]—a blast of wind]—the fire-
 place of a sugar-boiling house. Rohilkhand
 (*kolhvār*).

Jhokat—[*jhokaṇḍ*]—the fireplace of a sugar-
 boiling house. Upper Duāb (*kolhvār*).

Jhokiyā—[*jhokaṇḍ*]—the man who stokes the
 fire in a sugar-boiling house (*kolhvār*).

Jhok mārṇā—[*jhok*]—to cheat in weighing
 (*ḍāṇḍī mārṇā*).

Jhokvāh—[*jhokaṇḍ*]—the stoker in a sugar-boil-
 ing house. East districts (*kolhvār*).

Jholā—[Skt. *duḥ* = to shake]—a cold wind which
 dries up the ears of wheat. Upper Duāb.

Jholā—[Skt. *jhaulika* = a small bag for betel,
 etc.]—(1) (*jholī*, *jholnā*, *jhorī*, *mantra*) a beg-
 gar's wallet; (2) a bag or net for holding cattle
 fodder (*jholī*).

Jholī—[*jholā*]—(1) a bag or wallet (*jhorī*); (2) a
 net for holding fodder; (3) a large leather
 bucket (*pur*, *moṭ*).

Jholī—[Skt. *duḥ* = to shake]—(1) the winnowing
 sheet. Upper Duāb (*jhūlī*); (2) the apron or
 cloth which receives at reaping the ears of the
 larger cereals.

Jhoṅk—} [*jhok* = bending]—(1) the posts
Jhoṅkā—} used to strengthen the siding of a
 cart. Rohilkhand (*ḡārī*); (2) a net for carrying
 luggage: especially used by bearers (*Kahér*)
 with the swing pole (*bakāṅḡī*) (*khariyā*).

Jhoṅkā—} see *jhokiyā*.
Jhoṅkaiyā—}

Jhoṅknā—[*jhokā*]—a blast of wind]—to stoke or
 feed a fire: especially used of a fire made of
 stalks of plants, rubbish, etc., as in the sugar-
 boiling house.

Jhoṅkhrā—see *jhokaṇḍ*.

Jhoṅprā—} [P. Skt. *khsupa*, *kshumpā* = a
Jhoṅprī—} bush] (*chūṇī*, *gharohī*, *koriyā*,

maṛhā, *maṛhai*, *mēṇḍhiyā*, *obartī*, *palānī*)—a hut
 or small thatched shed. *Ag lagantē jhoṅprē*, *jo*
niklē so lābh = when your hut gets on fire, it is
 a blessing if you can save anything.

Lē parosan jhoṅprā; *nit ūṭh kartī rār*;
Adhā bagar buhārī, *sārā bagar buhār*.

[Take the hut if you like, neighbour. You are
 always quarrelling: as you are sweeping half the
 house, you may as well sweep the whole of it.]

Jhoṅtā—} [Skt. *jata* = long hair, or *jhumṭa* =
Jhoṅtī—} a bush]—the pigtail allowed to grow
 on the head by Hindūs.

Jhor—(*johar*)—the old dry bed of a river.

Jhor—*mūng* or *arhar* pulse boiled in rice-water
 (*māṇḍ*) with butter, spices, etc. The same dish
 is called *aśvān* among Gūjarātī Brahmans,
māṇḍiyā by Ośvāls, *kaf* by Maharāshtras, and
jhor by Chaubē Brahmans.

Jhorā—[*jhornā* = to beat, thresh]—stalks of
 pulses like *arad*, etc. Central Duāb.

Jhorā—[*jholā*]—a net for luggage, fodder, etc.

Jhori—a beggar's wallet, etc. (*jholā*, *jholī*).

Jhot—a ravine. Upper Duāb (*khālā*).

Jhot—} [so called because it has a hump—see
Jhotā—} *jhoṭā*]—a male buffalo; a male bu-
 falo calf. Upper Duāb (*bhāṇsā*).

Jhotī—[*jhoṭī*]—a female buffalo calf. Upper
 Duāb (*bhāṇs*).

Jhūā—[P. Skt. *stūpa*] (*jhūhā*)—a stalk of cut
 crops or millet fodder. Rohilkhand (*paṭī*).

Jhūā—mildew in wheat. North Rohilkhand.

Jhūhā—see *jhūā*.

Jhukaiyā—[*jhokā*]—a blast of wind]—the
 stoke hole in a sugar factory. Rohilkhand
 (*kolhvār*).

Jhukanā—} [*jhukaiyā*]—a wooden poker used
Jhukanī—} for stoking the fire in a sugar fac-
 tory, etc. West districts (*koṭvāl*).

Jhukāro—[*jhukaiyā*]—the stoke-hole in a sugar
 factory. Central Duāb (*kolhvār*).

Jhukna—see *jhukaiyā*.

Jhuknā—[*jhok* = bending]—a trick in weighing
 by twisting the string or beam of a pair of scales
 (*dhok*).

Jhuknahrā—} see *jhukaiyā*.
Jhukvā—}

Jhukvā—} [*jhukaiyā*]—the man who stokes the
Jhukvāh—} fire in a sugar factory (*kolhvār*).

Jhūl—} [*jholnā* = to swing; Skt. *duḥ*]—(1) trap-
Jhūlā—} pings or coverings for cattle, etc.

Khārisī kulliyā makhmal kī jhāl = a velvet
 coat for a mangy bitch! (*pākhar*); (2) a cable
 suspension bridge in the hills—cf. *chhīnkā*; (3)
 a woman's boddice (*aṅḡī*); (4) a measure of land
 in Kumaun—see *nālī*.

Jhulanī—[*jhāl*]—a woman's ornament for the
 nose: so called because it swings about.

Jhūlī—[*jhāl*] (*bhaurā*, *jhapṭī*, *jholī*, *parautā*,
partauvā, *partī*, *partvai*, *pālḥī*, *phadiyālō*,
sarvā, *sērvā*, *sirvā*)—the winnowing sheet; the
 apron or cloth which receives at reaping the
 ears of the larger cereals. West districts.

Jhulnī—see *jhulanī*.

Jhūmar—[*jhūmnā* = to hang]—(1) a mallet used
 by cart-men; (2) a woman's ornament; strings of
 pearls, etc., worn hanging from the ear.

Jhūmrī—[*jhūmar*]—the mason's mallet for con-
 solidating plaster.

Jhūngā—[P Conn. with *jhok* = bending] (*aqohi*, *lherā*, *ghonchā*, *ghonchāh*, *jhūngi*, *kothiyā*, *mēndhā singhā*)—an ox whose horns project in front : such cattle are considered lucky. West districts.

Jhūngā—} brushwood ; scrubby jungle (*jhāri*).

Jhūngā—}

Jhūngārā—the millet (*Oplismenus frumentaceus*). Garhwāl (*sānvān*).

Jhūngi—} see *jhūngā*.

Jhūngi—}

Jhunjharkā—early morning. Mathura (*fajar*).

Jhūnkaivā—[*jhokā* = a blast of wind]—the stoker of a sugar-boiling house (*kolhvār*).

Jhūnkānā—}

Jhūnkānā—}

Jhūnkānī—}

Jhūnkānī—}

Jhūnsi—}

Jhūnsi—}

Jhūpjhūpi—a woman's ear ornament.

Jhur—}

Jhūr—}

Jhūrā—}

Jhūrā—}

Jhūrā—}

Jhurvā—}

Jhurvi—}

Jhurvi—}

Jhurvi—}

Jhūt—[Skt. *jushta*] (*jhūthan*)—scraps of food.

Jhūtaiyā—[*jhōtā*]—the Hindū's top-knot or pig-tail.

Jhūthan—see *jhūt*.

Jhūthi—[*jhū*]—(1) refuse of indigo after maceration ; (2) a small bundle of four or five sugar-canes. Duāb (*pañchā*).

Jīb—}

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edges, *saifā* ; the wooden tool for smoothing the binding, *gullī* ; the leather scrape, *rānpī*, *rāmpī*, *rāpī*, *khurpī* ; wooden boards for putting between the books in the press, *lakhtī* ; sand-paper, *rēgmā* ; marbled paper, *abrī*.

Jiman—} [Skt. *jēmanu* = eating] (*jēmanā*)

Jimanvār—} food given to the brotherhood at a wedding. Duāb.

Jin—[corr. of *zīn*]—a saddle.

Jinā—[corr. of *zināh*]—a ladder ; a set of stairs (*zinā*).

Jīngār—} [*jīnā* = to live]—(1) calves. Central

Jīngārā—} Duāb (*labārā*) ; (2) cattle. Rohil-

Jīngārā—} khand (*mavēshī*).

Jins—crop, produce.

Jins gadārānā—[*jins* = crop ; *gadārānā* = to be half-ripe]—the stage at which the ears form in cereals. Duāb (*dūdī par jānā*).

Jinsī batāl—[*jins* = crop ; *batāl* = division]—rents divided in kind between landlord and tenant.

Jins pasar ānā—[*pasārānā* = to be spread out]—of cereals, to be at the stage at which they come above ground. Duāb (*sūf nazar ānē lagti*).

Jinsphēr—[*phēr* = turning]—rents payable only on the area sown from year to year. Azamgarh (*shudkār*).

Jirāt—[corr. of *zīrāt*]—home farm-land (*sir*).

Jitā—[*jītā* = to live]—reciprocal assistance in cultivation (*āṅgvārā*).

Jitairā—} [*jītā*]—(1) a ploughman who receives

Jitērā—} the use of a plough in lieu of wages.

West districts (*jitrā*) ; (2) reciprocal assistance in cultivation. West districts (*āṅgvārā*).

Jithānī—see *jēthānī*.

Jitrā—} [*jītā*]—reciprocal assistance in cultivation.

Jitā—} tion (*āṅgvārā*), usually in Oudh

applied to assistance in irrigation.

Jīvrākhan—} [*jīv*, *jiv* = life ; *rakhnā* = to

Jīvrākhan—} preserve]—a small allowance of

food given to beggars. East districts.

Jiutiya—[*jīv*, *jiv* = life]—a fast and worship for women on the 8th dark half of Kuār (*kuār badi aṣṭamī*) for the benefit of their children. It is celebrated in a clear open space called *gonāh*. East districts.

Jivan birt—[*jiv* = life ; *birt*, Skt. *ṛitti* = maintenance]—an assignment made by a rāja to a younger son of a certain number of villages in the estate for maintenance, to be held by such son and his descendants for ever (*birt*).

Jivansār—see *jiman*.

Joā—the night-watches of the men at the sugarcane mill. East districts.

Joār—see *juār*.

Joē—[Skt. *jāyā*]—a wife (*joṛū*).

Jodhan—[P Skt. *yoga*]—the strings connecting the pieces of the yoke. East districts (*hal*).

Jog—[Skt. *yoga* = union]—(1) an auspicious conjunction of the stars ; (2) spells or charms generally with an evil object : such as putting a saucer of rubbish on a road to the end that whoever touches it may contract a disease and thus relieve some other sufferer. East districts (*bān*, *utārā*).

Jogā—[*jog*]—impurities in opium.

Jogi—[Skt. *yogi*]—an ascetic. *Rājā kis kā pḥund, jogi kis kā mī* ? = the king is no one's guest, and the Jogi is no one's friend.

Jogîdâs—one of the local village gods (dîhvâr).
Jogîhâ—[Skt. *yoga* = union]—the rope fastening the well-rope to the yoke. Farrukhâbâd.
Jogîniyâ—[Skt. *yoginî* = an ascetic]—a large red variety of the large millet (juâr).
Jogrâ—[Skt. *yoga* = junction]—the leather thongs which attach the yoke to the beam of the plough. West districts (hâl).
Johani—see *jonhi*.
Johar—(*jhor*) a lake: usually the ancient bed of a river or a dry river-bed (tâl).
Johniyâ—see *jonhi*.
Jokhâ—[Skt. *jush* = to examine]—a weighman (taulâ).
Jokhât—[*jokhâ*]—a weighman's fees (taulâ).
Jokhlênâ—[*jokhâ*]—to test the accuracy of scales (hârlênâ).
Jokhnâ—[*jokhâ*]—to weigh.
Jonhi— } [Skt. *yoga* = junction]. (*johanî*,
Jonhiyâ— } *johniyâ*)—the spikes connecting the felloes in a wheel. East districts (gârî).
Joñk—[Skt. *jalanukâ*, *jala* = water]—(1) a leech; (2) a filter of river-grass in a sugar refinery (kharâdsâl).
Joñki—[*joñk*]—inflammation of the stomach in cattle caused by eating leeches. Tarâi districts.
Joñrîhâ—[Skt. *jud* = to bind, Hind. *jornâ*]—the leader in a team of oxen (bail).
Jor—[Skt. *jud* = to bind]—(1) a fastening of any kind; (2) the rope fastening oxen when treading out grain (dâñh); (3) a pair of animals, etc., a match; (4) the mud stand for the lower stone of the flour-mill (chakki); (5) a patch on clothes (pêvand).
Jorâ— }
Jorî— } a leather bag for molasses.
Jorâ— }
Jorî— } [*jor*]—a pair of any thing, such as shoes, etc.; a suit of clothes; a set of jewelry; a pair of cart-wheels.
Jorâ—old curds used to coagulate milk (jâman).
Jorân—an instrument for taking cakes out of an oven (nânâi).
Jorî—[*joharî*]—a small tank. West districts (tâl).
Jorî—[Skt. *jevara*]—fever and ague in men and cattle. Rohilkhand (jûrî).
Jorlâbhâi—[*jor*]—a twin brother.
Jorû—[acc. to Platts, *jor*; but cf. Skt. *jâgâ*] (*bahoriyâ*, *bahotiya*, *balhi*, *bâm*, *bamañgi*, *bair-bânî*, *bayyarbânî*, *bîbî*, *dheniyâ*, *dhuserî*, *dulaiyâ*, *dulhan*, *dulhin*, *dhanan*, *gharvâlî*, *istri*, *joê*, *jurâd*, *logâi*, *lugâi*, *mang*, *mangî*, *mêhrâvî*, *purânî*)—a wife. *Jorû na jâd Allah mîrân sâ nâtâ* = no wife or kin akin to God Almighty. *Andhê kî jorû*, *Allah rakhrâlâ* = God himself looks after the blind man's wife. A man addresses all women except his wife with *ârî*, the feminine form of the interjection. His wife he addresses with *âre*, the masculine form. It is very improper to address other women with *âre*, as it implies improper relations. To the west a man calls his wife *bayyarbânî* = dame; *gharvâlî* = housewife; *lugâi* = woman; *bakâ* = wife: or he describes her from her father in an indirect way, as *Râm dâs kî* = daughter of Râmdâs; or *Dhan Singh kî mî* = the mother of her son Dhan Singh; or *Bâdshâhpur vâlî*, from her birth-place.

Jot—[*jotnâ* = to yoke, Skt. *yuj*]—(1) traces in a cart (gârî); (2) strings by which the irrigation basket is worked (daur); (3) the strings of a pair of scales (tarâz); (4) cultivation, a holding; (5) exorcisms and incantations performed by jogs.
Jot—[rt. of *jornâ* = to join]—(1) a pair of plough oxen (bail); (2) one of the wedges in a plough (hâl).
Jotâ [*jot*]—(1) a partition or side-wall. West districts (dîvâr); (2) a ploughman or cultivator, especially a ploughman who works two days for his master and gets the use of a pair of oxen on the third (tiharâ).
Jotan—[*jotnâ*]—one ploughing of a field. West districts (châs).
Jothâ—[*jot*]—the yoke. East districts.
Joti—[*jotnâ*]—the strings of a pair of scales or of the irrigation swing-basket. East districts.
Jotiyo—[*jotnâ*] a thong by which the horizontal beam in the sugarcane mill is connected with the yoke (kolhû).
Jotiyo—[*jotnâ*]—the ropes which go round the necks of the oxen while ploughing. Kumaun (hâl).
Jotnâ—[Skt. *yuj* = to yoke]—(1) to yoke, harness cattle, etc.; (2) to plough (*bahnâ*, *hal châlâvâ*, *hal jotnâ*, *hal nâdhâ*, *haravârî pur jâvâ*, *nâdhâ*, *nâdhâvâ*).

Mêpî bânâh das jotan dê,

Das man bîghâ mo pê lê

[The field says—Make a bank round me (to keep in the moisture and prevent the surface from being washed away), plough me ten times, and you may reap ten maunds to every village *bîghâ*. Duâb.] With this compare Virgil (Geor., I, 47-48.)

Ille seges demum votis respondet avari

Agricolæ, his quæ solem his frigora sensit :

Illius immense ruperunt horrea messes.

[That is the corn-field to give an answer full though late to the grasping farmer's prayer, which has twice been laid bare to summer heat and twice to winter cold; that is the corn-field to burst the barns with its unmeasured crop—Conington, Trans.]

Jo dhêlê moê tor mayor,

Tâko kuthlâ dâñgî tor;

Jo karâyâ mîrî kân,

Tâkâ ârê kuthlâ kân

[The field says—"I will fill the garner of him who breaks and tears my clods; but the garner of him who shows me mercy will suffer."] Duâb.

Sâvan na mârê lêtak pêlâ.

Ab kya dèkhê kî khârê bêtâ.

[What is the use of looking for something to feed your son on now, when you did not break the clods in Sâvan?]

Harsînghâ kâth babul kî !

Têrâ na sîng na mîng :

Bardhan nabê thîkânâ,

Mock mayorâ dhîng !

Harsînghâ kâth babul kî jar !

Karân têrâ kolâ !

Ghar kî nar na pahchânî—

Bâgdiyo bhânâ khâlâ !

[O horned plough made of acacia wood ! You have no horn, nor bone within the horn, but the ox

bends properly beneath you and the braggart twists his mustachios with fatigue! O horned plough of acacia wood! I would like to make charcoal of you! My husband is so tired when he comes home that he does not recognise his own wife and says—"Sister! please drive back the calves!" Duāb. The plough is called *kar-singhā*, because it looks like a horn when the ploughman brings it back on his shoulder. *Ming* is the bone or "quick" inside the horn.]

Āsār jātē larkē bārē,
Sāvan Bhādon harvārē :
Kuār jātē ghar kā betā,
Tub hījē unhārī.

[Children may plough in Āsār (when only a light ploughing is required), but (experienced) ploughmen can only plough in Sāvan and Bhādon (when the ground is full of weeds); in Kuār your son must plough (when deep ploughing for the spring harvest is needed, which can only be done by one who has a personal interest in the concern), and then your spring crop will sprout.]

Bhainśā barē kī khētī karē ;
Karjā kārkh birāno khāē.
Badhīyā ānchāt hai bhāvan ko,
Bhainśā khēch qahar ko jāē.
Aur jē kē ghar mēn nār karkasā,
Vē nār bind maūt mar jāē.

[He that ploughs with a buffalo and an ox will know debt and eat from the hand of another; for the ox tries to pull towards the high sandy ground, and the buffalo drags towards the swamp. But he that has a shrewish wife will meet with an untimely end.] Duāb.

Grierson quotes an eastern verse —

Thor jotiā, bahut hēngaiā, ānch kē
bañdhīā ā,
Upjē to upjē nāhīn ; to Ghāghē dīhā gār.

[Plough little, harrow much, and have your field boundaries high. If what should grow does not then grow, you can abuse Ghāghī, who gives you this advice.]

Har jātē aur kasāt karē,
Rām na mārē āphī mārē.

[If you are going in for ploughing (which is very hard work) and athletics as well, if God does not kill you, you will die yourself.]

Between the commencement of the *Kharif* in Āsār, and the end of the *Rabi'* sowings in Aghān there are but two days on which Hindūs consider ploughing distinctly unlawful—the *uḡ pañchamī* (5th light half of Sāvan) and *Kārtik kā amāvas* (15th Kārtik). But the land is considered to sleep six days in each month—5th, 7th, 9th, 11th, 21st, and 24th; or as others say, 1st, 2nd, 5th, 7th, 10th, 21st, and 24th. On such days it is better not to plough if you can avoid it. For various terms in connection with ploughing see *āntar*, *ārā*, *chās*, *chauh*, *chaukarā*, *chatus*, *chhāñā*, *dochās*, *dosārī*, *ēkbāh*, *gāhan*, *gahnā*, *gilligāib*, *gūrab*, *kharā*, *kon*, *pachbāhī*, *somarā*. For the time of ploughing see *nārdhnā*.

Jotnī—[*jotnā*]*—*the piece joining the lower supports of the spinning-wheel. Rohilkhand (*charkhā*).

Juā—[Skt. *yuga*]*—*(1) a yoke (hal); (2) the handle of the flour-mill (*chakkī*); (3) part of

the marriage ceremony, when the bride unties the bracelet (*kaṅgan*) of the bridegroom, and the bridegroom that of the bride. The phrase is *kaṅgan khēlnā* (qv.).

Juāñī—[*jūd*]*—*the yoke. Parts of Rohilkhand (*gārī*).

Juār—[? *yava-prakār* or *dhār* = like barley] (*juār*, *jundī*, *jūnālī*, *jūnhār*, *jūnhārī*)*—*the large millet (*Holcus sorghum*). *Bārā juār* to the east is sometimes applied to maize (*makkā*), while the millet is *chhotā juār*. In parts of Azamgarh it is known as *bājā jhupāwā*, *jhupāwā*, or *tāngunawā*. For the stalks cut up for cattle fodder see *chārā*. The young plants germinating are to the west *kurā*, *kullā*, and the young shoots *poiyā*; the ears are *bhāñā*, *bhūñā*, *bhūñiyā*, and in the Upper Duāb *gupphā*, *gupphī*. A large stalk of the fodder is in the Upper Duāb *chhaur*. The chief varieties are *joginiyā* large and red; *bauniyā*, white and dwarf; *piriyā*, in which the head bends down and it ripens late; *bāsmatī*, a fragrant variety; *chāhchā*, in which the grain lies concealed in a hard husk—a valuable variety, as it is less liable to injury from birds; *jhalarā*, a grey inferior variety with spread ears; *jēthī*, a variety sown in May for fodder; *shār muñhki*, in which the head bends down: so called from its supposed resemblance to a pig's head; *do gaddā* or *dalēriyā*, which has two ears in one husk. In Allahabad the varieties are *thamuiyā* or *kātikā*, a dwarf species about 3 or 4 feet in height; and *badarvā* or *aghani*, standing 7 or 8 feet in height. The last is the best kind for fodder.

Janhari, bājā, tūl mīlvan.
Latī log khāvēn.

[Lean people should eat a mixture of the *juār* and *bājā* millets and sesamum.]

Janhari mēri mātī,
Pūd gāl kar' tātī.
Bājā mēro bhātī,
Latī dēh bag dātī.

[*Juār* is my mother and makes my cheeks swell like raised sweet-cakes. *Bājā* is my brother and restores my wasted form.]

Juār—[*jūd*]*—*the leading oxen in a team of four, East districts.

Juār—[*jūd*]*—*a yoke. West districts (hal).

Juār—{ [*jūd*]*—*(1) (*juār*) a pair of oxen. West districts; (2) (*ghamāo*, *sūñhlo*) as much land as a pair of oxen can plough in one day. Central Duāb.

Juārī—see *juār*.

Juāth—{ [*jūd*]*—*a yoke. East districts (*gārī*, *Juāthī*—} hal).

Jubū—*a* cross between the yak of Tibet and the Indian cow—see *surah gāē* and "Hobson-Jobson"; sv. *zebu*.

Jug—[Skt. *yuga*]*—*a handsel or something extra given to women in making petty purchases: *sēndur* or red-lead and the forehead wafers (*tiklī*) are often given in this way. East districts. See *ghēlaunī*.

Jugālī karnā—{ (*pāgur karnā*, *paḡarānā*)*—*to chew the cud. *Bhainś kē āgē*

bīn bujārē, *Bhainś jugālī karē* = if you play the lute before a buffalo, all the notice she takes

is to go on chewing the cud : throwing pearls before swine.

Jugauli—[Skt. *yuga* = joining]—a man's necklace.

Jugnī— } [Skt. *jaganu*] (*lit.* a fire-fly)—a
Jugnū— } woman's necklace consisting of
Jugnūh— } glittering bosses of metal tied
 round the neck, like the *champakālī* (qv.).

Juhār—[Skt. *jiv* = to live]—a mode of salutation used by Rājputs in the eastern districts.

Juhārnā—[*juhār*]—to salute : a phrase used by eastern Rājputs.

Juf—[Skt. *yūka* = a louse]—an insect which attacks young pulse—cf. *gindār*.

Julāh— } [Pers. *jūlāh*, *jūlāhah*]—a weaver.

Julāhā— } For his implements see *kargah*.

Julāhah— } He is a Muhammadan, while the
Kolhi, *Kolī* or *Korī* is a Hindū. The class has a bad repute for cowardice and roguery. *Julāhē kā tīr* (the weaver's arrow) is proverbial. *Jitē Kamboh khāē Jūlāhā* = what the Kamboh (another tribe of Muhammadans of bad reputation) wins the *Julāhā* eats. *Turak bhay to Jūlāhē kē ghar* = if you were going to turn Muhammadan, you might do it in a less disreputable place than a *Julāhā*'s house. *Julāhē kī 'aṭṭ gude mēn kotī hai* = the *Julāhā*'s brains are in his backside.

Jūn— } [Skt. *yūna*]—(1) (*junnā*, *gurrhī*) a
Jūnā— } rope of grass or straw used for tying up bundles of cut crop. East districts; (2)

(*kāchī*, *kāchnā*, *ubsan*) = a wisp of grass for cleaning a pot. East districts.

Jūnālā—[Skt. *jīvanadhāra*] = holding life—maize; Indian corn. Hill districts (makkā).

Jūnālī—[*jūnālā*]—the *juār* (qv.) millet. Bhābar tracts.

Jundarī—[*jūnālā*]—maize (makkā).

Jundī— } [*jūnālā*]—the *juār* (qv.) millet.

Junērā—[*jūnālā*]—maize; Indian corn (makkā).

Junhār— } [*jūnālā*]—maize or the *juār* (qv.).

Junharī— } millet (*juār*, makkā).

Jūnī—[P Skt. *jūrna* = old]—land exhausted by overcropping.

Jūnī—

Juniyā— } see *jūn*.

Junnā—

Junni—

Jūr—[*Jād*]—a double yoke (hal).

Jūrā—[Skt. *chūḍā*]—(1) the Hindūs' top-knot or pigtail (*jhoṭā*); (2) a pad to support a pile of water-pots, etc., on a woman's head (*ṛādhua*).

Juraitī—firewood. Katthak's slang (*ṛādhān*).

Jūrī— } [*jūrā*]—a mode of tying the blanket
Jūrī— } over the head to keep off rain. East districts. See *kammāl*.

Jurī—[cf. *jēnvar*]—(1) a rope. *Juriyā jar gai*, *ainth nagai* = the twist remains in a rope even after it is burnt; (2) a little bundle of dry tobacco or herbs. East districts.

Jūrī—a mess made of arum and other vegetables (*ghuiyān*).

Jūrī—[Skt. *jevar* = to be feverish]—a cold with running from the nose in cattle. Duāb.

Jūrī—[*jeṛnā* = to join, or cf. *jēnvar*]—a small bundle of sugarcane which is brought home on

11th light half of Kārtik (*dēouthnī ēkādās*), suspended from the roof of the house till the Holi, and then burnt. Duāb.

Juriyā—see *jurī*.

Jūriyā—[Skt. *yuga* = a yoke]—the wheelers in a team of three.

Jurvā—[*jurā*]—a wife.

Juṭ—[*juṭ*]—a yoke of plough oxen. West districts (bail).

Jūtā—[Skt. *yukta* = joined together] (*chiklā*, *chikālhi*, *chimri*, *goriyā*, *jūti*, *panai*, *panhi*, *pātan*)—a pair of shoes. For the various kinds of shoes see *ārāmpāl*, *charandāsī*, *charhvān*, *gurgābī*, *jērpāl*, *kafsh*, *kāmdār*, *librī*, *paulā*, *pavāl*, *zērpāl*. The sole is *tali*; the pad under the heel, *ēṛī*; the heel, *khurī*; the sides, *aḥḥī*, *dīvār*.

Jūtā—[P Skt. *jūṭaka* = twisted hair]—a bundle of long grass; a clump of high grass or crop. East districts.

Jūtāū—[*jotnā*]—culturable land (*ābād*).

Juthahan— } lands on which a spring crop is
Juthahanr— } sown after an autumn crop : in

Azamgarh especially in the case of spring crops sown after early autumn crops or early rice (*jarī*).

Jūthā jūth—[Skt. *jushṭa* = leavings] part of the marriage ceremony when the bride puts some milk curds and sweetmeats (*balāśhā*) into the mouth of the bridegroom.

Jūṭī—a shoe (*jūtā*).

Juṭṭā—see *jūtā*.

Juz—[*lit.* a portion]—in printing, 16 pages or 8 leaves.

Jyaurā—see *jēorā*.

Jyēshṭha—[*lit.* most eminent]—the 18th lunar asterism (*nakshatra*).

Jyonār—see *jēonār*.

Jyūriyā—[*jūri*]—a rope. West districts.

K

Kabāb—roasted meat; scraps of meat toasted on a skewer over a fire.

Kābar—[Skt. *kārbura*, *karrura* = variegated]—a variety of soil. In Rohilkhand it is described as "pure, dry rice producing *maṭiyār* (qv.)." In Bundelkhand "*kābar* is a stiff, tenacious soil, distinguished from *mār* (qv.) by the excess in clay and the deficiency in sand and lime. Good *kābar* is of a somewhat lighter colour than *mār*, is less friable, and is not, as a rule, so productive. Even at its best it is more difficult to plough, and as it dries up more quickly its cultivation is possible for a shorter time after the close of the rains. It varies in quality and value more and much more rapidly than *mār*, and the poorest *kābar* is hardly distinguishable from the least valuable *parūd*. The varieties of *kābar* best known are the *lohiyā kābar*, a hard and heavy soil, and the *hārā* or *bhārā kābar*, light in colour and hard. These soils dry with extreme rapidity, and if rain does not fall at short intervals up to the time of the *rabi*'s sowing, the land has to be left unused, and the crops sown in such soils are the first to suffer from the frequent failure of the cold-weather rains." (A. Cadell, Banda Sett. Rep., p. 3.)

Kabār—[Skt. *kapāla* = assemblage]—(1) old miscellaneous lumber; (2) a crop of vegetables, melons, cucumbers, etc.

Kabārī— } [*kabār*]—(1) a dealer in miscellaneous lumber (ghuñgnī vālā); (2) a man who sells tobacco or vegetables (tambā-kūgar, kuñjārā).

Kabrā—[Skt. *karbura*, *karvura* = variegated] (*chaṭ kabrā*, *chaṭā*, *paṭī*)—speckled—of animals.

Kabsa—[Skt. *kupisha* = reddish brown]—reddish unproductive sandy soil, in some places near the surface. Central Duāb.

Kach—*a weight of 10 rupees.* Garhwāl.

Kāch—[Skt. *kācha*] (*kāchh*)—country glass.

Kachālū—[Skt. *kachu*]—the edible *arum* (ghui-yān).

Kachār—[*kāch*]—*a glass-maker.*

Kachaurī—wheat cakes generally filled inside with *urad* pulse. There are two kinds known to native cooks: *khaslah* or crisp, and *sādhārān* or *bēlavā* plain; or

Or pās rabī aur bīch mēn kharīf

Non mirch dālkē khā gayā harīf.

[Spring crops (wheat) all round and autumn crops (pulse) in the middle. My rival put in salt and pepper and ate them all up.]

Kachchā—(1) raw, unbaked: of food, bricks, etc.; built of mud—of houses; of a plough, worked by one pair of oxen: of land; *kachchī zamin kachchī dharti* = land held on produce rents: *kachchē par jotnā* = to hold land on rent in kind: of a well (*maṭkaiyān*, *maṭṭiyā*, *naṭiyā*) without a masonry lining.

Kachchu—see *kachālū*.

Kachhēri—[*kāch-kāra* = maker]—*a maker of glass bangles (chūṛihār).*

Kachh— } [Skt. *kachcha* = the hem of a lower
Kachhā— } garment tucked into the girdle]—
a wrestler's waist-cloth (*laṅgot*).

Kachhālā— } see *kachhāri*.

Kachhālī— }

Kachhār—[*kāchh*]—*a mode of tying the petticoat under the leg when walking.* East districts (*lahāga*).

Kachhār—[*kāchh*]—the wrestler's loin cloth (*laṅgot*).

Kachhār—[Skt. *kachcha* = land near rivers; *āla* = place] (*hardā*, *chaṭkuriyā*, *chaur*, *ghār*, *khādar*, *khālār*, *khēlār*)—low lands in river valleys. In Bundelkhand "*kachhār* is the higher land on the slope, which ordinarily receives less benefits from fertilising deposits, and is at the same time less liable than the lower land (*tārī*) to be cut away or rendered useless by a deposit of sand. *Tārī* is the alluvial soil more in the channel of the river: the best of it is superior to the best *kachhār*, but is more liable to deterioration, and its average value is not more than that of river *kachhār*." (A. Cadell, *Banda Sett. Rep.*, pp. 4-5.)

Kachhāri— } [? root of *kāchhnā* = to skim]

Kachhariyā— } (*kachhālā*, *kachhālī*)—an earthen vessel, especially that in which butter-milk (*maṭhā*) is churned. *Jāth pair tantunā sē, pēt kachhariyā sō* = said of a man with a pot belly and wasted limbs—his hands and legs are like the long handle and neck of the Jogī's guitar and his belly is round as a churning pot.

Kachhauṭā— } [*kāchh*]—(1) a woman's petticoat.
Kachhauṭī— } Bundelkhand (*lahāgā*); (2) the wrestler's waist cloth (*laṅgot*).

Kāchhiyānā— } [*kāchhī* = a special caste of
Kachhiyānā— } gardeners and poppy-growers;

Kachhiyānt— } [*kāchhnā* = to collect the opium from the capsule]—land held by the market gardener caste and growing vegetables, etc.—cf. *koirār*, *bārī*. The two first terms are used in the West districts; the last in Bundelkhand.

Kāchhnā—to skim; to collect the opium as it exudes on the capsules.

Kachhni—[*kāchh*]—(1) a sheet worn by little girls. Upper Duāb (*sārī*); (2) a wrestler's waist cloth (*laṅgot*).

Kāchhni—[*kāchhnā*]—the gathering of the opium (*afiyūn*).

Kachhohā—[*kachhār*]—land in low situations or river valleys. Farrukhābād.

Kachhur—the fodder plant *Cyamopsis psoraloides*—see *gavār*.

Kachhvā—the projecting knob in the upper bar of the yoke: hence *kachhvā kā sājā* = an owner of half a plough, i.e., a man who provides one ox in the team. Rohilkhand (*hal*).

Kachhvārā—[see *kachhiyānā*]—land planted with vegetables (*bārī*).

Kach kī nārī—the strap fastening the body of the pony cart to the axle (*ekkā*).

Kachrā—[Skt. *kachū*]—the unripe stage of the gourd (*cucumis melo*) (*phūṭ*).

Kachullā—a vessel like the *kaṭorā* (qv.), but flat bottomed. Bundelkhand.

Kachvānsī—one-eight-thousandth part of a *bighā* (qv.).

Kādā—[Skt. *kardama* = slime]—alluvial deposits left by rivers—see *khādar*.

Kaddū— } [Skt. *kaṭu* = pungent] (*āl*, *ghiyā*,
Kadduā— } *ghiyā*, *laukā*, *lauki*)—the bottle
gourd: *Cucurbita lagenaria*, or *moschata*, or
lagenaria vulgaris.

Kadh—[*kādhā*, *kādhnā* = to drag]—the hauling ropes of the harrow. Central Duāb (*hēngā*).

Kadhāoli— } [Skt. *kaṭāha* = a boiler]—a vessel
Kadhāoni— } used in making clarified butter.

Kadhāori— } West districts (*mathni*).

Kadhēlar— } [acc. to Platts, Skt. *kāshla* =
Kadhēlarā— } wood] (*chakorā*, *gailar*, *kēhrā*,
lērarā)—a child born by the form of marriage
known as *karāo* (qv.): among some castes considered to be legitimate.

Kādo—see *kādā*.

Kaf—[Skt. *kapāa* = phlegm] (*kafāi*)—toam, especially the scum produced on an indigo vat in the process of fermentation.

Kafā— } [*kaf*]—the juice (*pasāo*, *pasārā*) of
Kafah— } opium collected and impassated on
rags: largely smuggled and used in preparing
madak (qv.).

Kafāi—see *kaf*.

Kafan—[Greek *Kόφινος* = a basket—cf. Eng. *coffin*] (*kopinā*)—the burial shroud used by Muhammadans. The shroud for a man consists of three pieces: the female shroud of five—1st the *izār* which reaches from the navel down to the knees or ankle joints. It is torn in the middle to the extent of two-thirds. The two divi-

sions cover the legs and are tucked under them on each side: the upper part left entire covers the forepart of the pelvis: the sides are tucked under on each side and the corners tied behind. 2nd, the *qamīs*, *kurtah*, or *pakirahan* which extends from the neck to the knees or ankles. It consists of a piece of cloth with a slit made in the middle, through which the head is passed and drawn down before and behind. 3rd, the *lifāfah* or sheet from above the head to below the feet. Women have two additional pieces of cloth—1st, the *sinah band*, extending from the arm pits to above the ankle joints; 2nd, the *dāmanī*, which encircles the head once and has its two ends dangling on each side (see Herklot, *Qānūn-i-islām*, p. 279).

Kafchā— } [*kaff* = the palm]—a spoon or
Kafchah— } small ladle; sometimes one of
Kafīr— } which the bowl is perforated
 with holes like a colander (*chamchā*).

Kafsh—high heeled and nailed shoes (*jūtā*).

Kagār—[cf. *karārā*]—a high bluff or rising land (*dhāē*).

Kāgaur—[*kāg*, Skt. *kāka* = a crow] (*kāgor*)—plain cakes of unleavened bread baked at the funeral ceremonies (*shradh*) for an ancestor among the lower castes. They are then broken up and placed in an earthen vessel containing butter-milk (*matthā*) and the compound known as *kāgaur* is spread upon *dhāk* leaves and afterwards thrown away where the crows may eat it.

Kāgiyā—[*kāg*, Skt. *kāka* = a crow; from its black colour]—a black grub which attacks the juar millet. Upper Duāb.

Kāgmuhī—[*kāg* = crow; *muñh* = mouth]—pincers twisted at the end: so called from their shape.

Kāgor—see *kāgaur*.

Kāhārā—[Skt. *kshāraka*]—a broad square basket carried on the head. West districts.

Kahariyā—[*kahārā*]—a net for carrying luggage (*khariyā*).

Kahatarī—[*kahtarī*]—a small vessel used for making clarified butter. East districts (*kañhatarī*).

Kahī—nitre after the first evaporation (*khārī*).

Kahtarī—see *kahatarī*.

Kāhū—a kind of lettuce (*lactuca sativa*).

Kahulā—[? Skt. *karshaka* = a plougher]—a kind of hoe or mattock used in the hills.

Kail—yellowish grey or cream coloured—of

Kailā—cattle. East districts (*sokhan*).

Kaichā—(*kaiñrā*, *kēñrā*, *phaykāpēlan*, *sargpatāli*, *suargpatāli*)—of oxen, having one of the horns erect and the other hanging down (*bail*).

Kair—see *kail*.

Kairā—see *kail*.

Kaiyā—the iron with which the tinker spreads

Kaiyyā—his solder (*qala'gar*).

Kājal—[Skt. *kajjala*] = a dark cloud]

Kājar—(*kajrā*)—lamp-black used by women

Kajjal—and children for painting their eyes, and put on the eyes of the bridegroom at marriage by his brother's wife (*bhāva*).

Bhālē buron kē hōt hain, burē bhālōn kē hoēn;

Dipak sē kājal praghat, kaval kēh sē jāē.

[The good are produced from the evil and the evil from the good: the lamp-black from the lamp and the lotus from the mire.]

Kājal kī kōkhrī mēn jāē tīkā lagēgā = you will get a spot on your forehead if you go into a lamp-black room (touch pitch and you will be defiled). *Aisē par to aisē, kājal dāyē to kaisē* = being such as you are, what will you be when decked out with lamp-black.

Kajkol—(*kajhārī*, *pharūd*)—the wooden bowl carried by beggars.

Jānē bēchārā Qalandarā jiskā phūlē kajkol = he is indeed a luckless beggar who gets his begging bowl broken.

Kājkriyā—[*kāj* = work; *kriyā* performance]—funeral ceremonies (*kriyā karm*).

Kajrā—see *kājal*.

Kajrautī—[*kājal*]—a box for holding lamp-black.

Kajrtīj—[*kājal*]—a woman's festival usually held on 3rd dark half of Bhādoṇ (*Bhādoṇ badi tīj*); women ornament themselves with lamp-black.

Kajurī—[*kājal*]—black blight in opium. Azamgarh.

Kākā—[corr. of *chāchā*]—a father's younger brother; uncle: in Agra, a father.

Kakā—a juice extracted from sugarcane, used in preparing tobacco.

Kakaiyā—small country bricks (*nautirahī*).

Kakanīyā—[Skt. *kankana*]—an ornament worn by women and girls on the wrist.

Kakhai—[Skt. *kankala*]—a man's hair comb

Kakhī—(*kañghā*).

Kakhī—[*kākh*, Skt. *kaksha* = armpit]—the part of a coat under the arms.

Kakhīyāl—[*kakhī*] (*gañhārī*, *kauḍ*, *kauḍi*, *kauḍiyā*)—an arm full of cut grain given to servants at harvest time.

Kākī—[*kākā*]—a father's brother's wife; an aunt.

Kaknā—[Skt. *kankana*]—a wrist ornament worn by women and girls.

Kāknī—[*kañgnī*]—the small millet (*panicum italicum* or *setaria italica*). North Rohilkhand (*kañgnī*).

Kakrāl—[*kañkar*]—a gravelly clay soil containing pieces of nodular limestone. Upper Duāb (*kañkar*).

Kakrūtā—a strong bamboo under a thatch which supports it cross ways. West districts (*tarbātā*).

Kakrēt—[*kañkar*] (*kañkrēt*, *pakhar*, *pakharā*)—soil containing nodular limestone. Central Duāb. Native masons use the word as a corruption of English "concrete."

Kakrī—[Skt. *karkatī*, *karkatīkā*—*karka*
Kākūrho—= a crab]—a cucumber: it is botanically a variety of *cucumis melo*—see *phūt*.
 The latter is the Kumāun form.

Kākun—[*kañgnī*]—the small millet (*panicum italicum* or *setaria italica*).

Kakunī—[*kañgnī*]—a field of *kākun* is as uncertain business as keeping a hawk.

Kāl—[Skt. *kāla* = death]—a famine (*akāl*).

Chait jo nan dīn hūyūl hoē;

Tā dīsha kāl hūlāhal hoe.

[If there be lightning for nine days in Chait, there will be famine in the direction from which it appears.]

Kāl—[Skt. *kāla* = time]—a season of the year (*mausim*).

Kālā—[Skt. *kāla*] (*karauñchhā*, *kariyā*)—black—of cattle, etc. *Kālā non* = coarse black rock

salt: *kālā banjar* = land left fallow in the hills to recover strength.

Kalā batūn—[? Pers. *kalah* = silk cloth]—a narrow silver gilt riband twisted spirally round a silk thread. It is then worked up into a tape differing in appearance little from *tachkā* (qv.).

Kalaf—(*kalap*)—washerman's starch.

Kalāl—the ceremony in the hills at the beginning of harvest. "Ten or twelve ears of the new grain are brought from the fields and offered to the household deity. Pots of cowdung are placed over the doorway and near the household deity: and four ears, carried two by two, are placed in them." (E. T. Atkinson, *Himalayan Gazetteer*, II. 857.)

Kālakh— } [Skt. *kalaka*] (*kaloch*, *karkha*,
Kālakhā— } *karos*)—soot.

Kalāl—see **kallāl**.

Kalāvā— } [Skt. *kalāpa*]—(1) a red string tied
Kalāvah— } round the first cut bundle of sugarcane. Upper Duāb; (2) a string used by women for tying up their hair and at the marriage, *janēā*, and other ceremonies.

Kālbud— } [Pers. *kālbud* = the human body]—
Kālbūt— } (1) a shoe-maker's last (*mochī*);
 } (2) a grooved block for rope-making (*bānsāz*).

Kalchhā— } [? Skt. *karakaka* = anything that
Kalchhāl— } draws] (*chamechah*, *chammurh*,
Kalchhī— } *karchhā*, *karchhū*, *karchhul*,
Kalchhul— } *karchhulī*, *ramchā*)—a spoon,
Kalchhula— } usually of iron.

Kalēo— } [Skt. *kalya* = dawn; *kalyavarta*,
Kalēvā— } *kalyagadhī* = breakfast]—(1)
 } (*kharmitā*, *nahārī*, *nashtā*, *tukrā khānā*) the
 } morning meal. Central Duāb: according to
 } Grierson to the East it is: the midday or main
 } meal of the day; (2) food kept over from supper
 } for the morning (*bāsī*).

Kalhārānā—to give grain a slight parch; a cook's word.

Kalhrā—the upper lever of a loom. Rohilkhand (*kargah*).

Kali—[Skt. *kalikā*]—(1) the bud or blossom of a plant; (2) quick lime (*chūnā*); (3) the metal pipe stem of the water pipe (*huqqah*).

Kālikhā—[*kālakh*]—the black pot covered with soot, put up in a field to scare birds and keep off the evil eye (*totkā*).

Kālmatti—black soil: in some places a dark clay (*matigār*); in others a black rich compost used as manure.

Kālīndo— } [Skt. *kālīnda*, *kālīndaka*]—the
Kālīndrā— } water-melon (*tarbūz*).

Kalindrī—the slang term for opium among ascetics.

Kallā—*lit.* a machine; the jaws of the blacksmith's vice (*lohār*).

Kallāl—[Skt. *kalyapāla*; *kalyam* = spirituous liquor; *kalya* = auspicious]—properly **kālāl**, a liquor seller (*ābkar*).

Kallar— } land impregnated with noxious salts;
Kallar— } leprous looking land with white
Kallarh— } barren patches. West districts.
See **rēh**.

Kallidār—[*kullī* = a gusset] (*qhilā*, *garāvdār*, *khalkhaldār*)—drawers made loose with pieces let in along the thigh (*pāē jāmā*).

Kallsēn—[? *kalya sēna* = auspicious army]—one of the local gods (*dihvār*).

Kaloch—[Skt. *kālaka*]—soot (*kālakh*).

Kalon—the English field pea (*pisum arvense*). Kumaun (*maṭar*).

Kalor—(*bahīrī*)—a heifer. *Muñḍī gāē sadā kalor* = the hornless cow is a heifer always. East districts.

Kalsā—[Skt. *kalashī*] (*gagrā*)—a narrow mouthed water vessel of brass, copper or earthenware.

Kalsī—[*kalsā*]—(1) a small jar or water pot; also used for storing treacle (*rāb*); (2) the knob on the top of a temple or shrine.

Kalthārā—the upper levers of a loom. Upper Duāb (*kargah*).

Kālū kahār—one of the local gods (*dihvār*)—cf. *kāluvā*, *kalbisht*.

Kalvār—[*kallāl*]—a liquor maker or seller (*ābkar*).

Kāmādā—[Skt. *kāmaḍa* = giving what is wished]—one of the sacred elephants—see **ēkādashī**.

Kamalā—see **kammal**.

Kamān—a bow; such as that used by the cotton carder (*dhuniyā*).

Kamaṇḍal— } [Skt. *kamaṇḍalu*] (*marisīhā*)—
Kamaṇḍul— } the vessel used for drawing
 } water in a Hindū temple: the ascetic's water
 } gourd—see **pūjā**.

Kamānī—[*kamān*]—(1) an iron or steel spring; (2) the bow of an awl.

Kamar—the waist: the waist part of a coat (*āngā*).

Kamarā—see **kammal**.

Kamarballā—[*kamar*; *ballā* = a beam] (*barāṅgā*, *barḡā*)—the corner beam of a house (*balli*).

Kamarband—[*kamar*; *band* = fastening] (*phaṇḍāndhā*)—a waist belt; a cloth wound round the waist.

Kamarī—[*kamar*] (*chūndnī mār jānā*)—loin disease in horses, etc.

Kamarkash—[*kamar*; *kash* = pulling]—a woman's waist chain.

Kambal— } see **kammal**.

Kambalā— } see **kammal**.

Kamchārū—[*kam* = little; *chārā* = fodder] (*nikhurā*)—an animal that is a bad feeder. West districts.

Kāmdār—[*kām* = work; *dār* = possessing]—embroidered—of caps, shoes, etc.

Kamērā—[*kām* = work]—a hired labourer attached to an estate, but free to move.

Kāmī—[*kām* = work]—(1) twigs for basket-making (*battī*); (2) an ingot beaten out flat.

Kamikā—the 11th dark half of Śāvan; observed as a rest day for cattle—see (**ēkādashī**).

Kamīn—low; the village menials; popularly considered to be twelve in number—the blacksmith (*lohār*), the carpenter (*barhār*), the potter (*kumhār*), the washerman (*dhobi*), the barber (*nār*), the bearer (*kuhār*), the water-carrier (*bahishtī*, *sagḡā*), the tailor (*darzī*), the musician (*dom*, *mirāzī*), the cotton carder (*dhuniyā*), the cotton stamper (*chhipī*), the dyer (*raṅgréz*), the priest (*brakman*), the messenger (*balahar*), the sweeper (*kākhro*, *bhāṅgī*, *chūrā*), the guide (*deuṛāḡā*), the leather worker (*chamār*).

Kāmī patti—[*kāmī*]=bands of iron strengthening the shafts of a cart. Duāb (gāṇ).

Kamkhor—[*kam*=little; *kṛdān*=to eat]=mouth disease in cattle. Oudh (kḥurpakā).

Kamlā—[Skt. *kambala*=a blanket] (*ka-kamrā*)=*malā, kamārā*—the palmer worm; a caterpillar which attacks pulses and cotton; so called because it is hairy all over like a blanket.

Kamlā—[Skt. *kambala*]=a blanket (*ka-marā, kambal, kamrī, sānsi*).
Kamli—*Tis, rāl, dhus, dhūs, dhuśā* is a sort of thick blanket: *loi*.
Kammal—a fine blanket. Herdsmen tie the blanket in a peculiar way over the head to keep off rain.
Kammalā—
Kammar—
Kammarā—
Kammarī—

This is in Oudh *khudlā, kḥurhā*; in the East districts *jūrī*; to the West *ghokī, ghoghī, ghogh, ghuggī, ghopā, ghokhī, choṭ*. *Faṭṭīr ko kummāl hī dośālā hai* = to the poor man his blanket is as good as a rich shawl. *Jyūn jyūn bhīgē kamārī, tyūn tyūn bhārī hoē* = the wetter a blanket becomes the heavier it gets.

Kamārī thorē dām kī, āre lahutē kām;
Kḥāsā malmal bāphtā, ānkā rākhē nām;
Unkā rākhē nām: būnē jahān āre āre,
Bugchā bāndhē mot, rāl ko jhār bichhāyē;
Kahī Girdhar kanirāc, milat hai thorī damrī:
Sab din rākhē sāth, ḥarī murjādā kamārī.

[The blanket costs but little, but is of great use. It serves in place of muslin and brocade. It will save you from rain. You can tie your things in it and sleep on it at night. Says Girdhar, prince of poets—"Keep a blanket always with you. It costs little and is very useful."]

Kamorā—[*kamsēnā*]=an earthen vessel,
Kamorī—} such as is used in making clarified vessel, etc. *Matṭhā māngnē ko chālī, pīth picḥhē kamorī* = she had the impudence to go and beg for buttermilk when she had a butter-pot behind her back!

Kāmp—[*kānpā*=to shake]=alluvial deposits left by rivers. Rohilkhand (*khādar*).

Kamptī—[*kamṭā*]=a stick tied to the neck and leg of an animal to prevent it from rubbing its sores. Lower Duāb (*daraharī, taun*).

Kamrā—see *kāmmal*.

Kamrā—see *kamlā*.

Kamrā—[Lat. *camera*]=a room.

Kamrī—see *kāmmal*.

Kamrī—[*kamar*=the waist]=a coat reaching only to the waist.

Kamsēnā—see *kamorā*.

Kamṭā—[Skt. *kamaṭha*=a bamboo]=a
Kamṭhā—} bow; such as that used by the cotton, carder and felt-maker. Central Duāb (*dhuniyā, namdāsāz*).

Kamulnī—[cf. *kamorā*]=an earthen vessel in which butter is made.

Kān—[Skt. *khanī, khānī*; rt. *khan*=to dig]=a mine; a *kanḥur* pit.

Kān—[Skt. *kana*=a grain]=a crop of miscellaneous pulses sown with *maṭṭā* (qv.). Kumaun.

Kān—[Skt. *karna*=the ear]=pieces of wood fixed on the plough-share to widen the furrow. Allahābād (*hal*).

Kan—[Skt. *kana*=a grain]—(1) (*kand*) rice dust, broken rice; (2) division of crops between landlord and tenant (*baṭāṭ*).

Kānā—[*kān, Skt. karna*=ear]=the pegs for the ropes in a harrow. Upper Duāb.

Kānā—[Skt. *kāna*]=*(1) (kanorā, kānārā, kanād)* blind of an eye—of men or animals: *kānī* is the feminine form.

Ēk ānkh so kiān kānā,

Ēk ānkh lēre michkād,

Daurā dolē bhīt bhīt par;

Yih marnē kī āvat plād.

[A man who has one eye blind as a well, and winks with the other; if he goes running about on the top of a wall, this is the way to lose his life.]

Tin kos tak milē jo kānā,

Lauf āre vol barā syānā.

[If you have gone on a journey as far as three kos from home and meet a one-eyed man, you will show your wisdom by turning back.]

Kānā, kanjā, kubārā, jo sir ganjā hoē,

In sē bātēn tab karē hāth men dandā hoē.

[If a man be blind of one eye, have the other blue and a bent back, and if in addition he have a bald head, speak to him only when you have a club in your hand.]

Rānī ko rānā piyārā;

Kānī ko kānā piyārā.

[The one-eyed woman is as fond of her one-eyed husband as the queen is of the king.]

Āndhoṅ mēn kānā rājā = the one-eyed man is a king among the blind. *Kānī kē biyāh ko sau jhagrē* = there are a hundred roses in getting a one-eyed girl married.

Kanāgat—[Skt. *kanyagata*=pertaining to the sign Virgo]=the obsequial ceremonies which take place in the sign of the Virgin in the first fortnight of the month of Kār (August-September)—see the rural proverb under *kāns* (*pitrapaksha, shrādh*).

Kanai—[Skt. *kanika*=a grain]—(1) sediment in an indigo vat; (2) secondary shoots in tobacco when the head is broken off (*tambākū*).

Kanāī—[? Skt. *karna*=an ear]=a rope tied round the neck of an animal. Lower Duāb (*paghā*).

Kanail—[? Skt. *karna*=an ear]=a piece of wood supporting the driving gear in a sugar-cane mill (*kolhā*).

Kanāitī—a rupee: Katthak's slang (*rupayā*).

Kanaiyā—[Skt. *kanika*=a small piece]=small table moulded bricks (*ṛṇṭ*).

Kanak—[Skt. *kanika*=a grain]=wheat. Hill districts (*gēhūn*).

Kanālā—burning down jungle and temporarily cultivating it. Kumaun (*dāhiyā*).

Kanauf—the rammer used by the potter in consolidating his clay. Rohilkhand (*kumhār*).

Kanāvar—[Skt. *kanā*=the ear]=the yoke proper which rests on the necks of the oxen. Basti.

Kānbāl—[*kān*=ear; *bāl*=hair]=the first
Kānbār—} ceremonial shaving of the boy's head before his ears are bored (*mūṇḍan*).

Kānch—see *kāch*.

Kānchhā—young twigs of a tree.

Kanchhahī—[*kāu*=ear; *chhānā*=to cover]=

a cap that covers the ears. East districts (kan-top).

Kānchī—slips of sugarcane cut for planting. West districts (gēn).

Kānchūa—[P Skt. *kānch* = to bind]—a woman's boddice. Upper Duāb (āngt).

Kanchhēdan—[*kāu* = ear; *chhēdnā* = to pierce] (*karuchhēd*, *pirojan*)—the ceremony of boring a child's ears for earrings.

Kanchhopī—[cf. *kanchhukā*, *kan-top*]—a cap covering the ears. Hill districts (kan-top).

Kānd— } [Skt. *kanda* = a bulb]—the sweet
Kānd— } potato (shakkarqand).
Kāndā— }

Kandā—[Skt. *kandā* = part, joint]—cakes of cow-dung fuel—see *gobar*.

Kāndai—see *kanai*.

Kāndaur—[*kāndā*]—a house for cow-dung fuel (gohārī).

Kāndēlavā—a kind of bamboo used for making thatches (bāns).

Kāndhapnī—[*kān* = ear; *dhāpnā* = to cover]—a cap that covers the ears. East districts (kan-top).

Kandhār—a light ploughing of rice after flooding the field. Rohilkhand (gāhan).

Kāndhāvar—see *kanhāvar*.

Kāndhēl— } [*kāndhā* = shoulder]—(1) trap-
Kāndhēlā— } pings or coverings for cattle
Kāndhēliyā— } (pākhar); (2) a buffalo that has
high bones in the croup and a hollow back—see
under *bhaiñs*.

Bhaiñs kāndhēliyā piā lai,

Bājē dhār na khaṭkārai,

Māngē chhāchēh so hī gai.

[My husband bought a buffalo with a high shoulder. You never hear the rattle of the milk from her teat, nor the ring of the churnstick. And all my chance of begging butter-milk is gone too!]

Kandī—(1) a net for carrying earthen pots. Rohilkhand (jāl); (2) the stage at which the ear in wheat is half out of the sheath. Central Duāb; (3) the grass usually known as *dāb*. Bundelkhand.

Kandī—[P corr. of *qistbandī*]—an instalment of rent or revenue. Central Duāb: cf. *khaṇḍī*.

Kāṇḍī—the hollow in the mortar in which tobacco or grain is crushed.

Kāṇḍī—[P *kāndhā* = shoulder]—trappings or coverings for cattle. Rohilkhand (pākhar).

Kāṇḍuā—a fungoid disease in cereals; in wheat it is smut (*ustilago*); in the millets it is bunt or ergot which fills the grain with a greasy black powder and destroys it utterly.

Kāṅgan— } [Skt. *kāṅkana*]—(1) a bracelet usu-
Kāṅgan— } ally consisting of cup-shaped
Kāṅganā— } knobs of silver or gold, sometimes
Kāṅganā— } set with stones, fixed on on a gold
or silver ring. *Hāth kāṅgan to ārsī kyā* = who
wants a thumb mirror ring to see a bracelet on
the wrist (said of things self-evident); (2) *kāṅgan*
khēl, part of the marriage ceremony performed
after the *thāpē kī rasam* (qv.); the officiating
Brahman sends for a large square basket
(*kahārā*) and puts the bridegroom sitting in
it. He then twists up a red string to which he
ties a small iron ring, a small bag of mustard

(*rāz*) and pieces of betel-nut (*chhāliyā kī dālā*) and fastens it to the boy's wrist. This is the *kāṅganā*. They tie it to the wrists and ankles of the bride and bridegroom to keep off the evil eye. The day after the marriage the boy goes to the bracelet play (*kāṅganā khēl*); the bride and bridegroom sit on stools. The barber's wife (*nāin*) brings a tray (*thāṭī*) which she fills with water and throws a rupee into it; then she takes the bracelet from each and ties them tightly together. After the bridegroom amidst much chaffing succeeds in opening them, the barber's wife throws them again into the water and each snatches at them. Finally it is arranged that the boy gets both bracelets.

Kāṅghā— } [Skt. *kāṅkata*] (*kakai*)—a hair
Kāṅghī— } comb. *Kāṅghā* is the man's comb and
has teeth only on one side. The woman's comb
is *kāṅghī* and has teeth on both sides.

Kāṅgnā— } see *kāṅgan*.
Kāṅgnī— }

Kāṅgnī— } [Skt. *kāṅgu*, *kāṅgunī*] (*kakni*, *kaku*;
Kāṅgnī— } *nī*, *kaunī*, *kākun*, *kuṇī*, *kūknī*, *tān*;
gun)—a small millet (*Setaria Italica* or *Panicum Italicum*).

Unchā chakhē bolī kāṅgnī,

Sab nājōn mēn huñ chāṇḍnī;

Kuchh ghiū gur mo mēn parēn,

Tātē hār kamar kē jurēn.

[Kāṅgnī got on a height and said "I am the moon among grains. Mix a little butter and sugar with me, and I will cure even a broken backbone."]

Kāṅhatarī—see *kahatarī*.

Kāṅhāvar—[*kāndhā* = shoulder] (*kāndhāvar*, *paṭkā*)—the red handkerchief or sheet thrown over the boy's shoulders at the marriage ceremony. In the East districts the bride and bridegroom are tied together with it when they go to visit the shrine of the village god. It is also applied to a sheet in which parched rice is brought at the marriage ceremony. The sheet is given to the bride's brother.

Kāṇid—a bamboo used for pressing a precious stone against the polishing disk (*kakkā*).

Kāṇik— } [Skt. *kāṇika*]—broken rice. Hill
Kāṇikā— } districts (*kāṇkī*).

Kāṇiyā—[Skt. *kāṇika* = a grain]—secondary shoots in tobacco after the head is removed (*tambākū*).

Kāṅjās—rubbish (*khāt*).

Kāṅjī—[acc. to Hobson-Jobson Tamil *kāṅshi* = boilings; but rather Skt. *kāṅjika*]—rice gruel; "congee" water. *Kāṅjī hauz* [Eng. house]—a lock-up where prisoners are fed on rice gruel; a cattle pound (*marēshī khānah*); *kāṅjī* was known to the Romans as *ptisanarium oryzae* (Horace Sat. II, 3, 147 ff).

Kāṅjuvā—crops withered or blighted. North Rohilkhand (*jhirī*).

Kāṅkahā— } a hair-comb—see *kāṅghā*. East
Kāṅkahī— } districts.

Kāṅkan— } see *kāṅgan*.
Kāṅkanā— }

Kāṅkāndhā—[*kāṭā* = black; *kāndhā* = shoulder] (*kāṅkāndhā*)—black coloured on the shoulders—of cattle.

Kankar—[Skt. *karkara*]=calcareous nodular
Kānkar—limestone used for road-metal and lime-burning. The varieties usually recognised are *tēliyā* = dark coloured; *bichhū* = rough shaped small pieces; scorpion [*bichhū*] shaped; *balu* or *dhus rēhā*, so called because it is found in saline or sandy soil [*lālā*, *dhus, rēh*]; *safēd*, *dūdhīyā* or *chūn* = white coloured; when it appears in large blocks it is *siliyā* or *chāṭṭān*; in small pieces for road-metal *bichhū*, and to the east *anṅlā*, *anṅkī anṅrī*; *chharṛā*, *chharṛī*, *kankarī* is coarse limestone gravel.

Kankatiyā—small cakes of cow-dung fuel. East districts (chiprī).

Kankī—[Skt. *kaṇika*] (*kanikā*, *khuddī*)—broken pulse or rice, small pieces of grain (*mērkhun*).

Kankrahā—[*kankar*] (*kakrēt*, *tān*)—soil mixed with nodular limestone.

Kankūt—[*kan* = valuation; Skt. *karma* = an ear of grain; *kūt* = appraisement] (*amaldāri*)—valuation of crops for division between landlord and tenant. It is the valuation of standing crops as opposed to *baṭā*, the division after the crop is cut (*kūt*).

Kanmēnṛā—[*kān* = ear; *mēnṛ* = boundary]—the ropes of straw supporting the pestle in a sugarcane mill. East districts (*kolhū*).

Kannā—[*kān* = ear]—the fork on the stick which supports the irrigation lever. East districts (*dhēnkī*).

Kannāsī—[Arabic *kannās* = a sweeper]—a file

Kannēsī—[for sharpening saws (*barhai*)].
Kannī—[Skt. *kaṇika* = having ears]—(1) an earthen vessel for undrained sugar in a factory (*kaṇṇṣāl*); (2) the mason's trowel (*rāj*); (3) pegs on the harrow to which the hauling ropes are attached. Upper Dnāb and Rohilkhand (*hēngā*); (4) young branches of a tree.

Kannī—[Skt. *kaṇika* = a grain]—pulse
Kannī kī dāl—of which the husk has been removed. Upper Dnāb.

Kano—an open air granary made of straw. Kumaun (*bakhār*).

Kanorā—[*kānā*]—one-eyed—of men and animals—see *kānā*.

Kānp—[*kānpū* = to shake]—(1) a woman's earring; (2) shaky muddy soil (*kāmp*).

Kānpūl—[*kān* = ear; *pūl* = flower] (*karānpūl*)—an ornament worn in the ear by women.

Kānpṛā—[*kānpū*]—one-eyed—of men and animals—see *kānā*.

Kanṛaṇṛā—[*kanṛā* = cow-dung fuel; Skt. *vāṭa* = enclosure]—a house for cow-dung fuel. North Oudh (*goṭārī*).

Kānpī—see *kānpī*.

Kāns—[Skt. *kāsha*] (*hēl*, *dāb*, *kās*, *ramsānṛā*)—a grass very destructive to crops, used as a fibre. For a good account of this destructive grass—see A Cadell, Banda Sett. Rep., p. 9.

Āyā kanḡat, phūlā kāns,

Bāmhan māṛēn bhar bhar grās;

Gayā kanḡat jhar gayā kāns,

Bāmhan roṇēn chāṭṭhōn pās.

Chūṭhē ho gayā dālī dālī,

Bāmhan roṇēn gālī gālī;

Gai Dīdī, Āyā Iṭṭī

Rāṭṭē Bāmhan bodī khotī.

[The *kanḡat* (qv.) has come: the *kāns* is in flower: the Brahmans eat big mouthfuls: the *kanḡat* has gone, the *kāns* has fallen down, the Brahmans weep by the empty fire-places. The fire-places are broken and the Brahmans are weeping in every lane. The *Dīdī* has gone, the *Iṭṭī* has come, and the Brahmans are letting down their hair—(the *kanḡat*, or season when the offerings to the dead are made, comes about August, when the *kāns* grass is in flower).]

Āyā kanḡat phūlā kāns,

Bāmhan nūchēn nau nau bāns.

[The *kanḡat* has come and the *kāns* is in flower. The Brahmans dance nine poles high. (Of course the Brahman has a good time of it at the season when the dead offerings are made.)]

Kānsā—[Skt. *kānsya*]—an alloy of copper and
Kānsī—[zinc in equal parts, used for making metal vessels—see *phūl*. *Bijī kāsē par partī hai* = it is on the bright pots that the lightning falls.

Kānsāl—[Skt. *karma-shāla* = the place for the ears]—irregularly-placed holes in the legs of a bed (*chārpāl*).

Kānsī—the second wife if there are two, and the last if there are three or more. Kumaun.

Kānsī—a disease in rice.

Kānsiyā—[*kānsā*]—a cooking-vessel made of alloy. Bundelkhand.

Kānsuā—a caterpillar which attacks the young shoots of sugarcane. West districts.

Kant—see *kanth*.

Kāntā—[Skt. *kaṇṭaka*]—a thorn; a spur; a fishing-hook: a cluster of iron hooks used for taking vessels out of a well, etc.

Kāntāin—the ghost of a woman which haunts the place where she was killed or died—cf. *churāl*.

Kānth—[Skt. *kaṇṭha* = the throat]—a man's
Kānthā—necklace of beads or pearls; also
Kānthī—carried in the hand and used as a rosary.

Kanth—[Skt. *kānta* = loved] (*kant*)—a husband.
Kānthā—band.

Kabhū na huskar kar gaṭhē, riskar gaṭhē na kēn,

Jaisī kēnṭhā ghar rahē, vaisī kēnṭhā bidēs.

[If your husband never holds your hand and jokes with you and never is angry with you, he might as well be abroad as stay at home.]

Another version is—

Piyā aurēn chitvan chalan ghartiyā seṇ nāṭn lēs;

Jaisē kēnṭhā ghar rahē taisē gaṭ bidēs.

[My husband makes love to others and has no affection for me his wife. So it is all the same whether he remain at home or abroad.]

Kāntī—[*kāntā*]—(1) a small thorn or hook; (2) fodder cut up for cattle. East districts; (3) the ring on the ploughshare to prevent it from going too deep; (4) the peak of a mountain. Hill districts.

Kānth mālā—a necklace—see *kaṇṭh*.

Kānth sītī—

Kāntop—[*kān* = ear; *topī* = cap] (*kanachhahi*, *kanachhopī*, *kanṭhapnī*)—a cap with flaps which cover the ears, worn by children and by men in cold weather.

Kanŭā—[*kānā*]
—blind of one eye—of men or animals (*kānā*).

Kanŭrī—[corr. of Persian *kandūrī* = a special Muhammadan women's feast in honour of Fātimah] (*Khatmah, sunnat, sunān*)—circumcision. "Although never once enjoined in either the Qurān or traditions, it is an institution of Islām; but it is not compulsory upon adults, the recital of the creed being sufficient." (Hughes, *Notes on Muhammadanism* 103.) The whole ceremonies are detailed in Herklot, *Qānūn-i-islām*, Chap. VIII.

Kanvā—a measure = half a *sēr*.

Kanvāi—one-sixteenth part of an anna.

Kānvar—[acc. to Platts Skt. *kamṭha* = a bamboo] (*kāvar*)—baskets attached to the ends of a bamboo in which holy water is brought from places of pilgrimage.

Kānvārthī—[*kānvar*] (*kamārthī, kavarthī, kāvriyā*)—a man who brings holy water from places of pilgrimage.

Kanyā—(1) a maiden; (2) the constellation or sign Virgo: known in the hills as *Asoj* or *Khatarnā*, from the people gathering hay or fuel on that day. Bonfires are made of part of this by children (*saṅkrānt*).

Kanyādān—[*kanyā* = maiden; *dān* = giving]—the ceremony of giving away the bride at marriage. "At the exact time fixed for giving away the girl, the bride's father turns his face to the north, whilst the bride looks towards the east. The father then extends his hand, and the girl places her hand, palm upwards, in her father's hand, with fingers closed and thumb extended, and holding in the palm *kusha* grass, *sesamum*, barley, and gold. The boy takes hold of the girl's thumb, whilst the mother of the girl pours water on the three hands during the recital of the dedication by the celebrant. This portion of the rite concludes with the formal bestowal of the girl, generally called the *kanyādān*. When this is concluded the girl leaves her father's side of the hall and joins her husband, when the *dānavākya* is read, and the father of the bride addresses her and prays that if any error has been committed in bringing her up he may be forgiven. Next an address with offerings is made by the bridegroom to his father-in-law, thanking him for the gift of his well-cared-for daughter. In return the father declares the girl's dowry, and the clothes of the two are knotted together" (see *gānṭh bāndhan*).—Atkinson, *Himalayan Gaz.*, II, 909.

Kanyūrā—field stacks of rice. Hill districts.

Kapāl kriyā—} [Skt. *kapāla* = the skull; *kriyā*

Kapāl kriyā—} = doing]—the ceremony of breaking the skull when the corpse of a Hindu is burnt, performed by the person who undertakes the cremation rite (*kriyā karm*).

Kaparmitti—a cook's word = yellow earth sprinkled over roots such as *zamiṇḡand*, when being roasted in the ashes.

Kapās—[Skt. *kapasā*; Gk. *Κάπασος* = flax]—the cotton crop; unleached cotton (*rūt*).

Kapās chataknā—} [*chataknā* = to crackle;

Kapās khilnā—} *khilnā* = to open]—to open out—of the stage in cotton when the capsule bursts.

Kaphā—see *kafā*.

Kapilā—} [Skt. *kapilā*]—milk white—of

Kapilā—} cattle. The *kapilādan* is the dedication of a cow of this colour to a Brahman while a person is dying.

Kapnī—the cover of a vessel, etc. (*dhakkan*).

Kapotā bashish—small pieces of burnt bone from a corpse. Kumaun.

Kapra—[Skt. *karpaṭa* = old clothes] (*bānā, bastar, bastri, bhās, jhīṅṇā, luttē, luvā, lūgar, luṅṛā, libās, naukēṭhī, pārchā, poshāk*)—clothes.

Būḥḥā bail bisāwatē, aur jhānā kapra lēn,

Ilārē vē nar jānyē jo parḥē pahrā dē.

[He that buys an old ox and thin clothes is ruined, like him who lies down when he is on guard.]

Kapron kī pūjā—is the ceremony of making the bridegroom worship his clothes when he takes them off before assuming the wedding garment.

Kapsā—[see *gapsā*]—a sort of clay soil. In the East districts it is applied to mud made up for building walls. In the Central Duāb it means a reddish subsoil which appears a short distance below the surface, and which the cultivator tries to avoid disturbing with the plough. In Pilibhit it is applied to a kind of clay imported from the east and used in making toys. *Kapsā doris* is in West Oudh a loamy soil with an excess of sticky clay, and *kapsā maṭiṅār* (*khalār*) is a clay soil found in the beds of tanks in West Oudh.

Kapsēntā—[*kapās*]—land under cotton cultivation in the past season. Rohilkhand (bankharā).

Kaptā—} (1) an insect which attacks young rice.

Kapṭī—} East districts; (2) a grey mildew which attacks tobacco. Azamgarh: cf. *chiṅṅurān, korhī*.

Kar—the breadth of a field, as opposed to *dhāp* = the breadth. East districts.

Kar—[Skt. *kara*]—tax; cesses; import duty (*abvāb*).

Kar—(*karh, karr*)—the seed of the safflower. Duāb (kusum).

Tulsi jāhān bibēk nahīn tahān na kijē bās :

Sēt sēt sab ēksē kar kapr kapās.

[Tulsi dwell not where there is no discrimination — where safflower seeds (which are cheap) and camphor and cotton (which are valuable) are all considered of the same value merely because all three are white.]

Karā—[Skt. *karāṇa*]—(1) a ring, bangle, etc.; (2) the arched piece of iron over the mouth of the well-bucket. Central Duāb.

Karab—} [Skt. *karāmba, kalamba* = the stalk

Karab—} of pot-herbs]—stems of millets, etc., cut up for cattle fodder. Duāb.

Karāh—} [Skt. *karāṇa*] (*dukanni, pakvān,*

Karāhā—} *parchhiyā*)—an iron pan with

Karāhī—} handles used in sugar-boiling or

Karāhiyā—} cooking vegetables. *Karāhī kā*

mahūrāt is the lucky time for beginning the cooking of sweetmeats, etc., for a wedding. Generally the sweetmeats called *gūḥḍaurā* are made first and distributed to the assembled kinsmen. *Pārchon unjalyān ghī mēn, sir kayāhī mēn* = said of a lucky person—all five fingers in the butter and head in the pot.

Karāī—[*kālā* = black]—the chaff of the *arhar* pulse. East districts.

Karail—[*kālā* = black]—a black soil found

Karail—{ where tanks have subsided or in old river-beds, containing more organic matter than *maṭiyār*. It is the best land for sugarcane. East districts.

Karail—{ [Skt. *karāvalī*]—the bitter gourd
Karail—{ (*Momordica charantia*).

Karāin—[*kālā* = black]—old thatch. East districts.

Kārakh—see *kālakh*.

Kārakhā—see *kalikhā*.

Karam kallā—[Pers. *karam* = cabbage; *kallā* = sprout] (*baṇḍā gobbī*)—a kind of cabbage (*Brassica spicata* or *oleracea*).

Karānjuā—{ [Skt. *karāṇja*]—(1) a shoot
Karānjuā—{ springing from the root of the sugarcane, injurious to the plant. Upper Duāb; (2) smut in barley. Upper Duāb, Rohilkhand.

Karanphūl—[Skt. *karṇa* = ear; *phūl* = flower]—a woman's ear ornament: it has generally a round centre with a hanging tassel shaped like a fuchsia flower.

Karāo—[*karānā* = to cause to make] (*dharaunā*, *dharauna*)—an irregular form of marriage of a Hindū widow. The woman herself is known as *kari kūtī* and the phrase is *baith jānā*. Her second husband is *dharellā*, *dharellā*, and in Kumaun *dhānt*. The children of such a marriage are in the Duāb *kāthelār*, *kāthelār*; in Rohilkhand, *gailār*, *chakorā*; in Bundelkhand, *lēvarā* or *lēnārā*. The woman so married is to the east *madākhālā* or *madkhālā*. "The term is properly applied to the remarriage of a widow or deserted wife, who has been previously married by the full ceremonial of a caste marriage (*shādī*) and is therefore disqualified from being again married by that form. The only ceremonies performed at a *karāo* are that before the assembled kindred the woman and her next husband announce their intention of living together as man and wife, and a red sheet (*chādar*) such as only married woman whose husbands are alive wear is put on her, and she has bangles (*chūri*) put on her wrists, and thereafter lives with her new husband: but even this amount of ceremony is not necessary where, as in the commonest case when a widow marries her husband's brother, consent and cohabitation are all that is required, and the outer world know of the marriage only by seeing the widow again assume the red sheet and bangles which are not worn by widows. Children of such a marriage are legitimate; even a child born before marriage, if acknowledged, is legitimate. A widow should not marry for a year after her husband's death, but this is not essential. To the west the Hindū tribes who do not practise *karāo* are the Brahman, Tagā, Rājput, Dhūsar, Kāvasth, and Banyā. The Ahir, Jāt, Gaurvā, Mallāh, Agrī, and Gūjar practise it. Some Brahmans who allow the practice are practically outcaste, and known as *Dharākrd*. Those of the Tagā tribe who allow it are known

as *Dāsā* or half-blood. On the other hand, some Ahir families do not allow remarriage of widows and keep themselves apart from other Ahirs. So with some Jāt families, while other Jāt families allow widows to remarry, but not with their husband's relatives. Among tribes which practise *karāo* the Ahir and Gaurvā do not allow a widow to marry her husband's elder brother, but she may marry her husband's younger brother, or, with the consent of the husband's relatives, a stranger. Among the Jāts, Gūjars, and Mallāhs a widow may marry her husband's elder brother, but it is considered more proper for her to marry the younger brother. A widow cannot be compelled to remarry." (*Panjab Customary Law*, 131 f.)

Karārā—{ [cf. *kgarārā*] (*dhā*)—a high river
Karārā—{ bluff.

Karauliyā—[*karāo*]—a woman married by an irregular form. Rohilkhand (*dhari*).

Karauñchhā—[*kālā* = black]—black—of cattle. East districts (*kālā*).

Karaut—see *karauliyā*.

Karautā—[*kālā* = black]—a stiff blackish clay used by potters.

Karbā—{ [Skt. *karāka*]—a ring fixed to the
Karbā—{ share of a plough to prevent it from going too deep (hal).

Karbach—bags for pack-animals. Kumaun (*khurji*).

Karbi—see *karab*.

Karchhā—
Karchhal—
Karchhalā—
Karchhi—
Karchhū—
Karchhul—
Karchhulā—
Karchhull—
see *kalchhā*.

Kārchob—[Pers. *kār* = work; *chob* = a frame]—an embroiderer. The frame on which he works is *chob*.

Kardā—[acc. to Platts, & Skt. *kara* = tax; *dāna* = giving]—(1) a handful of grain, etc., given in to make up for the dust (*khākīnā*); (2) a deduction made by Baniyas in purchasing grain.

Kārdat kī pattal—the ceremonious feeding of the bridegroom at a wedding. West districts (*basiaurā khānā*).

Kardhan—{ [Skt. *kaṭi* = the hips; *dhāra* = holding]—a chain worn round the waist. The chain to which merchants tie their keys. Hence in the East districts *kardhan fūjab* = to fall into poverty.

Kardhar—bread made from the fruit of the mahua (*Bassia latifolia*). East districts (*mahuā*).

Karēlā—{ [Skt. *karavello*]—the bitter melon
Karēlī—{ (*Momordica charantia*).

Sāvan mēn karēlā phūlā.

Nānū dēkh, napāsd bhūlā.

[In *Sāvan* the bitter melon with its yellow flowers looks as gay as is the grandson on seeing his grandmother.]

Ēk to karēlā, dūsrē nīm chahā = the melon is bitter enough of itself, and it must climb the bitter nīm as well (said of a bad man getting into as bad or worse society).

Karēvā—an irregular form of widow marriage—see *karāo*.

Kargah—[Pers. *kārgāh* = working place] (*gāh*, *māgo*, *tānt*, *tāntā*, *tānti*)—the ordinary weaver's loom. The carpet loom is *tānd*.

Kargah chhor tomāshā jāē,

Nāhaqq choh Julāhā khāē.

[Those who in quarrels interpose, must often wipe a bloody nose.]

Its parts are—

- (a) the shuttle, *dharkī*, *bharūi*; the moving of the shuttle backwards and forwards is to the east *khērd*: the needle inside the shuttle on which the thread is wound up is *nāl*, *nālī*, *nār*, *nārī*: the carpet weaver's shuttle needle is *kakri*;
- (b) the wooden frame suspended from the roof which is moved backwards and forwards as the shuttle passes and drives the thread home—*hāthā*, *hathā*, *hatthā*, and in parts of Oudh *sañjoh*;
- (c) the comb of reeds or bamboo which keeps the threads of the warp apart, *bai*, and in parts of Rohilkhand *koñch*;
- (d) the heddles which alternately raise and depress the threads of the warp—*rāchh*, *rachhā*. The heddles are sometimes called *bai* and the comb *rāchh*;
- (e) the reeds placed in front of the heddles to keep the two sets of threads of the woof apart—*salāi*, *karāi*;
- (f) the elastic bow which keeps the woven cloth stretched in front of the weaver—*panik*, *hathēl*, and in parts of Rohilkhand *pankhat*;
- (g) the wooden roller behind which the weaver sits, and on which the cloth is wound up as fast as it is made—*lapētan*, and in some of the East districts, *lār*;
- (h) the treadle which the weaver works with his foot—*bētan*, *pānsār*, *paunsār*;
- (i) the upper levers—to the east, *nachūi*; in parts of Rohilkhand, *kālhrā*; in the Upper Duāb, *kalthārā*;
- (j) the pieces of cane on which the thread is stretched before weaving—to the east, *pāi*; to the west, *tikthā*, *ādā*, *addā*; in parts of Rohilkhand, *sirāḍ*, *bīnḍi*, in the Central Duāb, *puriyā*: to the east *karvā* is the stretching out of thread by weavers.
- (k) the brush for cleaning the thread—*kūñch*, *kūñchā*, *kūñ-hi*, *tulī*, *tūli*: the spreading out and cleaning of the thread is to the west *visāa*.
- (l) the hank of thread after being cleaned—*luñḍi*, *lachchhā*, *bīṇḍā*;
- (m) the thread ready for the loom—*bhañj*;
- (n) the warp—*tānd*, *tannā*;
- (o) the woof—*bānā*, *bannā*: the thread of the woof is *bhārūi*, or to the east *gēbā*;
- (p) the wooden drum on which the thread is reeled off after leaving the spinning-wheel—*charḥāi*; and the second drum, *parētā*—cf. *gathuā*.

Kargahā—[*kargah*]—a cess levied by landlords on weavers' looms. Oudh.

Kargatā—[Skt. *kāṭi* = the hips; *grah* = to hold]—a man's silver waistchain—cf. *kardhan*.

Kargī—the scraper for collecting the cleaned sugar in a refinery. Rohilkhand (*khaṇḍāl*).

Kargo—the bamboo frame-work in a sugar refinery. Rohilkhand (*khaṇḍāl*).

Karh—see *kar*.

Kārḥ— } [*kārḥnā* = to drag; Skt. *kṛish*]—(1) a **Kārḥā** } bamboo supporting the pestle in a sugarcane mill. East districts (*kolhū*); (2) a debt.

Kārḥā—(1) the pot for removing the sugarcane juice to the boiler. Rohilkhand; (2) an instrument for making irrigation beds (*jandrā*)—cf. *kārḥ*.

Karḥāo—see *karāh*.

Karḥērā—[*kārḥnā* = to drag]—(1) a cotton-carrier; (2) a reed mat. North Oudh.

Karḥī—a mess of pulse or gram flour (*bēsan*) boiled with spices in curds (*dahi*) or sour milk (*matṭhā*).

Karḥniyā—[*kārḥnā* = to drag]—the rope by which the churn is twisted. Bundelkhand (*nāṭā*).

Karhuā—food kept from supper for the children's breakfasts. East districts (*bāsī*).

Karī—[*karā*]—(1) a small ring or bracelet; the links of a chain; (2) a square house-rafter—see *ballā*.

Kāri—[*karīyā*]—dry staks of the *arhar* pulse.

Karimattī—[*karā* = hard (*moṭī dharī*)]—hard stiff clay soil.

Kārimattī—[*kālā* = black]—black soil: in some places dark clay (*matīyār*); in others black rich compost used as manure.

Kārīhak—(?) the blacksmith's fee for mending implements (*kharrhak*).

Karikhā—see *kālikhā*.

Kariyā—[*kālā* = black]—(1) black—of cattle, etc.; (2) a disease in sugarcane which dries up the juice and blackens the plant. Oudh.

Kariyā—[cf. *karḥā*]—the instrument for making irrigation beds. North Oudh (*jandrā*).

Kariyā—[*karā*]—(1) a small ring; (2) see *kāri*.

Kark— } [Skt. *karka*]—the constellation of the **Karkā** } Crab (Cancer): the entrance of the sun into that constellation. In the hills it is known as the *Harēlā*, *Harīyālo*, or *Haryālo*.

Saṅkrānt: because on 24th Āsārī they sow barley, pulse, maize or mustard in a basket of earth, and on the last day of the month they place among the new sprouts small clay images of Mahādeva and Pārvatī, and worship them in remembrance of the marriage of these deities. On the following day, or the *Kark Saṅkrānt*, they cut down the green stems and wear them in their head-dresses, and hence the name *Harēlā* [*harā* = green]—cf. *jayl*.

Kark jo bhīnāi kūnkri, Sīngḥ abhīno jāē, Aisai bolēn Bhaddālī, kīrī phir phir khāē.

[If in the constellation of Kark there is as much rain as will moisten the pebbles and none in Singh; says Bhaddālī, insects will wander about and find nothing to eat.]

Karkā—[*karaknā* = to crackle]—a long twig broom for sweeping up leaves, rubbish, etc. Upper Duāb (*kharrhar*).

Karkaṇdhā—[*kālā* = black; *kandhā* = shoulder]—black on the shoulders of cattle (*kan-kandhā*).

Kās—a destructive grass—see **kāns**.
Kasahañd—[*kānsya* = bell-metal; *hañda* = a vessel]—broken pieces of metal vessels. East districts.
Kasaill—[*kashāya* = astringent]—the betel-nut: a term used by Muhammadans (*supārī*).
Kasar—} a coarse kind of pulse (*Lathyrus sativus*)—see **kēsārī**.
Kasārī—}
Kasbharā—[*kānsya* = bell-metal; *bharnā* = to fill]—a brass-founder (*kasērā*).
Kasēñdhī—[*kānsya* = bell-metal; *hañdī* = a vessel]—a cooking-vessel made of bell-metal (*baṭulā*).
Kasērā—[Skt. *kānsya* = *kārā*] (*kasbharā*)—a brass-founder; a worker in bell-metal.
Kāshidās—a popular village god in the East districts. He is supposed to be a deified Ahir and is worshipped by all castes except Brahmans, Chhattis, Kāyasths, and Agarvālā Baniyas. In Sāran the various lower castes make a contribution among themselves and fix a day on which every one goes out into a field near the village. There they eat parched grain, sweet-meats, etc., purchased out of the common fund, and stay out all night singing and dancing. This is known as *ujjayanā pūjā* = victorious worship.
Kashiddār—[Pers. *kashidan* = to draw]—a distiller of liquor (*ābkār*).
Kāshināth—one of the local village gods (*dihvār*).
Kāshī phal—[*Kāshī* = Benares; *phal* = fruit] (*koñhā, sitaphal*)—the bottle gourd (*Lagenaria vulgaris*) (*kaddū*). Others identify it with the sweet pumpkin (*Anona squamosa*). It is unlucky to eat it on the 9th day of the month.
Kāshī—[Pers. *kāshītan* = to sow seed]—cultivation; a holding.
Kashtī—(1) a boat (*nāo*); (2) a large tray (*khuān*).
Kāshīkār—[*kāshī*]—a cultivator—see *maurūṣī, ghair maurūṣī, dakhīlkār, sāqitūlmāl* (*asāmī*).
Kāshīkār dēhī—a resident cultivator (*chhapparband*).
Kasī—[Skt. *karsha*]—the double paco: used in North Oudh in rough measurement of land = 49½ inches. It is known as the *jamāi kasī* or measure for land paying a money rent.
Kaskuṭ—[Skt. *kānsya kṛta*]—an alloy of copper and zinc in equal parts (*phūl*).
Kasā—[*kas*]—a small hoe or spade with a Kasī—} narrow blade—cf. *phāorā, phāorī*.
Kāsnī—endive (*Cichorium intybus*).
Kassan—[*kasnā* = to tie]—the rope which fastens the iron ring to the neck of the irrigation leather-bag. Duāb (*kas*).
Kasulā—[*kas*]—a kind of hoe or mattock used in the hills.
Kaṭ—pulse soup—a Mahārāshtra term—see *jhor*.
Kaṭāī—[*kātnā* = to cut]—(1) reaping, harvest time. East districts (*lāī*); (2) dues paid to the landlord for the right to cut stone. Agra.
Kaṭaiyā—[*kātnā* = to cut]—(1) a reaper; (2) a man who cuts up large pieces of crystal (*hakkāk*).
Kātanhārī—[*kātna* = to spin; *kārā* = doing]
Katanhārī—} —a woman who lives by spinning thread.

Kaṭanvārī—[*kātnā* = to cut; *vāṭa* = enclosure]—a forest reserved for fire-wood cutting. Gorakhpur.
Kātar—[Skt. *kṛit* = to cut] (*kattar*)—small slips of cloth.
Katār—[Skt. *kaṭṭāra*]—a dagger.
Kaṭārī—}
Kaṭārā—the fruit of the tamarind (*imlī*).
Kaṭarā—[*kāthārā, kaṭharā*]—a male buffalo calf—see *kaṭiyā*.
Katarnī—[Skt. *kartarī, kartana* = cutting]—a nipping or cutting instrument like a pair of scissors.
Kaṭāro—[*kātnā*]—pegs fixing the shafts of a cart. Bundelkhand (*gārī*).
Katarvāh—[*kātnā* = to cut]—the man who cuts the sugarcane for the mill. East districts.
Kaṭāū—[*kātnā* = to cut]—a ravine or water-course. West districts (*nālī*).
Kaṭautā—[*kātnā* = to cut]—rents paid in lump: not by fixed rates or by individual fields. West districts (*bilmuqtā*).
Katēsari—one of the local gods (*dihvār*).
Kāth—[Skt. *kāṣṭha*]—(1) wood; (2) the stocks. *Phūlē phūlē phīrat hañ—“Āj hamārē bīdh!”*
Tulsi gāe bajāekē, diyo kāth mēn pāe.
[Merrily he goes about singing “This is my wedding day.” But Tulsi says he is only putting his feet in the stocks to the accompaniment of music and singing.]
Kath—[Skt. *khadira*] (*katthā, khair*)—the astringent prepared from the *Mimosa catechu* eaten with betel (*pān*).
Kathā—[Skt. *katthā*]—a recitation of sacred books. *Kathā sūnārāyan*—a recital of the book so called.
Kathāl—[Skt. *kaṭakī phala* = thorny fruit]—the jack fruit. It should not be eaten on the *ājī* or second day of the lunar fortnight.
Kathāñhī—[*kāth*]—wooden sandals. East districts (*paūlā*).
Kāthar—[*kāth*]—the driving beam of the sugarcane mill. East districts (*kolhū*).
Katharā—a male buffalo calf—see *kaṭiyā*.
Katharī—[Skt. *kantha* = a rag]—bedding made of old rags. Central Duāb (*gudrī*).
Kathāri—[*katharī*]—a bag for a pack-animal. Bundelkhand (*khurjī*).
Katharī—[*kāth*]—a wooden water-bottle—a word used by Hīndū ascetics.
Kaṭharvāh—[*kāthar*]—the driver of the sugarcane mill. East districts (*kolhū*).
Kathauā—[*kāth*] (*kaṭhīyā, kaṭhār, kaṭhī, kaṭhau, pālī*)—a flat wooden platter used for bread-making, etc.
Kaṭhauṭī—The *lagan* is shaped like this, but usually made of copper. A little wooden platter is *arūñyā, phurūā*. *Kackhuā kā kātho kaṭhauṭī sē qarē* = he that has been bitten by a tortoise is afraid of the platter: a burnt child dreads the fire.
Kathbāp—[*kāth* = wood; *bāp* = father]
Kathbapuā—} a step-father.
Kathbapvā—}
Kaṭh dālo—[*kāth* = wood; *dālnā* = to throw]—

sticks thrown on the pyre by friends during the cremation of a corpse (pañch kathiya).

Kathēl—[kāt̪h = wood]—the elastic bow of the loom (kargah).

Kathēl— } [kāt̪h = wood]—a little wooden
Kathēliya— } platter for scraps.

Kathgarh— } [kāt̪h = wood; garh = protec-
Kathgarhā— } tion]—the wooden frame-work
at the mouth of a well (jaṅglā).

Kāthī—[kāt̪h = wood]—a saddle with a wooden frame: opposed to zīn, which is made only of padded cloth.

Kathlā—[kāt̪h = wood] (koñchā)—a piece of stick or thorns tied to a calf's nose to prevent it from sucking its mother. West districts. This was used in Italy in the time of Virgil (*Georg.*, III, 398).

Multi jam excretos prohibent a matribus hædos, Primæque ferratis præfigunt ora capistris.

[Many separate the kid from its dam when first dropped, and at once front its mouth with an iron-pointed muzzle (Conington, Trans.).]

Kathiya—[kāt̪h = wood]—(1) a female buffalo calf—see kaṭiyā; (2) (kathiyā) a hard red variety of wheat (gēhūn); (3) a wooden platter (kaṭhauā).

Kathkill—[kāt̪h = wood; kil = nail]—a wooden spike.

Kāthkūān—[kāt̪h = wood; kūān = well]—a clay well with a timber lining. Duāb.

Kathlā—a wooden platter—see kaṭhauā.

Kathnahī—[kāt̪h = wood]—wooden sandals. East districts (paulā).

Kathni—[kāt̪h = wood]—a box for keeping carded cotton, etc.

Kathoa—a wooden platter, such as is used for baling out a boat—see kaṭhauā.

Katholiya—a little wooden dish for scraps (kaṭhēl).

Kathpattiyā—[kāt̪h = wood; pattiyā = slabs of stone]—a pile of wood and stones raised by travellers to propitiate the local deities—see Atkinson, *Himalayan Gaz.*, II, 832.

Kathphānvī— } [kāt̪h = wood; phānvī = a
Kathphāorī— } spade] (chhaskā, daniyālī, jandrā, laggi, pachānglā, phāorī)—a seraper or rude rake used for collecting manure chaff, etc. Central Duāb. For other rakes see jēlī, jēri, jēriyā, pañchaṅgurā, lānkri.

Kathrā—[kāt̪h = wood]—(1) a wooden platter in which dough is kneaded (kaṭhauā); (2) a male buffalo calf (kaṭarā).

Kathrī—[kathrā]—(1) a wooden platter (kaṭhauā); (2) refuse straw and other rubbish on a threshing-floor. East districts (gañthā); (3) the driving beam in a sugarcane mill. East districts (kolhū).

Kathrī—see katharī.

Kathvat—[kathauā]—a wooden platter (kaṭhauā).

Katīl—land left fallow to recover its strength. Hill districts (banjar).

Katīnhār— } [kātnā = to cut]—a reaper. East
Kātinhār— } districts (lahārā).

Katīyā—[kātnā = to spin]—a weaver. Bundel-
khand.

Katīyā—[kātnā = to cut]—(1) reaping, harvest time. East districts (lāl); (2) stems of mil-

lets, etc., cut up for fodder. West districts (chārā); (3) the stalks of *jharbēri* (*Zizyphus jujuba*) given as food to cattle (chārā); (4) a kind of bamboo cut in the forest.

Katīyā—[said to be der. from kātnā = wood, because it generally has a log on its neck] (kathiyā)—a female buffalo calf (pariyā). *Soḍē kē kaṭarā, jāptē kē kaṭiyā* = he that sleeps gets the male calf, he that keeps awake gets the female (which is of course much the more valuable of the two). The early bird catches the worm.

Kaṭkanā— } a sub-lease; kaṭkanādār, kaṭkan-
Kaṭkanah— } aḥdār = a sub-lease.

Kaṭkhanā—[kāṭ-khānā]—of an animal—given to biting.

Kātnā—[Skt. *kṛit* = to spin]—to spin.

Kātnā—[Skt. *kartana* = cutting]—(1) to cut; (2) to reap grain: for the times of cutting various crops see under bhadahar: for various cognate terms see lāl, chholnā, chholā, lahārā, bajhvat; (3) to make a reduction in anything.

Kātnī—[? kātnā]—a small straw basket.

Kaṭnī—[kātnā]—(1) a cutting instrument used in bookbinding, etc.; (2) cutting of grain, harvest time. East districts (lāl).

Kaṭorā—[Skt. *kaṭora* = a shallow cup] (bēlā, bēlvād, bēlā, khorā)—a metal vessel, shallow, with a rounded bottom, for eating from. The *tastarī, tastarī*, is like it, but flat-bottomed.

Kaṭordān—[kaṭorā-dān = holding]—a brass box (dibbā).

Kaṭorī— } [kaṭorā] (bēlī, bēliyā, bīliyā, kho-
Kaṭoriyā— } riya)—a small vessel—see kaṭorā.

Kaṭrā } [said to be from kātnā = wood, as it usu-
Kātrā } ally has a log round its neck] (kaṭarā, parā)—a male buffalo calf. West districts.

*Bhainsoṇ jāyē kaṭrā, bahuvūd jāi dhī,
Samān kulākhsān jāniyē, jo Kārtik barsē
mēnh.*

[If your buffalo give birth to a male calf and your wife to a daughter, and if it rain in Kārtik, it will be a very unlucky season.]

Kaṭran—[kātnā = to cut]—clippings of leather, etc.

Kaṭrī—[said to be from kaṭnā = to be cut away]—(1) land, usually low and marshy, and covered with reeds and tamarisk near large rivers; (2) a disease in rice.

Kattal— } [Skt. *kṛit* = to cut]—small pieces,
Kattar— } cuttings, splinters of stone. *Kattal kē chūnā* = lime made of broken pieces of limestone, not kankar.

Katthā—[Skt. *khadira*] (kath, khair)—catechu eaten with betel (pān).

Katthā—[Skt. *kāsha* = a stick]—the twentieth part of a bigḥā. East districts (gaṭthā).

Kaṭuā—[kātnā = to cut]—(1) flush irrigation carried out by cutting the bank of the distributory and letting the water flow; (2) a water-beetle which attacks rice. East districts (bānkā).

Kaṭuidahī—[kātnā] (markaṭā)—curdled milk with the cream removed. East districts.

Kaṭvānsī—[kātnā = a thorn; bāns = bamboo]—a bamboo with knots (bāns).

Kaṭvār—rubbish; sweepings (khāt).

Kāū—the pegs for the ropes of a harrow. Central Duāb and Oudh (hēngā).

Kauā dhakān— } see kavvā dhakān.

Kauā lukān— }

Kauhā—a truss to support the ridge-pole of a house. East districts (gainchī).

Kaul—[Skt. *kaula* = a mouthful]—the handful of grain poured on the grindstone at one time. West districts (chakkī).

Kaulā—charcoal—see koēlā.

Kaulā } [Skt. *kula*, *kroḍa* = the lap; embrace]—a Kaul } handful or armful of cut grain to village servants at harvest time (akvār, kakhiyālī).

Kaulī—wooden rings at the mouth of the irrigation leather-bag. Duāb (charas).

Kaulī—[corr. of *gaulī*; Arabic *gaul* = agreement]—the intermediate belt of fields in a village. East Oudh (mañjhā).

Kauliyā—see kaulā, kaulī.

Kauñchā—[corr. of Pers. *kafchah*]—the hook used by a grain-parcher for drawing out the grain; a large stirrer used by confectioners (bharbhūñjā, halvāl).

Kaurī—[*kāngūt*]—a small millet (*Panicum italicum*). Bundelkhand and Kumaun. See kāng-nī.

Kaunik—[Skt. *kanika* = grain]—wheat-flour. Hill districts (āṭā).

Kaurī—[cf. *kaulā*, *kaulī*]—packet of fifty leaves of betel. East districts (pān).

Kaur—see kaul.

Kaur—posts to support a well pulley. Western Duāb (khambh).

Kaurā—[*kāū*]—pegs for the ropes in a plank burrow. Central Duāb and Oudh (hēngā).

Kaurā—[P Skt. *karkata* = rubbish]—weeds collected and burnt. East districts (alāo).

Kaupenā— } [*kaupī*]—a measure of weight: one Kaurenā— } *rattī* (qv.). East districts.

Kaurī—the plant *Cyanopsis psoraloides*—see gavār, guār.

Kaurī—the projecting knob on the upper part of the yoke. East Oudh (hal).

Kaurī—[Skt. *kaparda*] (*hūrāki*)—a cowry, a shell used as currency; generally counted by fours (*gandā*). A broken cowry is *jhiñjhi*, *jhanjhi*, *kāñi*, *phūṭi*. *Kaurī kē vāstē masjid dhātē hain* = they knock down a mosque for the sake of a shell. *Kaurī nahin gāñh mēñ, chalo lāgh kī sair* = not a penny in his pocket, and he says come and stroll in the garden: cf. Scottie—The sillerless man gangs fast through the market.

Kauriānā— } [*kaupī*]—a system of doing earth-Kaurihāt— } work by which the labourers get a certain number of cowries per basket of earth delivered.

Kaurī-jūrā—[*kaupī*; *jurā* = to be attached]—a woman's ornament for the forehead.

Kauvā—a truss to support the ridge-pole of a house. East districts (gainchī).

Kaval— } [Skt. *kaula* = a mouthful]—a little Kaval— } of the crop cut for parching before it is quite ripe. Duāb (arvan).

Kaval kakrī—[Skt. *kaula* = lotus, and *kakrī*] (*bhasēñḍī*, *bhis*)—the edible root of the lotus.

Kavar—[Skt. *kola*, *kroḍa* = the lap]—the space in front of a house. East districts (chauk).

Kāvar—see kāñvar.

Kavar— } see kaval, kavālī.

Kāvriyā—[*kāñvar*]—a man who brings holy water from places of pilgrimage (*kañvrāthī*).

Kavvā dhakān— } [*kavvā*; Skt. *kāka* = a crow; Kavvā lukān— } *dhakua*, *luknā* = to be Kāvā lukār— } concealed]—crops when they come to be high enough to cover a crow, at which stage the millets have a plough run through them. East districts. See gūrab.

Kēhri—a kind of housewife used by a felt-maker, etc. (namdā sāz).

Kēn—[P Skt. *krēṇi* = buying]—small quantities of grain given in exchange for other things. East districts.

Kēñrā—(1) a standard; (2) of an animal that has one ear erect and the other hanging down: for a proverb see bhainīs.

Kēñuchhī— } (1) small shoots of trees. East Kēñuchhī— } districts; (2) young pods of pease. East districts.

Kērā—[Skt. *karira* = a bamboo shoot]—(1) a twig; (2) a small bundle of grass or cut corn. East districts.

Kērāo—[Skt. *kalāya*]—the small field-pea. East districts (maṭar).

Kērvārī— } [*kēṛā*; Skt. *vāṭa* = enclosure]—a Kērvārī— } grove of young trees. East districts (naurañgi).

Kēsār—saffron.

Kesāri—(*kasar*, *kasāri*, *khisāri*, *latrī*, *tiurā*, *tiurī*)—a coarse kind of pulse (*Lathyrus sativus*).

Its use produces a kind of paralysis—see Chevers' *Medical Jurisprudence*, p. 304 ff.

Kēsariyā bhāt—[*kēsār*]—rice boiled with saffron (chāñval).

Kēsū—[Skt. *kēsara*]—flowers of the *dhāk* (qv.): used to colour the powder and water thrown about at the Holi.

Kēvār—[Skt. *kavāṭa*]—one side of a door or shutter (kivār).

Khābhar-khūbhar—[*kharbar*, *kharbar*]—rough, uneven—of ground. East districts (akhoh).

Khabish—a malignant ghost which haunts burial-grounds. Kumaun. See Atkinson, *Himalayan Gaz.* II, 820.

Khachchar—a mule.

Khachiyā— } [*khāñchā*]—a small wicker basket. Khacholi— }

Khād—[Skt. *khād* = to eat]—manure.

Khādān— } [P Skt. *khan* = to dig]—a *kaikar* Khādānā— } pit; a pit from which potters dig clay.

Khādar—[said to be Skt. *khād* = to eat, from its productiveness, but more properly connected with *khāṭa* = excavation; rt. *khan* = to dig as it is subject to fluvial action]—(1) (*kādā*, *kādo*, *kāmp*, *khadrā*, *naulāṛā*, *pāngo*) alluvial deposit left by rivers; (2) (*hardā*, *chatkariyā*, *chaur*, *āṛṛā*, *ghār*, *jhilaur*) low lands in river-valleys: opposed to *bāngar*, *puhārā*.

Khād bīdar—[*khādar*]—uneven ground. East districts (akhoh).

Khaddī—the knot in the upper part of the yoke. Benares (hal).

Khadgor— } [*khād*]—manured land. Khādī— }

Khadrā—see khādar.

Khadrā—an ox unbroken to work. Rohilkhand (adhār).

Khadukā—[P Skt. *khād* = to eat]—a debtor; a man who trades on another's capital (rinihā).

Khaēlā—a woman's arm ornament: a pendant that hangs from the elbow.

Khagauriyā—[*khāg* = a boar's tusk]—a woman's silver necklet, thick in the middle and thin at the ends. Central Duāb.

Khāl—[Skt. *khātikā*; rt. *khan* = to dig]—(1) a ditch, a sunk fence. A common charm is—
Lankā kā kot, samundar kī khāi,
Hanumān jodhā tērī dukhī.

[The fort of Lanka (Ceylon), the moat of the ocean. Warrior Hanumān! I seek thy protection.]
(2) a ridge for potatoes, &c.

Khaibā—[*khānā* = to eat]—food kept from supper for the children's breakfast. East districts (bāsi).

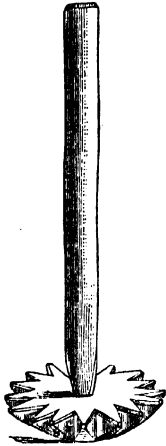
Khaihān—[*khānā* = to eat]—food advanced to labourers. East districts (khaiyān).

Khaikā—[*khānā* = to eat]—prepared food. East districts.

Khāikār—an occupancy tenant. Kumaun (maurūst).

Khail—[*khēl* = play, movement; Skt. *krīḍ*]—a piece of iron for stirring up the sugarcane as it is being crushed. West districts (kolhū).

Khailā—[*khail*]—a calf. West districts (khaiṛā, labārā).



Khailur.

tricts: cf. charkā, kusvā.

Khaiyān—[*khānā* = to eat (*khaihān*)]—advances of food to tenants. East districts (taqāvi).

Khāj—[Skt. *kharij* = scratching]—itch, mange in animals—

Kuttē khāj, bilaiyā khorā,
Chār ānk bīn Kāyath baurā;
Darjī hālikan bātūn korē;
Bhāt kā pūt maunī rahē;
Kuparh perohit, tīngṛā nā—
Inkī bāt sūdā ōgarā.

[A mangy dog, an itchy cat, a fool of a Kāyath

who can't write four letters, a tailor who can do nothing but talk with his hands, a genealogist whose son can't say a word for himself, an ignorant family priest, a dissolute barber—these always come to trouble.]

Khājā—[Skt. *khād* = to eat]—a sweet
Khaijālā— } cake, made of fine flour (*maidā*),
Khaijālā— } butter, and sugar: considered one of the best native sweetmeats.

Khaijār—[P Skt. *khādya* = food]—a class of cultivators in Cawnpur who rent home farm (*sir*) lands or hold under occupancy tenants.

Khaijuhā—[P Skt. *khādya* = food]—a kind of pulse. Rohilkhand (bhatmāns).

Khajūr—[Skt. *kharijāra*]—(1) the date tree (*Phoenix dactylifera*). *Āsmān sē girē, khajūr meṇ atkē* = falling down from heaven and getting stuck in a date tree! (2) a sweetmeat in the form of a date, made of wheat-flour.

Khajūrā—(*gajūrā, silī, silī*)—grain winnowed only once. Rohilkhand.

Khāk—dust. *Khāk dānē sē chānē nahin chhīptā* = you cannot hide the moon by throwing dust at her.

Khakhrā—a large vessel for water. Oudh.

Khāki—[*khāk*] (*asichā, bārānī, dhuriyā, uprāon*)—unirrigated land: opposed to *chāhī, mahri, tālābi*.

Khākinā—[*khāk*] (*kardā*)—a handful of grain thrown in when it is being sold, to make up for dust. Rohilkhand (mutthiyā).

Khāl—[Skt. *khalla*] (*khālā*)—(1) a drain for conveying water to a field. Upper Duāb (barhā); (2) (*ghot*) a ravine; (3) (*ghāt, ghāṭī*) a mountain pass in the hills; (4) the skin of an animal; (5) a leather bellows used by a tinner.

Khal—[Skt. *khala* = dregs] (*khālī, khar, khari, pind, pinā*)—oil-cake.

Khal—[Skt. *khala* = a mill] (*khalbatṭā, khalbatṭī*)—a pestle and mortar (*hāvandastā*).

Khalā— } see khāl.

Khalā— } see khāl.

Khalā—an aunt on the mother's side (māos).

Najān na pahchān

Barē khālē salām.

[I don't know him from Adam, and he says "Good morning, dear aunt"!]

Khālē kā pēt kunjālā,

Sāt chāhon kā ēk nivālā.

[My aunt's stomach is like a washing-basin: seven rats make but one mouthful to her!]

Khalāēt—[*khāl* = leather]—the pipe of the blacksmith's bellows. East districts (lohār).

Khālāk—see alkhālāq.

Khalāngā—see khālāngā.

Khalānt—see khālāēt.

Khalānvān—the blacksmith's iron poker. Rohilkhand (lohār).

Khalār—[*khāl*]—(1) low lands in river-valleys (*kachhār*); (2) a clay soil found in the beds of tanks. Oudh and Rohilkhand (*kapsā matiyār*).

Khalaur—an umbrella made of leaves (*chhatrī*).

Khalbatṭā— } see khal.

Khalbatṭī— } see khal.

Khalḍī—[P—*khālīṭāh, khariṭāh*]—a woman's pocket (jēb).

Khalērā bhāī—[*khālā*]—a mother's sister's son (*mauserā*).

Khalēvā—the upright posts forming the siding of a cart. West districts (gār).

Khalī—[*khal*]=oil-cake.

*Jēb mēn nahēn khalī kī dālī,
Chhailā phirēn gālī gālī.*

[He has not in his pocket as much as a lump of oil-cake and he struts through the streets like a swell.]

Khalī—a frame on which thread is reeled off (atēran).

Khalihān—[Skt. *khalā*] (*dhār*, *khaliyān*, *khalo*, *kharikhān*, *kharigan*, *kāirmangāh*, *pair*, *pharvār*)—a threshing-floor. *Kahēn khēt kī, sunē khalihān kī*= we speak of the field and you hear of the threshing-floor. To the east of the province the threshing-floor ceremony is carried out as follows: After the grain (*rās*) is collected, they bring in the evening to the place a little flour, sugar, hemp (*bhaṅg*), a lamp, a mud image of a horse or elephant, a woman's forehead spangle (*tikulā*), vermilion (*sēndur*), glass bangles (*churī*), and a woman's earring (*tarkī*): these things are known as *pūjaurā* (qv.). Then they make a lump of cow-dung and put it on the piled grain with a cloth over it. They then plaster a space with mud and mark out a square with lines of flour. Inside this they put the mud horse or elephant, and, offering up the gifts, light a lamp. The flour, hemp, and sugar are for the male local ghosts (*dēv*, *jāk*, *bhūt*, *dānū*) and the other things for the female ghost (*bhātūnī*, *jāknī*). Then they take three handfuls out of the pile of grain—(1) that which is known as *pasrā* (qv.), and is put near the mud image: it is supposed to be the ghost's share, but really goes to the village watchman; (2) *Vishnaṅsā* (qv.) or Vishnu's share, which goes to the Brahman and family priest (*parohit*); (3) *Shivaṅsā* (qv.) or Shiva's share, which goes to the ascetic (*fagīr*, *atīl*). In some places the grain is heaped by the cultivator in the form of the figure 8, its head towards the Ganges, and a sickle or hoe and a branch of the *madār* (*Asclepias gigantea*) are placed on it in honour of *Madār Shāh*, one of the local godlings. In Bareilly "the winnower with his basket in his right hand goes from the south towards the west, and then towards the north, till he reaches the pole to which the treading cattle have been fastened. He then returns the same way, goes to the east till he reaches the pole, and back again to the south: then places his basket on the ground and utters some pious ejaculations. Then an iron sickle, a stick of *kusa* grass, *madār* flowers, and a cake of cow-dung (*uplā*) in a cleft stick are placed on the heap and four cow-dung cakes at the four corners, and a line is traced round it with cow-dung. A burnt offering (*hom*) is then offered, and some butter and sugar offered in sacrifice. Water is then thrown round the piled grain and the remainder of the sugar distributed to those present." (S. M. Moons, Bareilly Sett. Rep., p. 78.) "The entire ceremony is gone through in perfect silence for fear lest evil spirits or ghosts (*bhūts*) should injure the corn if any talking or inattention takes place. There is supposed to be less danger from goblins if the heap is made exactly at midday or just after midnight. If

the work is begun in the day-time and not over by sunset, the party retire from the threshing-ground and do not recommence operations till starlight. In the West districts, when the corn is ready to be formed into a heap, a man seats himself down with a ploughshare in his hand, which he digs into the ground, and which is supported on each side by some *kusa* grass and cow-dung. Another person from behind then throws some corn over the head of the man sitting on the ground, who employs himself carefully adjusting it round the ploughshare, taking care at the same time to keep it as much as possible concealed from the gaze of inquisitive persons. When it is well covered he gets up and every one assists in forming the heap." (Sir H. M. Elliot, Supplemental Gloss.—sv. (angauṅgā).

Khalihān—[*khalihān*]=allowances of grain given to village servants, etc., at harvest (anjul).

Khalīfā—} [corr. of *kharīfah*] (*khisā*)—a *Khalīfah*—} pocket.

Khalīfī—[*khalīfā*]=a housewife for holding thread, needles, etc. (tilādānī).

Khalīyā—resident artisans and traders in a village. Kumaun (parjā).

Khalīyān—see *khalihān*.

Khalīyānī—[see *khalihān*]=the unclaimed grain and straw left on the threshing floor after division of crops, which is usually the landlord's perquisite, but is sometimes shared with the tenant.

Khalikhalidar—[Arabic *khal-khalah* = loose]—of drawers—loose, with pieces let in along the thighs (kalldār pāejāmā).

Khallā—[*khal*]=low land in depressions of the ground. Pilibhit.

Khallān—an old, worn-out buffalo (*kholā*).

Khallār—[Skt. *khalā* = a mill]—a pestle and mortar (hāvandastā).

Khalāṅgā—[*khēnā* = to play] (*khalāṅgā*)—a place for amusement; a reception place near the house for male guests. East districts (baithak).

Khalnī—a rounded chisel for embossing circular ornaments (sunār).

Khalo—[*khalihān*]=a threshing floor. Kumaun.

Khaltā—[corr. of *khalīfah*]=a purse. Rohilkhand (thailā).

Khālū—a maternal uncle (māosā).

Khālū—[Skt. *khalūya* = being on the threshing floor]—corn left in the ear after threshing: usually a perquisite of the landlord, but sometimes given to the tenant. Kheri, Oudh.

Khaluā—} upright posts forming the siding of a *Khalvā*—} cart. West districts (gār).

Khām—unripe, gross: *khām āmadānī*, *khām nikāsi* = the gross receipts of an estate; *khām takṣil* = sequestration of profits for a certain time.

Khām—} [Skt. *stambha*]=a pillar, post (*kham-*
Kham—} bā).

Khāmas—[*khām*]=a place where animals stand; miry filth. East districts (khāt).

Khamb—} [*khām*] (*khām*, *khām*)—a pillar,
Khambā—} post; a detached pillar, as con-
Khambh—} trasted with *alān*, an attached
Khambhā—} pillar or pilaster.

Khamhiyā—[*kham*]—(1) a low verandah. East districts; (2) a thick beam for supporting a roof (*thūn*).

Khamir—barm.

Khamirā—a kind of tobacco, so called because it is allowed to ferment for some time (*tambākū*).

Khamortā—foot-rot in cattle. Bundelkhand (*khurpakkā*).

Khāmsab—to thresh corn thoroughly. East districts.

Khan—[Skt. *khan* = to dig]—a mine. Hill districts.

Khānā—[Skt. *khān* = to eat] (*bhojan*)—food, dinner. For the various meals see *kalēo*, *akor*, *anajhi* *bēlā*, *biyālū*. The midday meal is in the Duāb *khānā*, *chhānā*, *chāst*; in the Central Duāb and Bundelkhand *khānā*; in Gorakhpur *dopahariyā*; in the Central and Lower Duāb *rasoi*; in Rohilkhand *dopaharkā khānā*; in Azamgarh *charbandū*.

Khānchā—(*bhaukā*, *chhānā*, *chhabrā*, *chhēlā*, *chhētā*, *daliyā*, *daurā*, *galuā*, *galvā*, *jhāl*, *jhallā*, *jhalauri*, *jhawā*, *jhavā*, *pailā*, *palā*, *tokrā*)—a large coarse basket usually made of the stems of the tamarisk (*jhālū*) or the stalks of the *arhar* (*cyrtus rajan*).

Khānchī—[*khānchā*] (*bhaukā*, *bhoghiyā*,

Khāncholl—[*chhānā*, *chhabrā*, *chhabariyā*, *chhēlā*, *chhētā*, *chhētī*, *dauri*, *ghaukā*, *jhālī*, *kānī*, *khachiyā*, *khacholī*, *maunā*, *sikkaulā*, *tokrī*, *toprī*)—a small wicker basket.

Khānā—[Skt. *khandā* = a piece] (*bārā*, *khānā*)—dry brown sugar. In Benares and other Eastern districts it is usually applied to dry brown sugar; in the Western districts it is white sugar. This latter when refined is *bārā*.

Khānā—a room in a house. Kumaun (*kamrā*).

Khāndan—(1) the inside washer of a cart wheel; (2) the block on which fodder is cut. Upper Duāb (*nisuhā*).

Khandaq—a ditch or dyke.

Khāndar—[Skt. *khandā* = broken]—(1)

Khāndahar—[*dhānā*, *khanrhar*, *khairā*] a ruined house or enclosure; (2) brushwood. Central Duāb (*jhārī*).

Khāndī—[Skt. *khandā* = a piece] (*ban*, *jhārī*, *ghand*, *rakhiyā*)—a grove of trees near a village; (2) an instalment of rent or revenue: *bāpī kī khāndī karū* = to make arrangements to pay an arrear by instalments.

Khāndiyā—[Skt. *khandā* = a piece]—the man who cuts up the sugarcane for the mill. Bareilly (*gaṇḍkat*).

Khāndsāl—[*khānd*, *shāla* = room] (*chīnī kā*

Khāndsār—[*kārkhānā*, *khānchī*, *gañ*]—a sugar refinery. The refining room is to the east *bhatthī*; and in Rohilkhand and Upper Duāb *khānchī*. The parts of the factory are—the vat *phariyā*; its outlet *nālī*, *nārī*; the reservoir *dohā*, *nāl*, *nānā*; the treading floor *pātā*, *patā*; the bamboo framework—to the east *dhār*; in Rohilkhand *adā*, *kargā*. The utensils used are—(a) the weights of dried clay for pressing the bags—to the east *lārā*; in Rohilkhand *thūd*;

(b) the iron boiler *karā*; (c) the skimming ladle to the east *chhanna*; in Rohilkhand *punnā*; (d) the earthen pot with holes in the bottom, used as a filter—*nānū*; (e) the filter of

river grass—to the east *sivār*, *sēvār*; in Rohilkhand *gujjā*, *jonk*, *sivād*; (f) the metal ladle—to the east *tānī*; in Rohilkhand *chalnī*; (g) the large ladle *tānā*, *chalnā*; (h) the wooden ladle *masad* in Rohilkhand; (i) the earthen jar for pouring the syrup into the boiler—to the east *jumani*; in Rohilkhand *dohri*; (j) a larger jug of the same kind—*nibārā*; (k) the wooden supports of the filter—to the east *sīrī*; in Rohilkhand *tipā*, *tiktiki*; (l) the spoon for stirring the syrup—to the east *gurdami*; in Rohilkhand *lauñī*, *dohri*; (m) the matting on which the sugar is dried—*pāl*, *chatā*; (n) the skimming spoon—to the east *chhananā*, *chhanautā*; in Rohilkhand *chālā*; (o) the scraper for collecting the cleaned sugar—to the east *situhā*, *sitā*; in Rohilkhand *pachhēlā*, *khurpī*, *kargī*; (p) the wooden pans for cooling the syrup—*kathwā*; (q) the rags put inside the bags to prevent the sugar dropping out—*lothā*; (r) the iron gauge for testing the sugar in the bags—*bonba*; (s) the cloth bags used for pressing the sugar—*muṭṭhī*, *thailā*.

Khānduā—[Skt. *khandā* = a piece]—(1) a kind of wells in Agra in which the shaft is built of loose stone work and which fills by percolation: as contrasted with the *indrā*, in which the shaft is built of lime masonry and goes down to the spring; (2) smut in cereals: the ears of wheat and barley are distorted and thickly covered with a brown or black dust: in millets it means the fungus known as “bunt” or “ergot” in England which fills the ears with a greasy black powder leaving the plant and even the grain itself externally perfectly healthy-looking (see Field and Garden Crops, N.-W. P., I, 5).

Khāng—[*khānā* = to eat; *āng* = body]—**Khānguā**—[foot and mouth disease in cattle. **Khāngvā**—East districts (*khurpakkā*).

Khankor—[Skt. *khan* = to dig; *korā* = to dig]—digging. East districts (*khodā*).

Khānr—see *khānā*.

Khānrhar—see *khāndar*.

Khānsī—[Skt. *kāsa*, *kāśikā*] (*dhāns*)—coughing in men and animals.

Khāntā—[*khānā* = to eat]—advances to tenants or labourers to buy food (*taqāvl*).

Khāntā—[Skt. *khāntikā*; rt. *khan* = to dig]—**Khānvān**—[a ditch. dyke. East districts (khāf). *Khāntā* also means a spade.

Khāo—[*khāt*]—manure.

Khāpab—[*khāpānā* = to fit into]—to transplant rice. Azamgarh (*ropnā*).

Khapachchī—a skewer of bamboo used in cooking.

Khāpar—[cf. *khābhar*]—(1) uneven ground (*akhoh*); (2) (*rāpar*) an unproductive clay soil. Rohilkhand.

Khapariyā—[*khaprā*]—(1) a small tile or piece of an earthen vessel (*khaprā*); (2) an insect which injures stored grain and young gram (*khaprā*).

Khāpā—[lit. old, decayed]—a whitish heavy clay with traces of iron. “It is difficult to work, rendered pasty by rain, and as hard as iron by heat. It absorbs moisture only on its surface, which rapidly dries, but it imbibes rapidly the

rain water, and retains it by so strong an affinity that it remains till it stagnates and rots the roots of the plants. It is a very unproductive soil, growing as a rule only the poorest kinds of rice." (S. M. Moens, Bareilly Sett. Rep., p. 65.) Rohilkhand.

Khapat—the wooden sides of the blacksmith's bellows. Rohilkhand (tohâr).

Khapatâ—cut up kernel of mangoes, etc.; a cook's word.

Khapchâr—twigs or splinters of bamboo (bâns).

Khappar—} [*lit.* a skull, Skt. *khapara*]—a dish

Khappar—} in which fire is carried at the Holi festival; in which the food of elephants is cooked; used by ascetics for begging. *Jogî jogî layên khapparôn kâ nugsân* = when two Jogis fight the begging pots come to grief. Another version is *jogiyôn kî layân mên khapparôn kî hân*, meaning the same.

Khappar jâr—[*khappar-jârâ* = to burn]—ceremonies at the first pressing of the sugarcane. East districts (rasvâi).

Khaprâ—[*khappar*]—(1) (*khapariyâ*) a flat tile: as opposed to *nariyâ* = a semi-circular tile; (2) the flat reservoir into which the sugar syrup is poured to cool. East districts (kolhvâr); (3) (*khapariyâ*) a grub which attacks stored grain and injures young gram; (4) pieces of earthen vessels; (5) land in the bed of tanks. Mathura (kîl).

Khaprail—[*khappar*] (*khaprâ*, *thapudâ*)—a flat tile: the semi-circular tiles are *nariyâ*, *ghuriyâ*: in Azamgarh *ouhauâ* is a rough mode of tiling a house when only flat tiles are used. For broken tiles see *iâkarâ* and for the tile kiln *pazavâ*.

Khâr—a thorn; a horse spur.

Khâr—[Skt. *kshâra* = caustic]—impure carbonate of potash.

Khâr—clay found in low places where water lies (khâl).

Khar—[*khâl*]—oil-cake.

Khar—[Skt. *khâra*, *khârî*]—a measure of grain and land. Dehra Dûn. See *pâthâ*.

Khâr kî bhains—} a buffalo that has calved for

Khâr kî jhotî—} the first time.

Kharâ—[*khâl*, *khâlâ*]—a field drain. Central Duâb.

Khârâ—[*lit.* standing upright]—(1) ploughing

with a straight furrow; (2) payment of rents in cash. Kumaun (naqûf).

Khârâ—[Skt. *kshâraka*]—(1) a net for chaff or grass. East districts (pânsî); (2) saltish-of water, etc.

Khârâd—} [Arabic *kharrâf*]—a lathe.

Khârâdî—[*khârâd*]—a ruined house or enclosure. Bundelkhand.

Kharairâ—[Skt. *khara* = harsh] (*kharcharâ*)—a currycomb for horses or cattle: *na dânah na ghâs*, *khairairâ tîn tîn bâr* = his horse gets no gram nor grass but the currycomb three times a day!

Khairairî—[*khairairâ*]—a bed without any mattress or bedding.

Kharak—[Skt. *khadakikâ*]—a private or back door—(1) a hurdle used instead of a door. West districts (chânchar); (2) a place for tying up cattle at night. Duâb, Kumaun (ghér).

Kharal—[Skt. *khalla*]—a pestle and mortar (*hâvandastâ*).

Kharanjâ—[Skt. *khanda* = a piece]—(1) (*khannar*, *khannhar*) over-burnt bricks (*jhânvân*); (2) a pavement for carrying of water built of bricks set on edge.

Kharâûn—[Skt. *kâshṭa* = wood; *pâda* = foot] (*khârâvan*)—wooden sandals (*paulâ*).

Pahir khârâûn har jo julê, suthan pahir nirâvê;

Kahên Ghâgh yê tînon bhakhuâ, bojh dhare aur gâvê.

[Ghâgh says "there are three fools in the world—one that ploughs in sandals, one that weeds in trousers, and one that sings with a load on his head."]

Kharauñ—a hole in the wall for keeping small articles. East districts (gharauñchî).

Kharâvan—see *khârâûn*.

Kharbûz—} [Pers. *khur* = sun; *puz* = ripen-

Kharbûzâ—} ed]—the musk melon (*Cucumis*

Kharbûzah—} *utilitatisimus*). *Kharbûzah châhê dhûp, am châhê mênk* = the melon wants sun and the mango rain. *Kharbûzah ko dèkhkê khârûzah rang pakarâ hai* = one melon ripens by looking at another (evil communications corrupt good manners).

Kharch—[Arabic *kharcha* = went forth]—(1) expenditure, expenses; (2) the debit side of an account-book (*bahî*).

Kharcharâi—} fees paid to owners of land for

Kharcharî—} grazing.

Kharêñth—crops nearly ripe. East districts.

Kharêruâ—the upright posts forming the siding of a cart. Bundelkhand (gârî).

Khârh

Khârâh—} [*khâl*]—a ravine (khârhî).

Kharhâ—[*kar* = grass]—(1) the animal that lives in the grass, a hare; (2) an ox unbroken to work. Oudh (adhârî).

Kharhak—(?) (*auphar*, *jorâ*, *kârthak*, *khariyak*, *lêhnâ*, *nêg*, *phârkhutâi*, *pharpitâi*)—fees paid to a village blacksmith for work done at marriages, repairs of implements, etc. Duâb.

Kharhar—} [*khârharâ* = to sweep]—(1)

Kharharâ—} (*karâkâ*, *kucharâ*) a long broom

Kharharî—} made of twigs used for sweeping up leaves, rubbish, etc. East districts; (2) a currycomb—see *khairairâ*.

Khârîhî—[*khâl*]—a ravine (khârh).

Kharhî—[*kar* = grass]—a stack of grass or straw.

Khârî—[Skt. *kshâra* = caustic]—dyes strained for the last time (*rangrêz*).

Khârî—[*khârâ*]—sulphate of soda: water impregnated with sulphate of soda (*rêh*). *Khârî lon* = a kind of sulphate of soda. In salt manufacture nitre of the first evaporation is *ras*; of the second *kâhî*; of the third *lâhî*; of the fourth *jarâtî*. Common marketable nitre is *qalamî*. The brine receptacle in a *khârî* factory is *hauz*, *haud*, *haudâ*; the shallow masonry pit *kiyârî*; saltpetre when produced by artificial heat is *aliyâ*, *jariyâ*; the brine is *kachchâ ras*; the liquor *pukkâ ras*; the mother liquor *tor*; the scum *pappî*.

Kharî—[*khâl*]—oil-cake.

Kharî—} [Skt. *khapîni* = chalk]—(1) (*chhâlûhî*)

Kharî—} a whitish chalky earth: one kind

known as *kharī*, *kharīyā* is soft, and the other *sēlkhārī* is hard and used for making pottery; (2) (*rawābiyā*) red sandstone. Agra.

Khariddār—[Pers. *kharīdan* = to buy] (*bāz dār*)—a proprietor by purchase.

Kharif—[*śaravāṇī*, *śyārī*]—the autumn harvest: popularly taken to mean the months of Ār̥ḥar, Śāvan, Bhāḍoṇ, Kṇār, Kārtik and half Aghān.

Kharihān—see *khalihān*.

Kharihānī—see *khalihānī*.

Kharik—sugarcane sown after an autumn crop of rice or pulse; opposed to *parāl*, *purāl* = that sown after a fallow.

Kharish—mange, itch, in animals (*khuji*).

Kharīyā—} see *kharī*, *kharī*.

Kharīyā—} see *kharī*, *kharī*.

Kharīyā—[*kharā*]—a net for grass or chaff (*pāns*).

Kharīyā—(1) beams for pressing the green indigo in the vats (*nīl kī kothī*); (2) cow-dung ashes. East districts (*rākh*).

Kharīyak—(?) see *kharhak*.

Kharīyān—see *khalihān*.

Kharkaut—} a hole in the wall for holding

Kharkautā—} small articles. East districts (*gharauhān*).

Khar̥kharā—[*khar̥kharānā* = to rattle]—(1) a scarecrow rattled by pulling a string (*dhokhā*); (2) a break for training horses.

Khar̥kharīyā—[*khar̥kharā*]—a palanquin with four bearers. East districts (*pāli*).

Khārki—a young female buffalo.

Kharkuch—a splinter of wood used in roofing (*chailā*).

Kharmitāo—[*phar* = sharp; *miḍānā* = to relieve]—breakfast. East districts. See *khānā*.

Kharog—sugarcane sown without a preceding fallow (*ikh*).

Kharoṇ—a ravine (*khāl*).

Kharoṇch—[*kharoṇchā*, *khurachnā* = to scrape a pot]—a dish made of *urad* pulse boiled down with spices, mixed with shred leaves of betel, arum, etc. East districts.

Kharorī—a bamboo frame put in the bottom of a cart (*gārī*).

Kharṛā—[Skt. *khara* = harsh]—(1) the stretching out of thread. East districts. See *kargah*; (2) a currycomb (*kharairā*).

Kharṛnā—to copulate—of goats. West districts.

Kharṣā—[P Skt. *khara* = harsh]—the hot season. West districts (*mausim*). *Kharṣā gadhē kā, barṣāt bhāṇs kā* = the ass likes the hot weather and the buffalo the rains: i.e., the scanty grass of the hot season is enough for the ass, while he cannot eat the coarse grass in the rains. The reverse is the case with the buffalo.

Kharuā—(1) the circular anvil for shaping the mouth of a vessel (*thāthērā*); (2) the upright posts forming the siding of a cart. West districts (*gārī*).

Khārūā—} [acc. to *Platts* Skt. *khara* = rough]

Khārūā—} —a dark red dye produced from *Khārṣā*—} the *āl*; a coarse kind of cotton cloth dyed in this colour.

Kharvāns—the period in the year, in which no ceremonies but those of the first shaving (*mūṇṇan*) of a child are performed. East districts.

Khas—} (*khaskhas*, *khaskhas*)—a sweet scent. **Khas**—} ed grass root (*Andropogon muricatum*) used for making screens (*taffā*) in the hot weather.

Khās—(1) a square cut bag of cotton cloth in which sugar or salt is packed; (2) an underground pit for storing grain. Central Duāb (*khāt*).

Khāṣā—[*khāṣ* = select]—a kind of fine cloth.

Khāsar—slow—of cattle.

Khāsdān—[*khāṣ* = special; *dān* = holding] (*bilehrā*)—a vessel with a cover used by Muhammadans for holding betel (*pāndān*).

Khaskhās—} [Skt. *khaskhasa* = the poppy]

Khaskhāsh—} (*dānahpostā*)—opium seed.

Khaskhas—} see *khas*, *khas*.

Khaṣiyā—[Arabic *khāṣī* = castrated]—of animals—castrated: the hermaphrodite hemp plant (*gānjā*).

Khāslāf—[*khāṣ* = special]—a variety of the mustard. Kumaun (*lāhl*).

Khaṣī—} [*khāṣiyā*]—(1) a castrated animal:

Khaṣṣī—} used particularly of goats; (2) a water-course along a wall.

Khastā—} very crisp: a variety of cakes: *khastah*—} *rūb khastā*, *nimak sastā* = bad raised cakes and salt cheap!

Khāsū—[*khānā* = to eat]—a heavy feeder—of cattle. Upper Duāb.

Khāt—[Skt. *khāṇa*]—a bed, cot (*chārpāi*).
Agē Muṭrū lidarin basē,
Dekh samāri khil khil hasē;
Samā kī rotī, mūrā hāth,
Muṭrū kahē, bichhāvē khāt.
Jamnā maigā hērē bāt,
Kab āvē Muṭrū kī khāt.

[Here comes Muṭrū who lives in the filth: when he sees the autumn grains he bursts out laughing. Bread made of Śāvan millet and a radish in his hands. Says he "spread a bed for me! Mother Jamna is watching the road till the bed comes (with Muṭrū's corpse on it)"—i.e., Muṭrū is the impersonation of fever which is promoted by filth, eating the autumn grains and radishes.]

Another version is—

Agē Gopāl kachariyān basē,
Dekh samāri ghar ghar hasē,
Jab āvō bārūn ko rēho,
Gopālā tōnk nigāro dēho.

[Here comes Gopāl (fever and ague) who lives amidst the cucumbers (which cause fever) and laughs all over the place when he sees the grains of the autumn harvest, and when the small fish (which are deadly food) come into the channels, then he strikes his drum.]

Khāt—[P *khāt* = to eat] (*giṇḍaurā*, *khāt*, *khāo*, *pāns*, *purso*, *ār*)—manure. *Kurm laṭ jāt, khāt na laṭē* = Fortune may fail, but manure does never! *Qismat sē zād khāt zor kartā* = manure is stronger than fate.

Khāt pānī! khāt pānī!
Ghul mat karo—sab sūkh gayā.

[Going about shouting "manure and water"! when your field is dried up. (Locking the stable door when the steed is stolen.)]

Khāt—[Skt. *khāta*; rt. *khān* = to dig] (*bhāṇrā*,

chahbachchā, chauṇṇā, garh, khās, khātā, khātā, khātā, khaunh)—an underground pit for storing grain.

Khāt—[P *khāt* = manure] (*khātā*)—a cattle station in the forests highly manured from cattle excrement and used for tobacco-planting. Bijnor.

Khātā—(1) an abstract account under the head of each creditor (*bah*); (2) the ultimate undivided unit in a village: a cultivating or proprietary holding. Central Duāb.

Khātā—[see *khāt*]—(1) an underground pit for grain; (2) a pit in which the sugarcane slips are kept for planting. Central Duāb.

Khātābāhī—[*khātā*]—the account-book which shows an abstract of each cultivator's account (*bah*).

Khātāi—[Skt. *shaṭa* = sour]—acid.

Khātānā—[*khāt*] (*bhēṇṇāns, hīrāval, hīrāval, hīrānā, hīrāvur, pānsnā, rahāvan*)—to manure land by folding cattle upon it.

Khātānā—[*khātā*]—to abstract accounts.

Khātārī—see *khātārī*.

Khātāruvā—a name in the *Ilils* for the constellation Kanya or Virgo—see *Kanya Saṅkrānt*.

Khātāunī—[*khātā*] (*khatiaunī*)—the abstract of an account (*bah*).

Khātāuniyā—a refiner of iron ore. Hill districts.

Khātī—[*khāt*]—an underground pit for grain.

Khātiaunī—see *khātāunī*.

Khāṭiyā—[*khāt*]—a small bed or cot (*chārpāṭ*).

Kuch kat khāṭiyā, bat kat joṛ,

Marē nāhīn, to adhmārā hoē.

[If you have your bed so short that your ankles hang over the foot and a wife who interrupts you when you speak, if you are not a dead man you are half dead.]

Khāṭkā—[lit. a knock] (*khāṭkhāṭā*)—a scare-crow rattled by pulling a string (*dhokā*).

Khāṭkan—[*khāṭkā*]—a buffalo that has a habit of knocking its head against a peg: considered a very bad class of animal—see the proverb under *bhāṭīs*.

Khāṭkhāṭā—see *khāṭkā*.

Khātānāh—[Arabic *khātān*]—circumcision among Muhammadans—see *kanūrī*.

Khāṭolā—[*khāṭ*]—(1) a small bed or cot (*chārpāṭ*). *Nām Bhānuvatī sōṛē khāṭolē par* = she is called Mrs. Beautiful and sleeps on a small cot; (2) the frame forming the seat of the ox cart (*bah*l).

Khātārī—(*khātārī, khītārī, khītārī*)—a layer of silt in a river bed along the Ganges. Central Duāb.

Khāṭsāl—[Skt. *khāṭsa* = a bed; *shāla* = a house]—the holes in the legs of a bed irregularly placed (*chārpāṭ*).

Khāṭā—[*khāt*]—a small bed or couch (*chārpāṭ*).

Khātā—[*khāt*]—an underground pit for

Khātī—grain.

Parhīl banaj, sandēśē khētī,

Bē bar dēkhē biyāhē bētī,

Birānē bār jo gārē khātī

Yē chārōn mil pītēnē chātī.

[He who gets another to trade for him, to farm for him, who marries his daughter without seeing the bridegroom, and who buries his grain at another's door—all four will beat their breasts.]

Khāṭī—[*khāt*]—a letter]—rents fixed on spe-

cial crops; sometimes rents fixed by contract, not custom. North Oudh.

Khātārī—[*khāt*, Skt. *vāta* = enclosure]—a **Khātārī**—manure pit (*kūr*l).

Khānā—[*khānā* = to eat]—the midday meal. Central Duāb and Rohilkhand (*khānā*).

Khāūbīr—[*khānā* = to eat; Skt. *vīra* = a hero] (*avaliyā*)—a defaulting debtor; a man who borrows with the intention of never paying his debts.

Khauhā—[*khōi* = refuse sugarcane]—the man who removes the crushed sugarcane from the mill; corrupted in some places into *kuvēd* = crow (*kolhū*).

Khauhaṭ—[*khānā* = to eat]—advances of grain for food to cultivators. East districts (*taqāvi*).

Khaunh—an underground pit for grain. Oudh (*khāt*).

Khaur—[*khōr* = the wrath or curse of a **Khaur**—god] (*dasgātar, dasgātra, dasvān,*

kājkriyā)—a ceremony usually performed on the 10th day after a death for men and on the 9th for women. The *pinḍadān* (qv.) ceremony is done 10 times and the 10 juices (*pānch-ras*), sugar (*gur*), butter (*ghī*), oil (*tēl*), curds (*dahi*), salt (*lon*) are offered. The relatives then bathe and all the clothes and other property of the deceased are given to the officiating priest (*achārāj, mahābrahman*).

Khaur—(1) the crescent-shaped mark on the forehead worn by Shaivites; (2) a woman's ornament for the forehead.

Khaur—[Skt. *kuhara* = a pit]—a funnel-shaped fishing net. Central Duāb (*jāl*).

Khavāṭ—[*khānā* = to eat]—advances to purchase food for cultivators. East districts (*taqāvi*).

Khavai—[P *khēnā* = to row]—the socket for the mast in a boat (*nāo*).

Khāvand—see *khāvind*.

Khāvīd—green wheat or barley stalks cut for **Khāvīd**—fodder.

Khāvīnd—[corr. of *khuddāvand*] (*bābal, bālam, bar, bhātār, gharrālā, kanth, khāvānd, manu-sēdā, mard, mardā, patī, pī, pih, pītam, piyā, pritām, purukh, sājan, shuuhar*)—a husband.

Khazānā—[corr. of *khizānāh*]—(1) a treasure; **Khazānāh**—ry; (2) the water reservoir in an indigo factory (*nīl kī koṭh*l).

Khāyākār—an occupancy tenant. Kumaun (*maurūṣ*l).

Khēdkē lējānā—(*bēṛhnā*)—to drive off cattle, **Khēd lējānā**—etc., by force.

Khēdnā—ashes, dust (*khāk, rāk*h).

Khēlā—[*khēlnā* = to play]—calves nearly full grown. Upper Duāb (*birkankān*l).

Khēlab—[Skt. *kṛīḍ*]—(1) to play; (2) to shake **Khēlnā**—the body as if possessed by the divine afflatus (*abhuāb*l).

Khēlār—[cf. *khāl*]—low lands in river valleys (*kachhār*).

Khēlaunā—[*khēlnā*]—a scape-goat (*pujāpā*).

Khēp—[Skt. *kshīp* = to throw; *kshēpa* = throwing]—a trip in carrying a load of any kind.

Khērā—[Skt. *khēṭa* = a village]—(1) the mound forming the site of a deserted village: *khērē kī rānē* = a miserable old woman.

Gāno gāvēdāran sau bātēn, kheṛā utré pāñch,
Jāe parē darbār mēn—Miyān kahē so sārñh.

[The boor has a hundred arguments at home : only five when he has left his village mound : but when he gets into Court all he has to say is "whatever Your Honour says is true."] "*Khēṛā*, used as a termination of village names, invariably implies a state of comparative deprivation, which may be either of people or land, according as it arises either from the emigration of the greater part of its inhabitants to some entirely different locality or by the formation of a number of subordinate hamlets in the neighbourhood, which divide among themselves all the culturable area, and leave the *bāzār* merely as a central spot for common meeting." (Growse, Mathura, p. 315.)

(2) a cultivator's house in the fields. Oudh (chhāonl); (3) another term for *Bhūmiyā* (qv.). West districts (dihvār).

Khērāpat-- } [*khēṛā*, Skt. *pati* = master]--(1) **Khērāpati**-- } the headman of a village; (2) the hereditary priest (*parohit*) of the village entitled by custom to certain dues and privileges. This man lights the fire at the *Holi* festival.

Khēri--[Skt. *khara* = hard; *ayas* = iron]--country steel (faulād).

Khēri--[Skt. *kshar* = to flow]--the after birth (ānvār).

Khēs--A white sheet of cloth chiefly made at Rāmpur (dopattā).

Khēsāri-- } (*khēsāri*)--a coarse kind of pulse (*La*. **Khēsāri**-- } *thyrsus sativus*)--see *kēsāri*. Mr. Grierson quotes the proverb (certainly made by a Kāvasth).

Turak lārī, bail khēsāri;
Bāman ān, Kāyath kām.

[Toddly for a Musalman; *khesāri* for an ox, man goes for a Brahman; work for a Kāvasth.]

Khēt--[Skt. *kshētra*]--(1) (*hār, takhētā*) a field. For various kinds of fields see *chundaribāṭ*, *dhāp*, *kar*, *gātā*, *khētbaṭ*, *kiyāri*, *lānā*, *paṭiyā*; (2) the outer belt of fields in a village. Kumaun (*barhā*); (3) a measure = 100 cubits. Bundelkhand; (4) the place where horses, etc., are bred; the locality in which money is lent.

Khētār--[*khēt*]--cultivated land (ābād).

Khētbaṭ--[*khēt-bāntnā* = to divide]--a disposition of fields in a village in which the lands of one proprietor are mixed up with those of another.

Khētī--[*khēt*]--cultivation, farming.
Uttam khētī, maddham bān,
Nikhad chākari, bhik nidān.

[The best occupation is farming, trade is middling; service bad; but begging is worst of all.]

Khētī khasam sētī.

Ādhē kā kī ?

Jo dēkhē āvē tākī.

Bigrē kā kī ?

Jo ghar baṭhē pāñchē tākī.

[He only prospers in husbandry who works himself. Who gets half? He who only takes a look about now and then. Who is ruined? He who sits at home, and only asks "how are things going on?"]

Khētī bahut karē, so aur ko,
Thorī karē, so āp ko.

[Take up too much land and another will benefit : take up little and you will benefit yourself.]

Khētī to thorī, mihnāt karē savā,

Rām chāhē vuh mānus ko tobah kabhī na āi.

[The man who takes a little land and works hard, if God will--he will never repent.]

Khētī to inkī, jo karē āñhān āñhān ;

Aur unki kyā khētī, jo dēkhē sāñj subhān ?

[His farm thrives who is always saying "gee up!" to his oxen. How can his thrive who looks at it only morning and evening?]

Khētī Bhavānī--the field goddess worshipped by the gardener caste (*Kāchhi, Kōēri*) on the day they plant or cut vegetables. They make cakes (*gārī*) and cook vegetables in the field. Some of these they offer to the goddess and eat the rest themselves. The caste who sell vegetables (*kuñjārā*) who are Muhammadans instead of doing this take sweetmeats to the field, and facing the west recite the *fātiha* or opening chapter of the Qurān.

Khētij--see *akhtij*.

Khētīyā--[*khēt*]--a kind of mustard (*Brassica campestris*). Dehrā Dūn (torī).

Khētrpāl--[Skt. *kshētra, pāla* = guardian of fields]--the tutelary deity of fields and boundaries--see *bhūmiyā*.

Khētāvāh--[*khēt, bahānā* = to cause to flow]--the man who distributes water in the field. East districts (hatvaiyā).

Khēvā--[*khēnā* = to row]--the moving of the shuttle backwards and forwards in the loom. East districts (kargah).

Khēvā--a large bundle of thorns. West districts (chāp).

Khēvāl--(1) a pile of sweetmeats in a shop (hāl-vāl); (2) a pile of bricks.

Khēvaṭ--(1) in a coparcenary village--the record of the shares of the proprietary community; (2) the amount of revenue payable by each member of the proprietary body. Upper Duab.

Khevatdār--[*khevat*]--a member of the proprietary body.

Khichnā-- } [*khēchnā* = to drag]--the rope **Khichnī**-- } for turning the churn. East districts (nētā).

Khichri--[Skt. *krisara*]--(1) rice and pulse boiled in equal proportion and spiced. *Khichri khētē pahunchā tūtē* = to get your wrist broken eating *khichri*; (2) the Hindū festival on the last day of Māch when *khichri* is eaten and distributed. East districts.

Khichri khavāl--[*khichri-khānā* = to eat]--the ceremonial feeding of the bridegroom at a wedding. East districts (basiaurā khānā).

Khijhurā--the short fibres of hemp. East districts (san).

Khil-- } [*khilnā* = to swell] (*khār, lāi, lājā,*

Khilā-- } *lājī, lavā, murmurē, parmal*)--maize or rice damped and parched (*chabēnā*).

Khil-- } [Skt. *khila* = desert]--(1) newly **Khilā**-- } broken up waste land. Azamgarh (nautor); (2) land left fallow to recover its strength. Garhwal (*bañjar*); (3) temporary cultivation of jungle after burning it. Kumaun (*dāhiyā*).

Khil—[Skt. *kīla*]—(1) a nail or spike; (2) the wooden handle at the mouth of the irrigation bucket. Bundelkhand (charas).

Khilki rāt—[*khiṇā* to swell]—a bright starry night. West districts.

Khilpah—[Skt. *khila* = desert]—land the second year after it has been broken up. Azamgarh.

Khilnā—[*khiṇā* = to expand]—a woman's sheet. East districts (sārī).

Khiñchnī—[*khiñchnā* = to drag]—(1) the tightening of the strings of a bed, etc. (chārpāl); (2) the string used for working the stirrer in a churn. East districts (nētā).

Khīr—see *khil*.

Khīr—[Skt. *kshīra* = milk] (*jāur*)—rice milk $\frac{1}{2}$ *chhatānk* (one ounce) of boiled rice is added to each *sēr* of milk : then boiled and sweetened with brown sugar. *Ghar khīr to bāhar khīr* = if you have rice milk in the house you have it outside the house.

Sāvan na khāē khīr, na Bhādon khāē pāt;

Arē! main to khāē ko hāā?
[Why was I born that I ate no rice milk in Sāvan nor gram pudding in Bhādon?]

Aisē karam kē batīyā,

Rāndhī khīr ho gayā dātīyā.

[So unlucky is he, I cooked rice milk for him but it turned out meal.]

Khīrā—[Skt. *kshīraka* = milky]—the cucumber (*Cucumis sativus*). The *kakri* is a large variety.

Khīrak—[Skt. *khaḍakikā* = a private door]—(1) a hurdle used as a door. Upper Duāb (chāñchar); (2) an enclosure in which cattle are kept at night—see *ghēr*.

Khīrkā—(*kharanjā*)—masonry made of bricks set on edge.

Khīrkī—[*khirāk*]—a little side door or window.

Khīrlā—[*khir*]—clarified butter; Katthak's slang (*ghī*).

Khīrlāhī—[*khir*]—cakes cooked in clarified butter; Katthak's slang.

Khīrmangāh—[Pers. *khirman* = corn; *gāh* = place]—a threshing-floor. West districts (khalān).

Khīrsā—[Skt. *kshīra* = milk]—curds made of the beistyn or milk given by a cow for the first few days after the birth of her calf. East districts (pēus).

Khīrvā—[*kherā*]—fields near the homestead. Bundelkhand (gaūhānī).

Khīs—[Skt. *kshīra* = milk]—beistyn or milk given by a cow immediately after calving. Upper Duāb (pēus).

Khīsā—[Pers. *kisāh*]—a bag or pocket. West districts (thailā): *khol khīsā khā harisāh* = open the bag and eat wheat pottage.

Khīsārī—see *khēsārī*.

Khītarī—} see *khātrī*.

Khītrī—}

Khītvāh—see *khētāvāh*.

Khīvaiyā—[*khēnā* = to row]—a man who rows a boat (nāo).

Khīzānah—see *khazānā*.

Khōā—[Skt. *kshoda* = pounding]—(1) pounded bricks; (2) (*khoḡā, māndā*) milk thickened by boiling used in making sweetmeats.

Khobā—[*khubnā* = to pierce]—a wooden beater or mallet for consolidating plaster (rāj).

Khobār—[Skt. *krōḍa* = a hog; *vātu* = enclosure] (*bhat, bhātā, bhīt, bhītā, Khobārī*)—*khubār, khubārā, khubārī*—a pig sty—see *sūar*.

Khobrā—refuse straw, etc., on the threshing-floor. East districts (gañthā).

Khod—[*khodnā* = to dig]—(1) digging; (2) the sole of a plough. East districts (hāl).

Khodāī—[*khod*]—(1) (*gorāī, khankor, korāī, khudāī*) digging; (2) wages for digging.

Khodnā—[Skt. *khan*] (*godnā, gornā, kornā*)—to dig. *Jo khodēgā so girēgā* = he that digs a pit shall fall into it himself.

Khogīr—the stuffed part of the saddle used with the pony cart, etc. (ekkā).

Khoī—[*khoā*] (*ekhoī, chhūchh, chhūñchh, khoiyā, pātā, pātī*)—the refuse sugarcane after the juice is expressed.

Khoñchhā—(1) the bark of a tree. East districts; (2) the side pocket in a woman's sheet. East districts (gīrah).

Khoñī—the gram-parcher's poker. East districts (bharbhūñjā).

Khoiyā—see *khof*.

Khokhā—[*lit.* hollow, unsubstantial]—of a bill of exchange—paid and discharged (*hundī*).

Khol—[*kholnā* = to open]—an outer sheet worn by men and women : it differs from the *dohar* (qv.) in not being hemmed all round (*do-pattā*).

Kholā—[*khol*]—a ravine or water-course. West districts (nālī).

Kholā—[*khatlār*]—an old buffalo (bhaiñsā).

Kholā—[? corr. of *ayanlā* (qv.)]—the upper part of the sugarcane. West districts (āg).

Kholārā—[*kholnā* = to open]—the poppy capsule.

Kholī—[*kholnā* = to open]—a gate, an open door. Kumaun (darvāzah).

Kholo—[*kholī*]—a row of houses close together. Kumaun (bākhāl).

Kholuā—[*kholnā* = to open]—hollow—of ornaments.

Khom—an evil omen connected with certain days and places.

Khoñch—[*khoñchnā* = to thrust]—(1) a cattle muzzle. Lower Duāb and Benares; (2) a stick covered with bird lime (*lāsā*) for catching birds; (3) a basket for catching fish. West districts (gāñjā); (4) a handful of anything dry (*chuñgal*); (5) an earthen dish.

Khoñchī—[*khoñch*, Skt. *kara* = tax]—a portion of the grain to be parched given to the grain

Khoñchkar—} parched given to the grain

Khoñdar—[cf. *ghuñdar*]—leavings or gleanings on the threshing-floor after the bulk of the grain is removed (*gharvā*).

Khoñpā—(1) the sole of the plough. East districts (hāl); (2) the outside

Khoñpī—} corner of a house. East districts (nok); (3) a shed for chaff. East districts (bhusailī); (4) a leaf platter for betel. East districts.

Khoñrā—an enclosure for cattle. Bundelkhand (gausālā).

Khoñrhar—the ring round the neck of the irrigation bag. Bundelkhand (charas).

Khoṭā—(1) a cattle muzzle. Lower Duāb and Benares (*chhīnkā*); (2) a bird's nest (*ghoṣṣā*).
Khoṭāb—} to nip off the flowers or upper stalks
Khoṭnā—} as in tobacco (*badhiyānā*).
Khopā—}
Khopī—} see *khoṇpā*.
Khopiyā—}
Khoprā—[*lit.* the skull; Skt. *kharpara*](—)(1)
Khopri—} the head of the poppy. Kumaun
(*doṇḍā*); (2) the kernel of the coconut
(*nāriyal*).
Khor—[*kholnā* = to open]—a man or woman's
sheet—see *khol*.
Uṇē pāno pasāriyē jitnē lambī khor = stretch
out your feet only to the length of your sheet
(cut your coat according to your cloth).
Khor—[? Skt. *khād* = to eat]—a vessel fixed in
a cattle manger. Upper Duāb (*ṭarāmñ*).
Khorā—} [*ḍōḥorā*]—a metal vessel from
Khorī—} which food is eaten, like the
Khoriya—} *kaṭorā* (qv.).
Khoriyā—[? Skt. *krīḍā* = play]—the women's
feast held on the night of the departure of the
marriage procession, when they wear masks and
dance.
Khorsī—[? *khaur*: Pandit Kāshināth takes it to
be Skt. *shoḍasha* = sixteen?]—the ceremony on
the 10th or 11th day after a death (*kriyā*
karm).
Khoṭhā—tobacco ashes. East districts (*jaṭhā*).
Khoṭā—see *khōā*.
Khshai mās—[Skt. *Kshaya* = lost]—a month
in which there are two conjunctions (*sankrānt*).
Khshētrpāl—see *khētrpāl*.
Khuān—} a wooden tray: *khuānrhā*
Khuānchā—} *furush* = a huckster who
Khuānchah—} carries about articles for sale
on a tray.
Khubār—}
Khubārā—} a pigstye—see *khobār*.
Khubārī—}
Khubārī—}
Khubhar—[*khubār*]—a net for quail, fish, or pig.
East districts (*jal*).
Khūd—see *khūr*.
Khūd—see *khavīd*.
Khudāi—see *khodāi*.
Khuddī—compartments in a privy (*paikhānah*).
Khuddī—[? Skt. *khaṇḍa* = a piece] (*khūdi*)—
small pieces of grain (*kankī*).
Khūdhar—rage, refuse of grain. East dis-
tricts.
Khūdi—see *khuddī*.
Khudkāsh—[*khud* = own; *kāsh* = cultivation]
—lands cultivated by the proprietor from time
to time, as contrasted with *sir* which implies
permanent occupation; but in the Upper Duāb
the distinction is often not carefully observed.
Khudnī—[*khodnā* = to dig]—a wooden poker
used by a grain-parcher, sugar-boiler, etc.
(*bharbhūñjā*, *kolhār*).
Khūhā—[cf. *khōi*](—)(1) (*patēvārā*) the sheath of
the maize cob. East districts (*makkā*); (2) the
empty dry ears of the *maṇṣū* millet. East
districts (*balurī*).
Khuji—[Skt. *khurju*]—mauve or itch in animals
(*khārish*).

Khukhānī—} a wooden poker used in a sugar-
Khukhērnī—} boiling house, etc. Rohilkhand
(*kolhār*).
Khūkhī—an insect which injures cold weather
crops (*kūkl*).
Khūkhū—a pig. East districts (*sūar*).
Khukhuri—}[*khukhal* = hollow]—the empty
Khukhuri—} cob of maize before the seed
forms or after it has fallen off. East districts
(*gūlf*).
Khukhuri—the hillman's short sword.
Khull—a thick club. Rohilkhand (*laṭh*).
Khūnbahā—[*kūnā* = blood; *bahā* = value]—
a grant of land to the heirs of a person killed
in battle.
Khūnch—} see *khoṇch*.
Khūnchā—}
Khūnchī—[Pers. *khuān*, *khuānchah* = a tray]—
a stand for sweetmeats. Rohilkhand (*halvāl*).
Khūnd—see *khūd*, *khavīd*.
Khūnd—a small field. East districts (*gāṭā*).
Khūndhnā—} to mix up clay with the feet for
Khūndnā—} making pottery (*kumhār*).
Khūnt—a share in a village. Azamgarh (*hiṣṣah*).
Khūnt—}
Khūntā—} a spike or peg.
Khūntāhar—}[*khuāntā* = a peg; *har* = a
Khūntāharā—} plough]—a plough of which
the block is worn; contrasted with *naṭhar* (qv.):
the ploughing with such a plough is *sō* (qv.)
(*hal*).
Khuāntānt—}[*khūnt*]—a tenure in which the
Khuāntait—} shares are expressed in fractions
Khuāntait—} of a given unit. Azamgarh.
Khūntārā—}[*khūntā*]—various spikes and props
Khūntārī—} in a cfr. East districts (*gārī*).
Khūntī—[*khūntā*]—(1) a small peg or spike; (2)
(*dorēzī*) the second crop of indigo growing from
the roots of the previous year (*nīl*); (3) stubble.
Khūntnā—[*khūntā*]—(1) (*khuāntnā*) to roughen
a grindstone (*rāhnā*); (2) to nip off the upper
shoots of plants (*khoṭnā*).
Khuprā—[cf. *khop*, *khopā*]—a light plough with
a horizontal body. East districts (*hal*).
Khūr—[Skt. *kshur* = to dig] (*khūf*)—(1) a fur-
row (*guṇḍ*); (2) sowing in a furrow after the
plough (*bonā*).
Khur—}[Skt. *kshura*; rt. *kshur* = to dig] (*khu*-
Khurā—} *rī*)—the cloven foot of an animal.
Khurā—notches on the beam of a plough by
which the adjustment is altered. Benares (*hal*).
Khurā—[*khur*]—a rope for fastening an animal
to a peg. West districts (*khurānv*).
Khurā—[*khur*]—the spike which goes into the
handle of the fodder cutter, etc. (*gaṇḍās*).
Khurāi—[*khur*] (*gerāun*, *girāin*, *girānv*, *giri*-
ānv, *gorvāns*, *khūrā*, *khurvāns*, *khurānv*)—a
rope for tethering an animal to a peg. East
districts.
Khurānt—}[*khur*]—land trodden up by the
Khurānt—} hoof of animals.
Khurāntā—[*khur*]—foot rot in animals. Bun-
delkhand (*khurpakkā*).
Khurānv—see *khurāi*.
Khurchan—}[*khurchanā* = to scrape; Skt.
Khurchanā—} *kshura* = a razor]—(1) an
Khurchanī—} iron scraper or poker (*kur*-
ēdn); (2) the scrapings of opium pots, etc.

Khurcharāt—[*khur* = hoof; *charnā* = to graze]—fees paid to the owner of grazing lands for allowing cattle to pasture (charf).

Khurchatak—[*khur* = hoof; *chatakānā* = to crack]—an ox or buffalo with the two parts of the hoof separated: considered a great fault in an animal.

Khûrdâēh—[P *khurd* = small]—the second threshing out of grain. Duāb (dâēh).

Khurdāroshi— } [Pers. *khurd* = small; *fa-*
Khurdāfaroshi— } *rokhtan* = to sell]—retail sale.

Khurd nokā—[*khurd* = small; *nok* = a corner]—shoes short in front (salēmshāhī).

Khurēl karnā—[Skt. *khur* = to dig]—to plough a field for the first time. Central Duāb (ēk-bāh).

Khurhuā—a mode of tying the blanket over the head to keep off rain. Oudh. See *kammāl*.

Khurfā— } purslane (*Portulaca oleracea*).
Khurfah— }

Khurhā—[*khur* = a hoof]—foot-and-mouth disease in cattle. Oudh (khurpakkā).

Khurhuri—[*khur* = a hoof]—little knobs of silver or gold attached to a nose-ring: Sunār's slang. East districts.

Khuri—[*khur*]—the cloven hoof of an animal.

Khurjī—[Arabic *khūrjīn*] (*akkhā*, *chhāntī*, *gathiyā*, *gaun*, *gon*, *gun*)—panniers or packs for a pack animal: they are usually made of gunny (*tāt*) and are used by potters for carrying mud or bricks on asses. Similar bags are called *karbach* in Kumaun and *phūnchā* in Garhwāl.

Khurkā—a weed injurious to opium. East districts.

Khurmā—a date: a sweetmeat made of wheat flour and sugar, so called from its shape.

Khurpā—[Skt. *khurapra*; *khura* = a razor]—a sort of spud used for weeding, rooting up grass, and softening the earth round young trees and plants. A smaller implement of the same kind is *khurpi*. *Khurpiyā*: the iron blade is *khurpā*: the handle *bēnt*, *bēntā*, *bēlā*, *bīntā*, *bīlā*: the iron ring fastening the blade in the handle *sām*, *sām*, *munādrī*: the spike of the blade which goes into the handle *nār*, *dānī*, *dānī*: and in the Upper Duāb *gunchhā*.

Khurpaltā—[*khur* = hoof; *palatnā* = to barter]—a cattle dealer: properly a thievish class of cattle "copers" who "doctor up" broken-down beasts and exchange them for sound animals (byopārī).

Khurpakkā— } { *khur* =
Khurphatā— } hoof; *pak-*

kā = inflamed: *phatnā* = to crack] (*aishū*, *bātān*, *bekrā*, *chhapkā*, *chhaprā*, *gorkhor*, *kamkhor*, *khamortā*, *kaṭuā*, *khāng*, *khāngūā*,

khaṅgūā, *khūraṅtā*, *khurhā*, *khursitā*, *munh-pakkā*, *pakkā*, *sikh*)—foot-and-mouth disease in cattle. West districts. *Khurphatā* is also used of an ox or buffalo with the two parts of the hoof separated, which is considered a great fault in an animal—see *khurchatak*.

Khurpi— } [*khurpā*]—a small
Khurpiyā— } spud used in weeding, grass cutting, etc.; a scraper used in making sweetmeats, working leather, etc. *Khurpiyā* is used in the Central Duāb in the special sense of a cultivator who has no cattle and depends on spade husbandry. The opposite of this is *bailvāldā*.

Khurpiāt—[*khurpi*]—the hoeing of crops.

Khursitā—see *khurpakkā*.

Khuruhri—[P *khur* = hoof]—a pathway (*pagdāñdī*).

Khuruhri—a hole in the wall or a bracket for holding a light. East districts (*dēorakhā*).

Khurvāns—[*khur* = a hoof]—a rope for tethering an animal to a peg. East districts (*khurānv*).

Khushk—[*khushk* = dry]—plain boiled rice among Muhammadans: corresponding to *bhāt* among Hindus: *gadhē ko khushk* = boiled rice for an ass; throwing pearls before swine.

Khushkharid—[*khush* = willing; *khuridnā* = to buy]—indigo or other produce purchased direct from cultivators at market rates and not supplied under bond: private sale as contrasted with a public auction—see *badnī*.

Khūskhās—road sweepings, rubbish (*kūrā*).

Khushki—[*khushk* = dry]—(1) dry weather, drought (*akāl*); (2) dry flour sprinkled over cakes: a Muhammadan term (*parthan*).

Khushksālī—[*khushk* = dry; *sāl*, = year]—a year of drought (*akāl*).

Khutahan—[*khūtā* = a spike] (*khutihan*)—land after a crop of *arhar* (*Cytisus cajan*) of which the stumps are left in the ground after harvest until the land is ploughed for the next crop.

Khutahar boab—[*khūtā* = a spike; *hāl* = plough]—to sow seed in the furrow left by the share of the plough. East districts (*bonā*).

Khutaharā— } [*khutahar*]—a light plough with
Khutahrā— } a horizontal body: an old worn-out plough. East districts (*hāl*).

Khutānā—[*khūtā* = a spike]—(1) to sharpen a ploughshare. East districts (*chaṅdvānā*); (2) to get a flour mill roughened (*rāhnā*).

Khutihan—see *khutahan*.

Khutthā— } (*bhūṅpēdā*, *thūṅh*)—the knotty
Khutthī— } stump of a tree.

Khwājā khizr—(*barua*)—the god of water and woods. "He is properly one of the great Muhammadan saints to whom the care of travellers is confided. He is the Hindū god of water (not actually a member of the Hindū pantheon, but Hindus do not object to worship him) and is worshipped by burning lamps and feeding

Brahmans at the well and by setting afloat in the village pond a little raft of sacred grass with a lighted lamp upon it. (Ibbetson, *Panjab Ethnography*, p. 114.) "Musalmân women fast in his honour on every Tuesday in the month of Bhâdon (August-September) and call the fast *Khajê kidar kâ rojâ*." (Grierson, *Bihar Peasant Life*.) "He is a prophet who, according to oriental tradition, was prime minister and general to an ancient king of Persia called Alexander, or to Kaikobâd (not Alexander of Macedon). They say that he discovered and drank of the fountain of life, and that, in consequence, he will not die till the last trumpet. He is by some confounded with the Prophet Elias." (Herklot, *Qânân-i-Islâm*, p. 67.) Also see Chap. XXVII for further details regarding him and the honour paid to him by Muham-madans.

Khwêntar—a sling for scaring birds. Kumaun (gophanâ).

Kibârgân—[*kicâr*]¹—the lintel of a door. Bundelkhand (sardal).

Kich— } [Skt. *kachcha* = a marsh]—mud.
Kichar— } swampy ground. *Aglê pânt pich-*
Kichkil— } *hlê kich* = first comes the rain,
Kichkil— } then the mud.

Jaiso sê tuiso milo, milê nîch sê nîch;

Pânt mên pânt milê, milê kich mên kich.

[Like should mix with like: the mean with the mean, water with water, and mud with mud.]

Kîl— } [Skt. *kîla*]¹—a spike, peg, nail.
Kîlâ— }

Kîlâ—[Skt. *khila* = desert]¹—forest land taken up for temporary cultivation. Kumaun (ijhar).

Kîlâ—beistyn or milk given by a cow immediately after calving. Central Duâb (pêusi).

Kîlânâ—[*kîl*] (*kîrânâ*)—to winnow grain with a fan—see *usânâ*.

Kîlî—[*kîl*]¹—(1) a small peg, nail, spike; (2) the system of working a well with two pairs of oxen which are changed alternately by taking out a spike in the yoke: the opposite is *nâgaur* (qv.). Central Duâb; (3) the handle or stilt of a plough (hal).

Kîliyâ—[*kîli*]¹—the man who drives the two pair of oxen at a well. Central Duâb (pairhâ).

Kîlkâyâ—[*kîlî*]¹—a sort of guineaworm which attacks the feet of cattle. Central Duâb (naharuâ).

Kîllâ— }
Kîllî— } see *kîl*.
Kîllo— }
Kîlri— }
Kîlri— }

Kîllî—[*kîlî*]¹—a sort of tick which clings to cattle.

Kîlvâ—[*kîl*]¹—a large hoe or mattock.

Kîlvâl—[*kîlvâ*] (*qânâ*)—a heavy wooden rake used for collecting weeds, and softening the surface of a field which has been baked by the sun after rain or irrigation. Rohilkhand.

Kîlvânâ—[*kîl* = a nail]¹—lit. to have nails driven into anything: hence to bring a person under magical influence: nails or wooden pegs are driven into a house to keep off evil spirits (see Herklot's *Qânân-i-Islâm*, p. 225, etc.)

Kîlmâ—pieces of sheep's head cut up for frying: a cook's word.

Kimukht— } (*kirkin*)—prepared horse, ass or
Kimukht— } mule skin.

Kimukhti— } shoes made of the leather known
Kimukhti— } as *kimukht*.

Kinârî—[*kinârâ* = a border]¹—a kind of lace used as edging (*gotâ*).

Kinkhî— } [Skt. *kunkika* = a grain of wheat]
Kinkî— } (*kankî*)—small broken grains.

Kîrâ—[Skt. *kîrâ*] (*kîrî*)—an insect, worm, etc. *Admî andj kâ kîrâ hai* = man is but a grain worm: *gû kâ kîrâ gû hî mên rahê* = the dung insect lives in dung—i.e., every one likes his own element.

Hañsê hjârâ, han muskyâê.

Junhari jêrî kahân pirâê?

Kâ karûn bhayâ, kâ karûn bîr?

Kîrâ kâ mârâ bhay fâqîr.

[The bajra laughs, the cotton smiles; why art thou in pain juâr; What can I do brethren, what can I do brother? He whose field worms attack becomes a beggar.]

Kîrâ—[*kîl*]¹—a silversmith's mould (*sunâr*).

Kîrânâ—[*kîrâ*]¹—of a man or animal—to be attacked with worms.

Kîrânâ—[Skt. *krayana* = purchasing]¹—various kinds of spices and groceries.

Kîrânâ—[*kîlânâ*]¹—to winnow grain by throwing it about in a fan: not throwing it in the air which is *phatakûâ* (*usânâ*).

Kîrâñchî—[prob. Port. *carruagem*]¹—a two-wheeled covered cart, used for conveying goods and passengers.

Kîrâo—[Skt. *kalâya*] (*kêrâo*)—the small pea. East districts (maṭar).

Kîrayiyâ—? corr. of *kîyârî*—a small field. Duâb (gâtâ).

Kîrhir—the mat put in the bottom of a cart. Oudh (gâr).

Kîrî—see *kîrâ*.

Kîrî— } a seed used in weighing: a Sunâr's word.

Kîrî— } East districts: cf. *ghungchl*.

Kîrîhrâ— } [*kîrhir*]¹—a grass or straw mat.

Kîrîhri— } East districts (tarai).

Kîriyâ—[*kîrayiyâ*]¹—(1) a small field. Duâb (gâtâ); (2) the irrigation beds in a field. Duâb (khyârî).

Kîrkhî nîrâb—to weed a field. East districts (nîrâl).

Kîrkin—[supposed to be a corr. of *kharkin*, as made of donkey hide]¹—shagreen leather (*kimukht*).

Kîrsân—see *kîsân*.

Kîrvârâ— } wedges for fixing the pots in the Per-

Kîrvârî— } sian wheel. Bundelkhand (arhat).

Kîrvaṭ—[*kîrdô*]¹—land after a crop of peas. East districts.

Kîsân— } [Skt. *kṛishâna* = a ploughman; rt.

Kîsânâ— } *kṛish* = to drag] (*kîrsânâ*)—a husbandman, farmer.

Nînd âlas kîrsân ko khovê,

Jâr ko khovê hânê

Gahnâ byâj sahâkâr ko khovê

Chor ko khovê khânst.

[Sleep and indolence ruin the husbandman: a laugh betrays a lover; pawn-broking ruins the merchant, and a cough the thief.]

Another version is—

Âlas nîna kîsânê khovê, chorê khovê khânst;

Hañsi muskurī sddhā khovē, Brahman khovē ddsi.

[Indolence and sleep ruin a cultivator, coughing a thief: laughing and flirtation are the ruin of an ascetic, and a slave girl of a Brahman.]

Kisbat—[Arabic *kisvat* = dress]—a case in which a barber carries razors, etc. (thailā).

Kishtī—[corr. of *kashī*]—a boat (nāo).

Kisnai—[*kisān*]—husbandry, farming. *Khēt chaṭhē kisnai jāniyē* = know a man to be a farmer when his crop is ripe.

Kisvat—see *kisbat*.

Kiṭkirā—moulds used by a goldsmith (sunār).

Kivār—

Kivārā—[Skt. *kapāta*] (*kēvār*)—the leaf of a

Kivārī—door (pallā).

Gūjar Rāṅgar do, kuttā billī do;

Yē chār na ho, khulī kivārī so.

[The Gūjar and the Rāṅgar (well-known thieving tribes) are two, the cat and the dog two more—were it not for these four, you might sleep with open doors.]

Chalo sakhi Rājan darbār!

Ham sukhi ki tum sukhvār?

Ek sakhi utā bolī yān,

Pavan lagē to jivē kyon?

Imli mēn sē urā patāṅg,

Pavan lagē mēvē aṅg.

Jo nahīn dētī jhapat kivār,

Urjātī main kos hajār.

[Come, comrade, to the king's court. Am I happy or are you? One comrade spoke thus—“If the wind strike me, how can I live? A kite flew down from the tamarind and the wind struck my body. Had I not shut the door quick, I would have been carried off a thousand miles” (from the native nonsense book).]

Kiyār—[Skt. *kēlāra*]—land under rice. East districts (dhankar).

Kiyārī—[*kiyār*]—(1) (*harahi, bigahi, kiryā, purā*) the beds or subdivisions made in a field for the purposes of irrigation. The smallest beds are those in a fenugreek field—see *mēthī*; (2) the crop of transplanted rice in the Hills (*dhān*); (3) the evaporating pans in which salt is made—see *khārī*; (4) rice land. Azamgarh (dhankar).

Kiyulārī—rings of wood at the mouth of the irrigation leather bag. Duāb (charas).

Koā—[Skt. *kusha*]—(1) the fruit of the *mahuā*, (qv.) tree; (2) the pulp covering the seed of the jack fruit (*kathal*); the silk cocoon.

Kobā—[Pers. *kob* = striking]—the mallet or

Kobah—pounder used by a shoe-maker or book-binder to join the edges of leather which he has previously smeared with paste (*jildsāz, moch*).

Kochnā—[Skt. *kuch* = to mark with lines]—an instrument for making ornamental lines on pastry (*nānbāṭ*).

Kodo—[Skt. *kodrava*] (*kodrá, kodram, kudu-vān*)—a small millet (*Paspalum scrobiculatum* or *frumentaceum*). “*Kodo* is regarded as an inferior grain. It is not used in the *kom* or other religious ceremonies of the Hindus, and in some parts of the district the people have a fable that hell (*naraka*) is the fate of any one who dies within 21 days of eating it. It is husked

with great difficulty and *kodo darnā* is used figuratively for *to harass*” (J. R. Reid, Azamgarh Sett. Rep., p. 115). It is also said to be the resort of snakes and therefore poisonous.

Kútē kuduvān, urī bhūsi.

Naulā margayo apni khushī.

[When the kodo is threshed and the chaff flies about the weasel dies straight off.]

Koelā—[Skt. *kukila*] (*kunlā*)—charcoal. *Koelān kī dallāṭī hāth kātē* = bargaining in charcoal means dirty hands; *asharfi tuṣē koelā par mohr* = your gold mohrs are robbed and you are sealing up your charcoal, i.e., penny wise pound foolish.

Koēr—see *koir*.

Koērār—land held by the *Koēri* or market garden-er caste: land under garden vegetables. East districts (bārī).

Koftā—[Pers. *koftān* = to pound]—meat

Koftah—pounded up and cooked in balls.

Kohā—(1) divisions in a sugarcane field. East districts (*mēnḍ*); (2) a small flat earthen vessel used for mixing flour and cooking pulse and vegetables.

Kohar—(1) the frame at the mouth of a well (*jaṅglā*); (2) the beam of the irrigation lever. Upper and Central Duāb (*dhānkī*).

Kohē phūtnā—of sugarcane, to sprout. Rohilkhand (*kullā*).

Kohēs—

Kohil—

Kohilā—[Skt. *kuhēlikā, kuhēlikā*]—a fog

Kohirā—(*ṭusār*).

Kohr—

Kohrā—

Koili kī roṭī—[*koḷ*]—bread made of the berries of the *mahuā* (qv.). East districts.

Koinā—

Koindā—[*koḷ*]—the seed or fruit of the

Koindi—*mahuā* (qv.).

Koinī—

Koir—[*koēr*]—green chopped fodder. East districts: cf. *lēhnā*.

Koīrār—see *koērār*.

Koirār—

Kokh—[Skt. *kukshi*]—the belly of an animal.

Kol—[Skt. *kāla* = a slope, a heap]—(1) a ra-

Kolā—vine. Hill districts; (2) a grain measure. Gharwāl. See *mutṭhi*; (3) a small field; properly a field near a house or one closed on two or three sides with water. East districts (*gātā*).

Kolhār—[*kolhā*; Skt. *vāṭa* = enclosure]—

Kolhārā—the sugar factory, comprising the

Kolhaur—sugarcane mill and boiling

Kolhaurā—house. East districts (*kolhvār*).

Kolhāvan—[*kolhā*]—fees given to carpenters for repairing sugarcane mills.

Kolhū—[*kolū*]—the country sugarcane mill. Sunday is the proper day to start pressing. Its parts are as follows:—

(a) the hollowed block forming the bed of the mill, *kolhū*, throughout the Province. The hollow cavity in this in which the pieces of cane are placed—in Azamgarh *kundī*; in Gorakhpur *kolhī*; in the Upper Duāb *mohan*; in Rohilkhand and West Oudh *ghān, mohan, hanṛiyā*; in Benares *ghagrā*; in Kumaun *kunī*,

ghānī; in the Central Duāb *gānāḍ*. Round this a rim of mud *pīnṛ*, *pīnḍ*, is placed to prevent the cane slips from falling off. In Rohilkhand, when this cavity is large, the mill is called *ghānā*; when small *pīchariyā*. The iron ring fixed round the block to strengthen it is in the Upper Duāb *kuṇḍal*; in Rohilkhand *kuṇḍrā*, *koṛar*, *taurik*, *taug*. The iron ring round the cavity to prevent the edge from being worn away is in the Central Duāb *muhār*; in the East districts *moṛṇār*. The bevelled side of the cavity is to the East *sirvā*, *pārat*; the saucer-shaped cavity for the cane slips *ohīṭī*. The upper rim of the block is *pachkar*, *pachkhan*; *bhaun* in Rohilkhand; *roṛā* in the Western districts; in other places *pā-char* are small pieces of wood put in the cavity to help in crushing the cane. The drain for the juice cut in the bottom of the block is usually *nēruḍ*; in Benares *ghānā*, *ghandā*; in Rohilkhand *ghol*, *ghull*, *munh*; in the Upper Duāb *nārā*. The wooden spout through which the juice drops is generally *panāri*; in East Oudh *panārī*; in the Eastern districts *patnāḍā*, *patnārī*; in Rohilkhand *nālī*; in the Upper Duāb *nalud*; in Farrukhābād *parakhiyā*. In the base of the block a groove is cut, in which the shaft of the driving gear works. This is usually *rah*, *ghagrā*.

- (b) The horizontal beam to which the oxen are yoked is in Rohilkhand and the Upper Duāb *pāt*; to the East *kāthri*, *kāthar*; in the Central Duāb and Oudh *kāntar*; in North Oudh *paṭiyārā*.

- (c) The upright beam or pestle which works in the hollow of the mill and crushes the cane is in the West districts and Rohilkhand *lāth*, *chāran*; to the East *jāth*, *pāt*, *mohan*; in Kumaun *muslī*. The ball at the end is *āṛī* in Rohilkhand; the end cut to a point in the Upper Duāb *chūliyā*, *chūṭiyā*; more generally *mūṇṭī*, *mūārī*, *mūngar*, *mūngri*. The twisted piece of wood joined to this is generally *chīṛiyā*, *beliud*; in the East districts *ṭāran*, *ghēnkā*; in the Upper Duāb *ghabkā*, *ghabkī*.

- (d) The upright post fixed to the horizontal beam is in the Upper Duāb *mānak*, *khambhā*; in parts of the Upper Duāb, Rohilkhand, and Oudh *malakham*; in the Central and Lower Duāb *khūṇṭā*; in the East districts *malakham*, *markham*, *mirkham*.

- (e) The piece of wood which keeps the beam of the driving gear in the channel at the base of the block, *jibhā*, *jibheilā*, *jibhēlā*, *jibhī*. A second piece of wood, sometimes known as *kanail*, is sometimes added.

- (f) The rope of straw, etc., supporting the pestle by fastening it to the upright beam—to the East *kanmēnṛā*; to the

West *khainchī*, *qaincāi*. A bamboo known to the East as *kārha*, and to the West *gānāḍ*, is attached to the horizontal driving beam by a piece of rope *duḷlī* or *divālī* *pachkhaudhī*; and the other end is fastened by a piece of rope known as *duḷlī* or *divālī* *agaundī* or *nādhā*; and to the West *ṭanai*.

- (g) The driver's seat on the horizontal beam is—to the East *harsā*, *harsaudhā*; in the Upper Duāb *pāt*; in Kumaun *pāṣī*.

- (h) The thong by which the horizontal beam is connected with the yoke is generally *nār*, *nārī*; in Kumaun *nāro*; or, if made of flax, *jotiṇo*.

- (i) The circle in which the oxen move is in the Upper Duāb *pair*; in Rohilkhand *paṇṇṛā*, *pāṛh*; in the Central Duāb *pāṛī*; in the East districts *pauḍar*; in South Oudh *bhavan*. In the Duāb the inner ox is *bhitarā*; the outer *pāgur*.

- (j) The receptacle for the cane before it is cut—see *gandṛā*.

- (k) The wooden mallet for pressing the pieces of cane under the crusher is usually *thāpī*. In the West districts the cane as it is being crushed is stirred with a piece of iron *khail*, *phal*; and the man who does this work uses a leather gauntlet *thupkī*, *hāthī*, *haththī*, *hatharkā*.

- (l) The pot into which the juice drops is usually *ṭhilyā*, *hānṭī*; in the Duāb and parts of Rohilkhand *boṛhā*; in Oudh and East Rohilkhand *māt*, *maṭor*, *maṭā*, *kānchī*, *kuṇḍī*; in the Upper Duāb *kachhālī*, *nichānī*; in other places *nānā*, *chāṭā*, *kuṇḍā*. The strainer for the juice as it falls into the pot is *chhūtā*, *chhīpā*, *raschhannī*.

- (m) The pot for removing the juice to the boiler is in the Upper Duāb *bāhni*; in Rohilkhand *karhā*, *ḍorī*, *sāyā*; in parts of Oudh *karāh*; in parts of Bundelkhand *chāinkā*.

- (n) The block on which the cane is cut—in the Upper Duāb *nēhī*, *baddī*; in Rohilkhand *oṭ*, *oḍā*; in the Central Duāb *oṭ*, *kuṭerā*; in the East districts *nisuhā*; in South Oudh *roṭā*.

- (o) The apparatus for lifting out the crusher in order to clean the mill—in the Upper Duāb *chānri*; in the East districts *lamisāh*, *lamēsā*, *ghokā*.

- (p) The basket from which the mill is fed. In the Upper Duāb *jāḍl*, *jhallā*; in the Duāb and Rohilkhand the large basket is *oṛā*, *khānchā*; the small basket *oṛī*, *oṛiyā*, *khachiyā*; in Bareilly *jhaud*; in Rae Bareilly *jhaunī*.

- (q) Among miscellaneous terms,—for the pieces of cane cut up ready for the mill see *gandṛl*. As much chopped cane as can go into the mill at one time is *ghān*, *ghand*, *ghantī*. As much juice as can be boiled at one time is *tāo*. For the cane after the juice is expressed see

kol. In the Eastern districts this is soaked in a trough, *kāḥā*, and a juice called *kakai* used in tobacco manufacture is extracted. *Gāh laṅā* in the East means to be crushed like cane in a mill. To work the mill is *pēṇā*, *pēṇā*, *chālānā*: for the system of working it by turns see *phēri phēri*. For the men employed in the mill see *chholā*, the cutter; *gaṇḍkaṭ*, the man who cuts the cane into lengths; *paṭihā*, the driver; *muṭṭhiyā*, the man who feeds the mill; *khauhā*, the man who removes the crushed cane; *jhoṅkā*, the stoker.

Kolhvār—[*kolhū*] (*aindhī*, *bahnā*, *gureyā*, *kolhār*, *kolhārā*, *kolhaur*)—the sugar factory, comprising mill and boiling house. The boiling house is to the West *bēl*; in the Upper Duāb *gargot*; to the East *gulaur*; and in parts of Oudh *bhaṭṭhā*. The fire-place is in the Upper Duāb *jhokaṭ*; in Rohilkhand *aindhī*, *bhaṭṭhī*. *jhokānā*, *jhuknā*; in the East districts *gulaur*: in other places *chūḥā*, *bhaṭṭhā*. The stoke-hole is to the East *mohān*, *jhukvā*, *mukhvā*, *poṅchhiyā*, *puchhvā*; in the Duāb *jhuknahrā*, *jhukvā*, *mūṇḍhā*; in Rohilkhand *jhukaiyā*, *jhoṅkānā*. The outlet for the smoke is *dhuṇḍā*, *dhuṇḍhālā*, *dhuṇḍrā*; to the East *dhuṇḍkā*, *dhudhukā*. Among the utensils used are—

- The poker—in Rohilkhand *khukhēri*, *khukhānī*, *jhūṅkū*, *jhūṅkū*; in North Oudh *khudnī*; in the Upper Duāb *jhalār*.
- The fire-shovel—in the Upper Duāb *koṅchā*; in Rohilkhand *koṅch*, *kāṇṇ*.
- The vessel for collecting the juice after boiling—to the West *nānā*, *nāt*, *maṭor*, *kūṇḍī*; to the East *rasahvā* *hoṇḍā*.
- The spoon for taking the juice out of the boiler—generally *dohar*, *dohrā*, *dhōr*, *dhōrā*; in Rohilkhand *oṭānī*, *sayyā*; to the East, when made of copper, *tānbi*.
- The scraper to prevent the sugar burning at the bottom of the boiler, *khurpī*; in Rohilkhand *chandvā*, *charvā*; to the East *gurdā*, *gurdunī*; in the Central Duāb *ladohri*.
- The system of using only one boiling pot is *bahnā*, and two or more *bēl*. In the former a skimmer, *haththā*, *panā*, *paṭṭā*, is used for collecting the scum. In the latter a flat piece of wood *chapanī* or *chatuḍ* is used for the same purpose. In Rohilkhand, when only one pan is used, it is lined with a kind of tile called *bham* *paṭailā*. The earthen vessel for removing the juice from one pan to another is to the West *chāk*; to the East *pagaurā*: when three pans are used they are known as (1) *karāḥ*, *karhā*, *karāḥī*, (2) *chāshnī*, (3) *phūḥā*. When five pans are used the largest is *hauz*, and the others are in rotation, in Rohilkhand *nikhār* or *nikhārā*, *phūḥā*, *phadkā*, *chāshnī* or *parchhā*. In the East the upper and

lower pans are respectively *pachhlā* *karāḥ* and *agḷā* *karāḥ*. The pot in which the boiled juice is placed is *karsī*, *maṭukā*. The flat reservoir into which the thick syrup is poured to coagulate is to the West *chāk*; to the East *khavṛā*, *khavṛā*. Sometimes it is coagulated in large jars *kūṇḍā*, *chhoṅg*. To cool the syrup is in Rohilkhand *usā* *dēṇā*.

Kolī } [*kol*-*kolā*]=a small field near a house.

Koliyā } East districts (gāṭā).

Kolū—see *kolhū*.

Koluā—

Kolvā } [*kol*-*kolā*]=a small field near a house.

Kolvāl } East districts (gāṭā).

Kolvāri }

Komar—a promontory or projecting bluff of land.

East districts: cf. *dhāē*.

Komarā chhakā—[*komarā* = soft; *chhak*

Komarā chhakā—] = the midday meal—a

Komarā dopahar—] little before noon. Central Duāb.

Komhal—see *kūmhal*.

Kon—[*Skt. kona*]= (1) a corner; (2)

Konā—} (*konḍē*) ploughing a field from

Konā konī—} corner to corner (*joṭnā*).

Koṅch—[*Skt. kushikā*]= (1) a cumb of reeds

Koṅchā—} to keep the threads of the warp

Koṅchī—} apart. Rohilkhand (*kargah*); (2)

a shovel for removing ashes in a sugar factory.

West districts (*kolhvār*); (3) large cakes of

bread. East districts (*dhōṅgā*); (4) a piece of

stick tied to a calf's nose to prevent it from

sucking its mother. East districts (*kaṭhīlā*);

(5) a large iron spoon, a ladle used by sugar

boilers and confectioners for removing the syrup

from the pan—cf. *paṭṭā*.

Kondēb—see *kon*.

Koṇḍrā—[*Skt. kaṇḍalā*]=the iron ring round

the neck of the irrigation bucket. West districts

(*charas*).

Koṇḍrā—land formed often at some distance

from the river by back-water flowing up the

channels of water-courses. Bundelkhand.

Koṇhār—see *kūmhar*.

Koṇhṛā—[acc. to Platts *Skt. kushmāṇḍaka*]

(*koṇhṛā*)=the white gourd melon or pumpkin

(*Anona squamosa*)—see *kāshī* *phal* and *pēṭhā*.

Koṇhṛat kā bhāt—[*koṇhṛā*]=the ceremonial

Koṇhṛat kī pattari—} feeding of the bride-

groom at a wedding, so called because the sweet

pumpkin is eaten (*Basiaurā* *khānā*).

Koṇhṛaurī } [*koṇhṛā*]=cakes made of ground

Koṇhṛaurī } pulse and pumpkin.

Konī—the *kāṅṇī* (qv.) millet in the Hills.

Koṇhṛā—see *koṇhṛā*.

Koṅs—[*Skt. kōsha* = a sheath]=the pod of

peas *arhar* and similar plants—see *arhar*.

Konśī—[*kon*]=cross ploughing of a field (*kon*).

Kontar mārab—[*kon*]=to eat into the land as a

river does. East districts.

Kopar—a deep brass pan used in making sweet-

meats. Bundelkhand (*haṭvāl*).

Kopin—[*Skt. kaupīna* = the pundaṇa]=a small

waist cloth worn by ascetics (*laṅgōṭ*).

Kor—[*kaur* = a morsel; *Skt. kavala*]= (1) food

eaten by labourers during work in the fields

(akor); (2) the first watering of the spring crops. West districts.

Maṅsair mēn nahñ dī thī kor;

Kyā! tērē bailōn ko lēgāyā chor?

[What did a thief steal your oxen that you did not (do such an urgent duty as) water your crops in Aghān?]

Kor—[Skt. *koṭī*]=the sides or edges of cloth.

Korā—[acc. to Platts Skt. *kapardaka* = knotted like hair]=a horse whip (chābuk).

Korā—[? Skt. *kēvala*] any thing unused such as cloth, vessels, etc.

Korā—[*kor*]=the first watering of sugarcane or the spring crops (kor).

Korā—[*korñā*]=digging (khodāf).

Korāṅā—[*dālā*]=a basket plastered with mud and crowding in which rice is stored. Hill districts: cf. *bakhār*.

Korāñā—[*kaur*; Skt. *karala* = a mouthful; *andj* = grain] (*savaiyā*)—an allowance to a labourer who only gets his food from his master. East districts (mazdūr).

Korār—} land held by the caste of *Koēri* or
Korār—} market gardener, and used for growing vegetables. East districts (bārī).

Korār—[Skt. *kuṇḍala*]=an iron ring to strengthen the block of the sugarcane mill. Rohilkhand (kolhū).

Korā—} the roasted ears of maize. Upper Duāb
Korē—} (gadā).

Korhā baithano—[? *korh* = leprosy]=the room in which a woman is delivered. Kumaun (obar).

Korhī—[*korh* = leprosy]=a leprosy-

Korhiyā—} looking disease of a fungoid

Korhiyāñ—} nature which attacks tobacco.

East districts: cf. *kāpti*, *chiāgurān*.

Korñā—to dig; to hoe (khodñā).

Tūn ki yārī, tērāh kor,

Tub baṛhē ākh kī por.

[Give three waterings and thirteen hoeings, then the knots of your sugarcane will grow.]

Koro—(1) the rafter of a house, usually of bamboo—see *ballā*; (2) the long stalks of the castor oil plant used for roofing.

Kos—[Skt. *kosha*]=properly the range of the voice in shouting; rt. *krush* = to cry out]=a measure of length; “the variation in its length in Upper India depends, according to Sir H. M. Elliot, upon the valuation of the *gaz*: for the *kos* consists of either 100 cords (*tanāb*) or 50 *gaz* each, or of 400 poles (*bāns*), each of 12½ *gaz*, making in either case the *kos* = 5,000 *gaz*; and the value depends therefore on that of the *gaz*, the actual measurement of the distance between the *kos* pillars (*mindr*) still standing in the Upper Provinces makes the *kos* = 2 miles, 4 furlongs, 158 yards, at which rate the *gaz* is = 32.8 inches, approaching the 33 inches assumed by the British Government as the standard.” (Prof. Wilson.)

Kosā—[Skt. *kosha* = a sheath]=(1) the pod of peas *arhar* and other pulses. West districts; (2) a large earthen lamp saucer. East districts.

Kosahī jēonār—[*kosā*, *jimñā* = to feed]=a rural ceremony in the Eastern districts. On the day the grain is being cut they worship the local ghosts (*bhūt*, *jāk*, etc.). They take a large lamp saucer (*kosā*) to the field with milk and cow-

dung fuel. They boil some rice and milk in the saucer, and when the rice swells give it to a crow, Chamār, or ploughman.

Koṭ—[Skt. *kūṭa*]=a peaked crest of a hill. Hill districts (būṅgā).

Koṭ—[Skt. *koṭṭa*]=a fort: a house surrounded by a wall.

Koṭar—[Skt. *koṭara* = the hollow of a tree] (*kāñā*)=sugarcane hollowed out by the *sūñri* (qv.) insect. West districts.

Koṭh—[Skt. *koṣṭha* = a store-room]=(1)

Koṭhā—} the upper storey of a house on which people sit and sleep: *niklī hoñṭōñ*, *chaphī koṭhoñ* = when a word leaves the lips it is proclaimed from the house tops; (2) a house with a flat roof made of beams and earth. West districts; (3) (*koṭhī*, *koṭhild*, *koṭhōr*, *kuṭhild*) a house granary (*bakhār*).

Koṭh āñē lagnā—[Skt. *kosha* or *koṣṭha*]=of cereals—to be in the stage at which the ear forms. Upper Duāb.

Koṭhalā—[Skt. *koṣṭha*]=a sack, a bag.

Koṭhālī—} *liñg kī koṭhālī*, *bās āi bās* = the assafœtida bag never loses its smell (You may break, you may shatter, the vase if you will, but the scent of the roses will cling to it still).

Koṭh bāñs—[*koṭh*] (*bāñsī*, *bāñsāyī*, *bāñsāyī*, *bāñsāyī*, *bāñsāyī*, *ghārī*)=a clump of bamboos. East districts.

Koṭhār—

Koṭhārā—} [*koṭh*]=a grain store, a store-room.

Koṭhārī—

Koṭhārī—[*koṭhār*]=the man in charge of a store-room.

Koṭhī—[*koṭh*]=(1) a house roofed with beams; (2) a bank, a merchant's office; (3) a wooden cylinder to support the side of a clay well (*garāvārī*); (4) the cavity in the block of the sugarcane mill. East districts (*kolhū*); (5) a closet, a house granary. *Chor kī mā koṭhī mēn sar dēkō roñē* = the thief's mother through shame hides her head in the closet and weeps: *koṭhī dhoiyē kich hāth lagī* = when you wash out a closet you get mud on your hands.

Koṭhild—[*koṭh*]=a house granary.

Koṭhiyā—[Skt. *koṣṭha*]=an ox whose horns project in front. East districts (*jhuṅgā*).

Koṭhlā—

Koṭhlā—} see *kothalā*.

Koṭhri—

Koṭhri—[*koṭh*] (*obrā*)=a closet or inner room in a house.

Koṭvāl—[Skt. *koṣṭha pālā* = guardian of a house]=(1) the chief police officer of a town; (2) (*dhokāñā*, *jhukāñā*, *jhukhāñā*, *pihkar*) a wooden poker.

Kovā—[*kodā*]=the *mahād* (qv.) tree. Lower Duāb.

Krishnā paksh—[Skt. *krishna* = dark; *paksha* = fortnight]=the dark half of the month (paksh).

Krittikā—[Skt. *krittika*; rt. *kṛit* = to cut]=the third lunar asterism (*nakshatra*). The cultivators towards Allahābād have an idea that the word has some connection with *kīrd* = an insect, as rain in that asterism brings them.

Krittikā to korī gai, Ārdrā mēh, na būñā,

To yon jāno Bhāḍalī kāl machāñē duñā.

[The *Krittika* asterism has passed without rain, and not a drop in *Ārdra*. Then says Bhaddali, be sure famine will give trouble.]

Kriyā—[Skt. *kriyā* = doing, performance]—(1) a solemn oath (halaf); (2) a funeral rite.

Kriyā baithnā—to sit mourning for the period of impurity after a death in the family.

Kriyā karm—[*kriyā*, Skt. *karma* = act]—the regular funeral ceremonies for a Hindū: contrasted with *jāparvāh* (qv.). For an elaborate account of the ritual see Atkinson's *Himalayan Gazetteer*, II., 917 ff. For some of the death ceremonies see *barsi*, *chaubarsi*, *chhamāhi*, *chitāpindā*, *dīpdān*, *ghant*, *kapāl kriyā*, *kartā*, *khaur*, *khorsi*, *mātampursi*, *pañch kathiya*, *pindā*, *pitrapakshā*, *satrahvin*, *térhin*, *tilānjul*.

For the burning see *dāh kriyā*; the bier *arthi*; the shroud *kafan*; the cremation place *ghāt*, *marghat*, *masān*, *smashān*: the pyre *chitā*.

Kūān—[Skt. *kūpa*] (*chāh*, *najohari*)—a well.

For the various kinds of wells see *kachchā*, *pakkā*, *indārā*, *bāoli*, *pāñ kūān*, *choā*; for a clay well fallen in *jhērā*; a well that does not hold water *jhāñjh*; the excavation for a masonry well *dhālā*; the spring *sot*; the hole for spring *bam*; a percolation well *barhāi*; the masonry cylinder *gola*; the earthenware hoops used to support the sides *gāñ*; the wooden cylinder to support the sides *garāvāri*; wells so supported *budhjār*; wells with two cylinders *doband*; the wooden support of the cylinder *jākhān*; a well which works two buckets *do-aqdā*; three buckets *tiagdā*; four *chauagdā*; a well-sinker *kuiyāh*; rushes at the mouth of a well *chik*; the wooden frame-work at the mouth *jañglā*; the beam across the mouth *sardar*; the masonry platform *mañd*: the place where the water is poured out of the bucket *chauarhā*; posts to support the pulley *khambh*; mud pillars used for the same purpose *thūth*; the cross-beam resting on the posts *myār*; the spikes or pegs to support the pulley axle *gūriyā*; the axle of the pulley *akhautā*; the pulley *charkh*; the sloping pathway for the oxen *nañh*; the place where the oxen are turned *monrā*; wells worked with two pairs of oxen yoked alternately *kili*; those worked with one pair *nāgaur*.

Ghar ghar duniyā bāori: *kahēñ chām sē Rām*:

Bardhan thūnsē kāñh mēñ, karē āpno kām:

Karē āpno kām, jhūñth sab koī alāpē;

Avā kūñh voh Rām jāun ghar ghar mēñ tāpē:

Kahē Girdhar Kavirāte. Rām kē yihī mahimāñi.

Rāt ko dhūñ khātē, divas ko dhovē pāñi.

[All the world is so mad as to call leather Rām. They push the oxen into wooden yokes and take work from them! What sort of Rām is he who warms himself in every house. Says Girdhar the poet: "this is the hospitality shown to Rām—to be smoked all night and lift water all day. (This is a satire on the well man who cries 'Rām' as the bucket rises. He illtreats his cattle and takes the leather home and dries it over the smoke at night.)"]

Āgē Rām dhanush dhāri!

Salah phulkā lāi, dāt niyāri!

[A joke. The man at the well calls out "Rām has come who bears the bow!" (but looking round he sees his wife with his breakfast, and goes on) "She has brought sixteen cakes not to speak of the pulse!"]

Hal harē, kolhū karē,

Kuñtā madhurī chāl:

Do pur bhārē bhārē!

[Drive your plough evenly without stopping, the cane mill hard, the well cattle at a medium pace, and bring two full buckets every time!]

Asī lāl, unāsī kūāñ

Tā par Rāo piyāsā mūā

[A local proverb about Unasiya in Pargana Khairābād of the Sitapur district = in spite of 80 lakes and 79 wells the Rāo died of thirst (see Oudh Gazetteer, II., 122).]

Kūāñ kētī, tupak hatiyār;

Jab jōrogē tabhī tayyār.

[A well is for cultivation what the musket is among weapons—always ready when you put it in gear]—*Harī āgē andar gyāñi* = God has come who knows the inmost heart—(the cry of the man at the well as the bucket rises).—*Gārī kī muskurāi, kūāñ Rām Rām* = use "chaff" when driving a cart! but "Rām Rām!" when you work the well. "Digging a well should commence on Sunday. On Saturday night little bowls of water are set round the proposed site and the one which dries up least marks the exact site for the well. The circumference is then marked and they begin to dig leaving the centre lump of earth intact. They cut out this clod and call it *chūrijā jī*, and worship it and feed Brahmins. If it breaks it is a bad omen and a new site will be chosen a week after" (Ibbetson, *Panjab Ethnography*, 119).

Kūāñbandī—[*kūāñ*, *band* = fastened]—an assessment on wells.

Kuār—[Skt. *kumāra* = a boy] (*āsin*, *asaj*, *asoj*)—the 6th Hindū month—September-October, *Kuār jāre kā duār* = *Kuār* is the gate (opening) of the cold weather.

Asoj badi māvās jo āvai Shanivār,

Sango horai kirvao; josi karo bichār.

[If the last day of the dark fortnight of Asoj fall on a Saturday it will be an average season—so say the prophets.]

Kuārā—[*kuār*]—(1) an unmarried man, a bachelor; (2) a kind of pulse (*Cyamopsis psoralioides*) (*gavār*, *guār*).

Kuārī—[Skt. *kumārī*]—(1) an unmarried girl; (2) rice sown with the first fall of rain and cut in the month of *Kuār* (September-October).

Kuār lahrā—the short heavy showers and broken weather at the close of the rains.

Kubri—[*kubrā* = humpbacked]—a walking stick with a curved head (*chharī*).

Kūchā— } [Skt. *kūrchā* = a bundle of grass]

Kūcharā— } —a long twig broom used for sweeping up leaves and rubbish. East districts (*kharrhar*).

Kūchī— } [*kūchā*]—(1) a brush or broom used by weavers for cleaning thread and for whitewashing; (2) a wisp of grass for cleaning a pot. West districts (*jūnā*).

Kūchnā—[*kūchā*—(1) a grass rope. Rohilkhand (jūn); (2) a wisp of straw for cleaning a pot. West districts (jūnā).

Kūcho—see kūchā, kūchl.



Kudlī.

known as *kudkhyo* and *halkhyo* (qv.) take place. The *kudkhyo* takes place in the morning or evening, and begins by lighting a lamp before the household deity and offering rice, flowers, and balls made of turmeric, borax, and lemon-juice known as *pitāḍ*. The conch is then sounded, and the owner of the field or relative whose lucky day it is takes 3 or 4lb of seed from a basin and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a *kutālā* (whence the name *kudkhyo*) and sows a portion. One to five lamps are then placed on the ground and the surplus seed is given away." (Atkinson, *Himalayan Gaz.* II, 856.) See *halāḥṭā*.

Kudrā—see kudāl.

Kuduvān—see kodo.

Kudvārā—[*kund*—a stretch of water produced by percolation from the soil of land springs situated below the surface.

Kuhās—
Kuhāsā—
Kuhil—
Kuhilā—
Kuhir—
Kuhirā—
Kuhra—
Kührā—
Kührā—

[Skt. *kūhēlikā*, *kūhēlikā*]—a fog or mist (tusār).

Kuidar—[*kūān*] (*kuiṇdar*)—a hollow that marks the existence of a well. Lower Duāb.

Kuill—[? Skt. *kundula*]—wooden rings at the mouth of the irrigation bucket. Duāb (charas).

Kuiṇdar—see kuidar.

Kuiyar—[Skt. *kūpakāra* = well-maker] (*gho*—*Kuiyā*—*tahkhor*, *sēhā*, *sēnhān*)—a well-sinker.

Kujjā—[corr. of Pers. *kūzah*]—a porous earthen pitcher with a long neck for holding water: for similar metal vessels cf. *āftābā*.

Kūkl—[*kūkhkhi*]—an insect which injures cold weather crops.

Kūknī—[*kāngni*]—the *kāngni* (qv.) millet. Bijnor.

Kukri—[*kūknā* = to wind]—(1) spun thread.

Kūkri—} Upper Duāb; (2) the cob of maize.

Kulā—} [corr. of Pers. *qulāh* = the top of any-thing]—a large cap (topi).

Kulai—the English field pea (*Pisum arvense*). Kumaun (mafar).

Kulēono—irrigation. Kumaun (ābpāshī).
Kulfā—[corr. of Pers. *khurfah*]—purslane (*khurfā*).

Kulhā—[cf. *kullā*]—sugarcane, etc., at the sprouting stage: *kulhā*, *poi*, *sūi* are used for the blades of wheat, etc., as they come overground. Central Duāb.

Kulhārā—[Skt. *kulhāra*, *kulhārika*]—a carpenter's adze.

Kulhārī—[*kulhārā*]—a small adze.

Kulhiyā—[Skt. *kutikā*]—a small earthen cup; *kulhiyā diwālī ki* = a cup with rice nicely arranged in it, offered at the *Diwālī*, and hence is proverbial for anything nicely decorated.

Kulhrā—[Skt. *kula*]—an earthen drinking vessel shaped like the *dhakhorā*, which is of metal. East districts.

Kuliyārī—[Skt. *kulī*]—a hobble for cattle. West districts (chhān).

Kulkhar—} alloyed, impure silver—Sunār's
Kulkhār—} slang. East districts. (ṭalahā māl).

Kulki—[Skt. *kulika*]—a pipe bowl. Katthak's slang (chilām).

Kullā—[cf. *kulhārā*]—a kind of hoe used in the hills (jandrā).

Kullā—(1) (*koḥē phātā*, *kulhā*, *kurā*, *poi*)—the sprouts of young crops. West districts; (2) a light watering given to sugarcane when the young sprouts appear all over the field. Azamgarh.

Kulhar—[Skt. *kula*]—a little earthen vessel used for serving out spirits.

Kulo—[Skt. *kula*]—a water distributory. Dehra Dūn (barhā).

Kulon—irrigated land. Kumaun (ābpāshī).

Kulsi—[Skt. *kalasha*]—an earthen vessel used in sugar factories, etc.

Kulthi—[Skt. *kulatha*]—a kind of vetch (*Cyamopsis psoralitoides*)—see *gavār*, *kurthi*.

Kuluf—[corr. of *quf*]—a lock for a door, etc. (tāl).

Kūmal—see kūmbhal.

Kumār—[Skt. *kumāra*]—an unmarried boy.

Kumargarhā—[*kumār-gārā* = to bury]—apiece of ground set apart for the burial of children who die in infancy before they have been initiated into Hinduism. Central Duāb.

Kumārī—[Skt. *kumārī*]—an unmarried girl: *kumārī bhāt* is the food taken by the relations of the married pair before the marriage; afterwards it is *bhāt bhāt*.

Kumbh—[Skt. *kumbha* = a water jar]—the constellation of Aquarius or the entrance of the sun into that constellation. The great fair at Hardwar which comes round every 12th year when Jupiter is in Aquarius is the *Kumbh mēlā* (saṅkrānt).

Kūmbhal—[Skt. *kumbhila* = a burglar]—a hole in the wall of a house made by burglars. Central Duāb: cf. *baghl*, *sēn*.

Kumhār—[Skt. *kumbha kāra*] (*koḥhār*)—a potter. He uses the wheel *chāk*, which is turned by a stick *chakaiṭh*, *ḍandā*, on an axle *gāḍum*, *kīl*, *kūlā*: the instrument for mixing the clay is to the East *tēhsur*; in Rohilkhand *pānsā*.

There are three terms used for the preparation of the clay: to work it up with water in the hands is *gūndhnd*, to tread it out with the feet is *khūndhnd*: to make it finally into lumps for the wheel is *rūndhnd*. The rammer for consolidating the clay is *piṅr*, *piṅrī*, *thāpi*: in Rohilkhand *kanausi*. The tool for smoothing the pots is *chapā*, *thappā*. The string for severing the pots *chēvri*, *śir*, *chēval*, *dorā*. The kiln is *āvā*, *ānvān*, *ālā*: the clay pit *khaddān*. "The potter is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthen-ware pots used on the Persian wheel, wherever that form of well gear is in vogue. He and the *Dhobi* also alone keep donkeys, and it is his business to carry grain within the village area: and to bring to the village grain bought elsewhere by his clients for seed or food. But he will not carry grain out of the village without payment. He is the petty carrier of the villages and towns, in which latter he is employed to carry dust, manure, fuel, and the like. His religion appears to follow that of the neighbourhood in which he lives. His social standing is very far below that of the *Lohār*, and not much above that of the *Chamār*: for his hereditary association with that impure beast the donkey—the animal sacred to *Sitala*, the small-pox goddess—pollutes him, as also his readiness to carry manure and sweepings." (Ibbetson, *Panjab Ethnography*, p. 329.)

Kumuno—cultivated land. Kumaun (ābād).
Kunāo—grain and straw on the threshing-floor. East districts (silt).

Kunarboji—see *kurmuṇḍan*.

Kunar kalēū—[corr. of *kuṇnar*, *kumār-kalēū*]—the bridegroom's breakfast; the ceremonial feeding of the bridegroom. West districts (basiaurā khānā).

Kunar mandlā—see *kurmuṇḍan*.

Kūñch— } [Skt. *kūñcha*] (*kūñchī*, *kūñcho*, *kūñchā*)— } *chī*—a brush used by weavers for cleaning thread, whitewashing, etc.

Kūñch— } [Skt. *kuñchikā*]—a red and black
Kūñchā— } seed used as a weight (*Abrus precatorius*) (*ghuṅgchī*).

Kūñch— } [Pers. *kūchāh*] (*gālī kūñchā*)—a
Kūñchā— } narrow lane or street.

Kūñchar—[? *kūñch* = the hough of an animal]—an ox which sits down at work. Bahraich (*galiyā*).

Kūñchī—see *kūñch*.

Kūñchī—[Pers. *kūzah*]—(1) a pot for receiving the juice at a sugarcane mill. Rohilkhand (*kolhū*); (2) *kūñchī kī chīnī* is sugar crystallized in an earthen bowl (*kūzā*).

Kunchī dēnā—[*konā* = corner]—to plough a field from corner to corner. Rohilkhand (*kon*).

Kūñḍ— } [Skt. *kuṇḍa* = 'a pot']—(1) a tank or
Kūñḍ— } reservoir; (2) an earthen vessel used
Kūñḍā— } for kneading dough, making curds,
Kūñḍā— } etc. *Nau kūñḍē das nēgi* = ten

people to get a dole and only nine pots! cf. *athrā*, *athrī*; (3) pots sunk in a manger for feeding cattle (*lārāmni*).

Kūñḍā—[? *kuṇḍala* = a ring]—a staple or hook for fastening a door.

Kūñḍā— } [Skt. *kuṇḍala* = a ring]—(1) an
Kūñḍālā— } iron ring fixed round the block of the sugarcane mill. Upper Duāb (*kolhū*); (2) the iron ring round the neck of the leather irrigation bucket. Upper Duāb (*charas*); (3) a ring worn in the ear.

Kūñḍālī—[*kuṇḍāl*]—the horoscope of a child (*janampatr*).

Kūñḍanā—see *kuṇḍnā*.

Kūñḍar—[*kuṇḍāl*] (*kuṇḍarkhā*)—a stack of cut corn or fodder. West districts (*chhaur*, *pah*).

Kūñḍar— } see *kuṇḍāl*.
Kūñḍarā— }

Kūñḍarī— } [*kuṇḍāl*]—a circle drawn on the
Kūñḍariyā— } ground in which a man stands while he takes an oath: or from which he takes a thing claimed: a kind of rustic ordeal. West districts (*gururū*).

Kūñḍarkhā—see *kūñḍar*.

Kūñḍēlā—[*kuṇḍ*]—an earthen pot, such as that fixed in a cattle manger (*lārāmni*).

Kūñḍēr—the crop of rice which is cut in August. Rohilkhand (*dhān*).

Kūñḍērā—see *kuṇḍēlā*.

Kūñḍī—see *kuṇḍā*.

Kūñḍī—calendering of clothes.

Kūñḍnā—[*kuṇḍan* = fine gold] (*kuṇḍanā*)—a disease in the *bājra* millet when the stalk gets reddish and the seed turns into a black dust.

Kūñḍrā— } see *kuṇḍāl*, *kūñḍar*.
Kūñḍrā— }

Kūñḍvārā—[*kuṇḍ*]—the receptacle for the sugarcane before it is cut up for the mill (*gañḍrā*).

Kūñī—[*kuṇḍī*]—the cavity in the block of the sugarcane mill. Kumaun (*kolhū*).

Kūñj—[Skt. *kuñja* = a bower]—a court or rest-house.

Kūñjā—[*kūzā*]—sugar crystallized in an earthen pot or on frames of bamboos.

Kūñjī—[Skt. *kuñchikā*, *kuñch* = to be crooked]—a key (*tālī*).

Kūñr— } [Skt. *kuṇḍa*]—an earthen vessel used
Kūñrā— } for kneading dough, holding grain, collecting juice at the sugar mill, etc.

Kūñrī— } [*kūñr*]—a smaller vessel than the *kūñr*
Kūñrī— } (*qv*).

Kūñrī āyī nālē

Tērā bālī khayā jugālē.

[The pot is nearly full and the ox stands chewing the cud.]

Kūñrī—[Skt. *kuṇḍala* = a ring]—a pad for supporting vessels on a woman's head. Bundelkhand (*īndhuā*).

Kunsi— } [*kon*]—cross or cornerwise ploughing
Kunsū— } of a field: this is always the way in which the last ploughing for the spring crop is done. Duāb (*kon*).

Kuñṭī—[Skt. *kunta* = a dart]—a piece of sugar—stick.

Kūñvārā—the posts which support the thwarts of a boat (*nāo*).

Kūñvārā—[Skt. *kumāra* = a boy]—a kind of pulse—see *gavār*.

Kūp— } a stack of chaff. Upper Duāb (man-
Kūpā— } dal).

Kuphur—the steep and rocky side of a hill. Hill districts.

Kupiyā—[Skt. *kutupa*] (*jābhā, kuppī*)—a Kuppā—[Skt. *kutupa*] leather vessel for oil, clarified butter, etc. (*jābhā*).

Kuppak—strangles in horses (*ghorā*).

Kūr—[Skt. *kūr*] the body of the plough. Duāb and parts of Oudh (hal).

Kūrā—[Skt. *kurkūṭa*] (*bajhāvān*)—sweepings; manure.

Kūrā—[? Skt. *kora* = a bud]—sprouts of sugarcane and other crops. West districts (*akhuā, kullā*).

Kūrā—[*kūrā*]—ripe, of cereals—see under *bha-dahar*.

Kurap—[*gūrab*]—ploughing up the millets when they are about a foot high. Central Duāb.

Kurai—[*koro*]—rafters for a roof (*ballā*).

Kurālā—the sloping side of a hill ending in a precipice. Hill districts.

Kurap—[*kūrā*]—a high, old, manure heap. Upper Duāb (*kūrī*).

Kurariyā—land enclosed in the windings of a river. Central Duāb.

Kūrayyā—a weight of five *seer*. Bundelkhand.

Kūrchā—pieces of wood fastened to the neck of the irrigation bag. Bundelkhand (*charas*).

Kurēbhā—a cow that calves twice within a year. East districts (*purēbhā*).

Kurēdnī—(*khurchanī*)—an iron poker.

Kurhā—the body of the plough. Farrukhābād (hal).

Kurhil—(*hēondī*)—land ploughed during the hot weather for the early rice crop (*bhadai*). East districts (*dhankar*).

Kurī—the millet *Panicum miliaceum*. Central Duāb (*chīnā*).

Kūrī—[*kūrā*] (*ghār, ghūrā, ghūrkatvārī, ghār-katvār, kūrār*)—a manure heap. West districts.

Kurī—[*kūrā*]—pods of the *arhar* pulse. Duāb (*koās*).

Kūrī—(1) a small pile of anything. East districts; (2) a subdivision of a caste—see *pāl*.

Kuriyā—[*koro*]—(1) a shed, the threshing-floor shed (*marhā*); (2) rafters for a house (*ballā*); (3) the space behind a house (*pichhvārā*).

Kurkhēt—fallow land prepared for cultivation. Azamgarh.

Kurkūrā—the bare side of a hill, usually with a southern aspect. Hill districts.

Kurkūrī—[onomatopœic] = rumbling—colic or gripes in a horse (*ghorā*).

Kurkuṭ—[Skt. *kurkūṭa*]—rubbish; sweepings.

Kurmuṇḍan—[*kūṇḍā* = a pot; *mūṇḍā* = to close]—the end of the sowing season: so called because

Kurmuṇḍī—[*kūṇḍā* = a pot; *mūṇḍā* = to close]—a little of the seed-grain is

Kurmuṇḍā—[*kūṇḍā* = a pot; *mūṇḍā* = to close]—a little of the seed-grain is

Kurmuṇḍnī—[*kūṇḍā* = a pot; *mūṇḍā* = to close]—shut up in an earthen pot

(*ḍaliyā jhār*).

Kuro—[cf. *kuriyā*]—a dwelling-house. Kumaun (*ghar*).

Kurorā—the iron bands connecting the blade of the *bākhār* (qv.) plough to the pegs. Bundelkhand.

Kurrā chārā—dry fodder. East districts (*chārā*).

Kursī—(1) a chair; (2) an ornament worn by women on the breast, especially by Jāt women in the Upper Duāb; (3) the plinth on which a house is built.

Kurtā—[Skt. *kūṭā*] a coat (*aṅgā*).

Kurtah—[Skt. *kūṭā*] a kind of vetch grown as fodder—see *gavār*.

Kurtī zanānī—a woman's bodice; larger than the *choli* or *aṅgi* which only covers the bosom.

Kurūt—(*bōhiyā, bōhiyā, chāngēl, chāngēlī, choēnī, dēlā, maunī, pīārī, tīpārī*)—a small straw basket.

Kus—[Skt. *kusha*]—the sacred grass: a de-

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Prītaj aisi kījigē, jaisā kutkā bhūng;
Voh torē vāki pānsī, voh lipē vāki āng.

[Let your affection be like that of the crusher and the hemp: though the former break the latter's ribs, still do they cling together.]

Kutkā—triangular needlework on cloth.

Kuṭkī—[Skt. *katuka* = pungent]—(1) a small millet (*Panicum miliare*). Bundelkhand; (2) a bitter herb given as a tonic to horses.

Kōtnā—[*āṅknā*]—to estimate the price of anything: used in particular of valuing crops for division between landlord and tenant.

Kūtnā—(1) to pound, to crush grain; (2) to destroy the sexual power in an animal by macerating the nerves.

Kuṭṭī—[Skt. *kuṭṭ* = to divide]—stalks of millets, etc., cut up for cattle fodder. West districts (*chāṛ*).

Kuṭṭī, miṭṭī, kāprē, mūnj, sanī aur tāt—

Yē chhaiyōn chhittē bhalē—aur sātōn Jāt.

[There are seven things the better of a beating—fodder, soil, clothes, hemp, *mūnj*, matting—six—and the seventh is a Jāt.]

Kutvār—[*kūl*]—the man who values crops for division.

Kūzā— } (1) [*kūñjā*] a water-ewer, not long-necked like the *gurāhī*; (2) sugar allowed to crystallize in its natural crystals round the sides of a globular earthen vessel, and on threads suspended for the purpose. The vessel is then broken, leaving a globular crust of crystallized candy-sugar. The most esteemed kind is *kūzah Bikanēri*.

L

Labādah—[Arabic *labādat*; Pers. *labāchah*]—a long coat worn by respectable people—cf. *choghā*.

Labanā— } [Skt. *labhana* = taking]—an oblong earthen vessel used for collecting palm juice on the trees.

Labārā—[Skt. *lāba kāra* = the crier] (*jaiṅgrā, jaiṅgrā, jaiṅgrī, jaiṅgrī, jīṅgar, jīṅgrā, khailā, khairā, labērā, lahnā, lavārā, lairūā, lērūā, lichrā*)—a calf. West districts.

Labdā— } (1) a short stick. East districts
Labdī— } (*chharī*); (2) a sort of rake used
Labedā— } on the threshing-floor and for co-
Labedī— } vering seed. East districts (*dānt*).

Labērā—see *labārā*.

Lābh—[Skt. *lābha*]—profit.

Lābh— } the curved part of the blade of a
Lābhdār— } spade.

Labhāo—[*lābh*]—a handsel; something given in a bargain (*ghēlauni*).

Lābhkār barābar— } [*lābh* = profit]—a phrase
Lābhkār barōbar— } used by vegetable-sellers in exchanging vegetables for grain.

A little grain is first taken out as profit, and then a weight of vegetables equal to the remaining grain is given.

Labnā— } see *labanā*.

Lachchā—(1) a hawk of thread, hemp, etc.; (2) a lump of thickened milk.

Lachdār—[*lachnā* = to be bent]—springy—of bamboos, etc.

Lachkā—[*lachnā* = to be bent]—a warp of silver gilt bands worked with a woof of silk thread, in breadth varying from half an inch to an inch. It is like a broad tape of sheet gold, and to enhance its lustre patterns are stamped on it in *repoussé* work in high relief. Having been thus crimped up, it is used as an edging for turbans, for state costumes, and for the dresses worn by dancing-girls.

Lād— } [*ladnā* = to be loaded]—(1) the counterpoise on the irrigation lever. East districts (*ghēnkli*); (2) (*lāl, lālā*) indigo refuse after maceration.

Lād— } see *lād*.

Lādā— } see *lād*.

Lādā—[Skt. *lād* = to fondle] (*lāḍlā, lāḍilā, lāḍilā, lāḍilā*)—a lover; a bridegroom (*dūhā*).

Lādan—[*ladnā* = to be loaded]—a pack ox; Kahār's slang (*ladāo*).

Ladāo—[*ladnā* = to be loaded]—(1) a thatch on the top of a wall to save it from rain. Duāb (*parchhat*); (2) the counterpoise on the irrigation lever (*ghēnkli*); (3) an arched roof without beams; (4) (*lādām*) a pack animal.

Laddū—[Skt. *laddu, ladduka*]—a sweetmeat made in the form of a ball. One kind is yellow and made of gram flour (*bēsan*); the other white and made of fine wheat flour (*maiddā*). The best kind is *motichūr*, which is made by boiling up pea flour (*bēsan*) with four or five times its weight in sugar (*khāṇḍ*) in butter. The native cookery books mention 17 kinds of *laddū*—the most important of which are *motichūr, mūng kī piṭṭhī, bēsan, bhunī mūng, sūji, chūṭigē kē laddū, and gurāhānī kē laddū*.

Rām nām laddū, Gopāl nām ghī;

Har kā nam miṣrī, ghol, ghol pi.

[Rām's name is as sweet as a laddu, Gopāl's as pleasant as butter, Hari's as sweet as refined sugar; make it into sherbet and drink.]

Sāṅch kahē so mārā jāē,

Jhūṭhā bharuā laddū khāē.

[The man who speaks the truth is ruined, while the lying pimp gets the sweets.]

The phrase for making this sweetmeat is *laddū bāndhnā*.

Lādī—[*ladnā* = to be loaded]—the counterpoise on the irrigation lever (*ghēnkli*).

Lāḍilā— } see *lādā*.

Lāḍlā— } see *lādā*.

Ladohrī— } a scrape to prevent the sugar burn-
Ladohrī— } ing in the bottom of the boiler.
 Central Duāb (*kolhvār*).

Laduā—[*ladnā* = to be loaded]—a pack animal.

Lagan—[*lagni*]—a vessel in which dough is kneaded. It is like the *kaṭhā* (qv.), but usually of copper.

Lagan—[Skt. *lag* = to be joined]—the sun's entrance into a sign of the zodiac; an auspicious time; the day fixed for a marriage, and the letter announcing the date. The letter should properly contain the date fixed by the Pandit for the marriage itself, and other preliminary ceremonies, as well as a horoscope (*janampatṛī, zācchah*) and the names of the ancestors of the pair to be married who are still alive. The sides and letters are sprinkled with a mixture of rice, turmeric, and alum known as *rolī*. It is sent

with five roots of turmeric (*haldî kî girah*), two pieces of betel-nut (*chhâtîyâ kî dâf*), some coloured rice, and two pice. It is tied with a coloured string (*kaldvâh*). After it is sent, the girl has to worship Ganêsh and perform what is known as the *lagan kî pûjâ*. The letter is thrown into the girl's lap with a cocoanut (*nâriyâl*), then the girl's face down to the chin (*tharî, thorhî*) is smeared with lines of turmeric mixed with alum and rice known as *rolî*, and acid tooth-powder (*missî*). These lines are called *marvat*. Then her maternal uncle (*mâmû*) takes her into the women's quarters (*zundânah*) and makes her do obeisance (*dañdvat*) to the family gods. After this he brings her back to the men, and the things which had been placed in her lap are given to the family priest (*parohit*) and the barber (*nât*), who takes them to the house of the boy's father (*samâhiyânâ*). When they come the boy's father fixes a lucky time (*lagan lénê kâ mahârat*). His priest and barber, in the presence of the brotherhood, bring the marriage cocoanut (*nâriyâl lagani*), four rupees, and a packet of betel (*pân kâ bîrd*). The boy is sent for and made to sit on a stool (*pîrhî*), and is made to worship Ganêsh and the nine planets (*navgraha*). Then the Pandit makes the sectarian mark (*tîkâ*) on his forehead, and the marriage cocoanut and rupees are put in his lap, and he is fed with the betel. His maternal uncle (*mâmû*) then takes him into the women's quarters. His aunt does the *ârtî* (qv.) ceremony over him and the things in his lap are produced. After this a Brahman on the part of the boy's father opens the letter, reads it, and ties up all the things with it as before, except the money, which he keeps for himself. Then the boy's father distributes betel to the kinsmen and dismisses them. The wedding is said to begin from that day: hence *lagan* = the whole period of the marriage ceremony.

Lagân—[*lagnâ* = to be fixed] (*bhê, dain, dên, jôt, fôlah, lagtâ, pot, potâ, ogâhî, oghâî, ugâhî, ughâî, sirtî*)—rent.

Lagan patrî—[*lagan*; Skt. *patrakra* = a let-
Lagan patrî—] ter]—see *lagan*.

Laggâ—[*lagnâ*; Skt. *lag* = to be fixed]—(1)
Laggi—} a sort of rake for removing grass
Lâgî—} or manure (*kathphânvri*); (2)

a very long, heavy stick (*malikhân*); (3) the propelling pole of a boat (*nâo*); (4) a forked stick used for pulling down fruit (*ankrâ*).

Lagnâ—[Skt. *lag* = to be joined]—(1) (*phalnâ*) of a cow—[to be covered by a bull; (2) of a cow—to give milk.

Lagnî—see *lagan*.

Lagtâ—[*lagnâ* = to be fixed]—land-rent; cesses (*lagân, abvâb*).

Lâgû—[*lagnâ* = to be fixed]—deep ploughing.
Lâgû—} West districts (*avâî*).

Lagvâh—(*lagnâ* = to be fixed)—the man who feeds the sugarcane mill. North Oudh (mut-thiyâ).

Lahavâ—[*lahlî*]—a quagmire. Rohilkhand (*bhûs*).

Lahad—the hole made near a Muhammadan grave in which the corpse is placed during

the burial ceremony. "On the 39th day after death they prepare such dishes as the deceased was in the habit of eating during his life, and arrange them on plates with some of the clothes and jewellery of the deceased, which they deposit on the spot where the individual gave up the ghost, and over them suspend to the ceiling a flower garland. This ceremony is denominated *lahad bhaynd* = to fill up the grave." (Herklot, *Qânûn-i-Islâm*, p. 287.)

Lâhan—[Skt. *lâh, lâbha* = profit]—(1) yeast or leaven: sugar and other substances fermented for distilling spirits; (2) drugs given to cows when calving (*chanêth*); (3) fees for the conveyance of grain—see *lahnâ*.

Lahârâ—[*lâî*] (*kaṭinhâr, laundhâr, launhâr, launhârâ, nânaiyâ*)—a reaper. West districts.

Laharâ—the *bâjrâ* millet. Central Duâb and Bundelkhand.

Uṭho laharâ yon uṭh bolo—

Châr mahinâ mo ko khâê,

Bârhê tējavân ho jâê.

[Up gets baja and cries out, "If any one eat me for four months he becomes young again."]

Laharuâ—[dim. of *larhâ*]—a light kind of cart used in villages. Rohilkhand (*gârî*).

Lahâs—[either Skt. *lahh* = to grasp, or
Lahâsâ—} possibly a lascâr corr. of English
Lahâsî—} *hawser*]—the main cable of a boat (*nâo*).

Lâhaurî non—[*lâhaur, Lahore*]—Panjâb rock-salt (*lon, sêndhâ*).

Lâhî—(1) (*râî, sarson râî, gohnâ râî, bayî râî, baylâî, bâdshâhî, khâs râî*) mustard (*Brassica juncea, Sinapis dichotoma*); (2) a kind of plant lice; (3) nitre after the third evaporation (*khârî*).

Lahilâ—grain. Lower Duâb (*chanâ*).

Lahlâhî—[*lahlânâ* = to bend]—a quagmire
Lahlî—} (*bhâs*).

Lahnâ—[? Skt. *lâbha* = gain]—(1) a calf. Rohilkhand (*labârâ*); (2) (*lâhan*) wages allowed to cultivators who bring the grain to the threshing-floor. If employed by the tenant, he is allowed their wages when the crop is being divided. Kheri.

Lahnâdâ—(*gahênr*)—a herd of buffaloes.

Lahnâgâ—[Skt. *linga* = pudenda] (*dâman, dâvan, ghagrâ, ghâghrî, kachhauṭ, tukrî*)—a woman's petticoat. If loose it is *dhablâ*: a girl's small petticoat, *ghênghariyâ, phariyâ*; to the east *kachhânr* is a mode of tying the petticoat under the leg when the wearer is walking. The waistband is *toî, nêṣṭâ, izârband, ijarband*; the string of the bride's petticoat is *nârâ*; the skirt, *lâvan*. *Parvê kî bîbî, chafâî kâ lahnâgâ* = a veiled lady with only a mat for a petticoat!

Lahr—[Skt. *laharî*]—(1) a wave; (2) (*qarhâî*) a herd of cattle.

Lahrâ

Lahrâ

Lahrî

Lahrî

Lahsan—[Skt. *lashuna*]—the leek; garlic.

*Kiyâri kari kapûr kî, chandan barhâ band,
Sênhê kêar gulâb sê, lahsan tajê nagandh:*

Lahsan tajē nagañdh; Rudra āgar sañjūtā,

Kabhāñ hoē gajrāj, kathuñ śūkar kē putā :
Kahi Girdhar kavirāś—vēd bhākhē yeh sārā :

Bīj boyo so hoē : kahā karē uttom ki-yārā.

[Make a field plot of camphor and a water-course of sandal-wood, and irrigate the plot with *kevaṇa* perfume and rose-water : still garlic sown in such a field will never lose its stench : even if the intelligent god Rudra (Mahādeo) were to undertake the task, he could never turn the son of a hog into the prince of elephants : says Girdhar, prince of poets—"This is the truth taught by the Vedas : as is the seed, so will the plant be. The fair field will not be able to alter its nature."]

Lahsaniyā—[*lahsan*]=the cat's-eye stone.

Lahstā—[*lāhi*] (*jadgiyā, joriyā, laitā*)—the black mustard (*Brassica campestris dichotoma*). Dehra Dūn.

Lāl—mustard—see *lāhi*.

Lāl—[Skt. *lāja* = fried grain]=maize or rice damped and parched (*khlīl*).

Lāl—[? Skt. *lū* = to cut] (*kaṭāī, kaṭiyā, kaṭnī, laiḥā, launī, nūnā*)—reaping ; harvest time. West districts. "Reaping should be begun on a Tuesday and finished on a Wednesday—the last bit of crop being left standing till then." (Ibbetson, *Punjab Ethnography*, p. 119.)

Laiā—the winter crop of transplanted rice (*aghañī*).

Laiḥā—see *lāl*.

Laiḥvā—[cf. *lahlī*]=a loose sandy soil in which a well cannot be sunk. Rohilkhand (*lālvā*).

Lāin—[*lānā* = to bring] (*chakautā, lāo lagānā, lāran butāvan*)—the taking or pledging of an animal or other property in discharge of a debt. East districts.

Lain—a cow just after calving. West districts (*alvā*).

Lainī—a skin stuffed with straw, or a rude figure of a calf put before a cow that has lost her calf to induce her to give milk. East districts : cf. *akor, sañgharāb*.

Laiḥālak—[Skt. *laya* = affection ; *pālma* = to support]—an adopted child (*mutabannā*).

Lairū—[Skt. *lāḥya* = skipping]—a calf.

Lairuā—[Skt. *lāḥya* = skipping]—a calf. East districts (*labārā*).

Laitā—the black mustard (*Brassica campestris dichotoma*). Kumaun (*lahstā*).

Lājāhavan—[Skt. *lāja* = parched grain, *havana* = invocation]=barley offered up during the marriage ceremony.

Lājī—[Skt. *lāja*]=maize or rice damped and parched (*khlīl*).

Lajurī—[*lēj*]=a rope used with an earthen vessel at a well. Lower Duāb (*ubhan*).

Lāk—see *lākh*.

Lākh—[Skt. *lākṣhā*]= (1) gum lac used for making bangles, etc.; (2) reddish-

Lakhā—white coloured—of cattle; (3) a disease in wheat : spores fill the plant-tissues and break out when ripe in longitudinal fissures like rust. It is said altogether to prevent a plant from bearing ears—see *Field and Garden Crops*, North-Western Provinces, I, 6.

Lakhaurī—[Skt. *lakṣa* = 10,000]—small country bricks (*nautirāhī*).

Lakhērā—[*lākh*]=a man who makes lac bangles (*chūphār*).

Lakhphār—[*lakṣa* = 10,000 ; *phār* = turning]—the netting of a bed made of more than one string (*chārpāl*).

Lakhuā—a disease in wheat—see *lākh*.

Lakkar—[Skt. *lakuṭa, laguṭa*] (*lakrā*)—(1) a thick stick or beam : a log of wood; (2) a cylindrical field roller.

Assī man kē lakrā, uspar baithe makrā,
Rattī rattī khē, to kāsī dīn mēn khē.

[There is a log 80 mounds weight. A spider sits on it and eats it at the rate of a *Rattī* a day. In how many days will he eat it ?]

Lakorā—[*lānk*]=a bundle of cut grass, vetches, etc. Mathura (*bojh*).

Lakrā—see *lakkar*.

Lakrī—[*lakkar*]=wood ; *lakrī dēnā* = to burn a corpse (*dāh kriyā*) ; *lakrī jalaunī* [*jalanā* = to burn]=firewood.

Lakṣī—[*laggi*]=a forked stick used for pulling down fruit, etc. North Oudh (*ankrā*).

Lakthā—[*lakkar*]=stalks of *arhar* or maize. East districts.

Lāl—[? Skt. *lal* = to play]—(1) (*gorā, laliyā, lchā, lohīyā, loharā, lohavā, nari*) red coloured—of cattle : brown, of horses ; (2) (*chablā, mirkī*) a disease of the mouth in cattle, when it becomes red and inflamed ; (3) (*la'al*) a ruby. *Apnā lāl ganṛāī kē ghar ghar māngē bhik* = the spend-thrift wastes his valuables and then goes and begs from house to house.

Lālā sāhi—[? from the man who introduced it] (*sādā*)—the commonest tobacco used by the poorest classes.

Laliyā—[*lāl*]= (1) red coloured—of cattle ; (2) red cloth used for lining petticoats, etc. ; (3) a hard red variety of wheat (*gēhūā*).

Lambardār—[English *number*, the number of a field or holding as recorded in the survey ; *dār* = holding]=a village headman ; a convict in charge of other convicts.

Lamēsā—[*lamisāh*]=an apparatus for removing the pestle in order to clean the sugarcane mill (*kolhū*).

Lamghīnchūā—[*lambā* = long ; *ghīnch* = Lamghīnchvā]=neck—a camel. Lower Duāb (*ūñt*).

Lamisāh—see *lamēsā*.

Lān—[*lānk*]=fresh-cut crops. Upper Duāb.

Lānā—[*lānā, lēnā* = to bring]—(1) a long narrow field. Upper Duāb ; (2) lands near rivers which have a chance of being left dry in time to sow the spring harvest. Mathura.

Lānādārī—[*lānā-dār* = holding]=a tenure similar to the *bhūyāchārā* (qv.). Bijnor.

Lānā—[cf. *lūnā*]=an animal with no hair on its tail, or a very small tail. *Baḥsho bibī bilāī chūhā lānā hī jiyēgā* = excuse me, Mrs. Cat, from coming out of the hole : I am better off as a rat even without a tail (*bañrā*).

Lānāurī—[? Skt. *lēpa* = excrement ; *vāta* = enclosure]=a cattle manger. West districts and Rohilkhand (*lārāmṇ*).

Lāng—[Skt. *linga* = pudenda]—(1) the part of the loin-cloth tied under the legs (*dhoti*) ; (2)

a side pocket in a woman's sheet. West districts (girah).

Laṅgar—[Skt. *lāṅgula* = a tail]—(1) a boat's anchor (nāo); (2) a piece of wood tied round the neck of vicious cattle; (3) a foot ornament worn by women; (4) a wrestler's loin-cloth—cf. *laṅgoṭi*; (5) a stone fastened to a stick thrown up for the purpose of knocking down fruit, etc.; (6) part of the rope-twisting machine—see *bānsāz*; (7) among Muhammadans—a special distribution of alms, etc., in gratitude for the attainment of a desire or in discharge of a vow. The phrase is *laṅgar nikātnā*. For details of the ceremony see Herklot's *Qānūn-i-Islām*, p. 141 f.

Laṅghar—sheds for breeding cattle. Oudh (gausālā).

Laṅgoṭ—[*liṅga* = pudenda; *paṭṭaka* = a cloth] (*naṅgoṭi*)—a small waist-cloth worn by ascetics or while bathing (*dhōṭi*). *Laṅgoṭē mēn phay khēlo* = when you go to play the Holi wear only a loin-cloth. *Chaltē chor laṅgoṭi lābh* = when the thief clears off you are lucky to save even a loin-cloth.

Laṅgūri—[Skt. *lāṅgula* = the tail]—(1) black mail paid to a thief for the restoration of stolen cattle, etc. Central Duāb (panhāḥ); (2) [*laṅgūr* = a baboon] the bounding pace taught to native horses—see *ghorā*.

Lānk—[P Skt. *lā* = to cut] (*lāḥ, lān*)—fresh-cut crops; green indigo cut for manufacture.

Lānkri—[cf. *laggi*]—a wooden scraper used for removing manure, etc.—cf. *kaphphānvrī*.

Lankurā—one of the local gods (dihvār).

Lāo—the main rope of the well (bart).

Lāo lagānā—[*lānā* = to bring]—to receive an animal or other property in discharge of a debt (lāin).

Lāonā—[Skt. *lā* = to cut]—reaping; harvest

Lāonī—time. West districts.

Lāpētnā—[*lapētnā* = to roll up]—the beam in the loom on which the cloth is rolled up as fast as it is made (kargah).

Laphā—blight in betel. East districts.

Lapsi—[Skt. *lapsika*]—gruel; slops: to the

Lāpsi—east the flour of any grain boiled with milk and eaten with sugar. *Ahīr kā kyā jajmān aur lapsi kā kyā pakvān* = the Ahīr is as bad a parishioner as *lapsi* among sweetmeats.

Lapṭā—[*lipatnā* = to cling]—molasses (shīrah).

Lapuṭ—a strong, hot west wind (lūh).

Laqvaṭh—paralysis in men or animals—see *ghorā*.

Lār—a string, strand of a rope; a line of camels

Lār—or other animals tethered one to the other.

Lārāmani—[*lārṇā* = to fight; but see *laṅga-lārāmani*—uri]—(1) pasture ground; (2)

Lārauri—(*charan, charhī, charnī, kānd, laṅḍaurī, lēraurī*) a cattle manger in which pots are fixed. West districts. The pots are *doṭho, khor, kānd, kūndā, kūndēdd, kūndērd, nād, nānd, nāndōlā*.

Lārḥā—[Skt. *rathe* = a conveyance]—a

Lārḥī—country cart: usually applied to a

Lārḥiā—small cart made of a few planks mounted on two wheels, with a large open

wicker-work basket and a wooden axle, used for carting manure (gārī).

Lārī—see *lar*.

Lārīhaddrā—*arhar* pulse: Sunār's slang (*arhar*).

Lārīlū—[*lārī*]—a bride (*duhīn*).

Larkā—[Skt. *lat* = to be a child] (*horilavā, larkōd, lābar*)—a boy.

Larkani—

Larkī—a girl.

Larkiyā—

Larkvā—see *larkā*.

Lāsā—[*lēsā*]—bird-lime.

Lāst—[*lāsā*]—(1) a black louse-like insect

Lassī—which attacks wheat, generally brought on by moisture and east wind, and disappearing when the wind turns to the west; (2) a mixture of half milk and half water.

Lāt—[Skt. *yaśhti*]—(1) any post; the axle of the spinning wheel (*charkhā*); (2) a long embankment thrown across a plain in which rice is cultivated, and where there is a flow of surface water. East districts (*bāndh*); (3) a steeple or minaret.

Lāt—(1) a mess made of *mahuā* (qv.) and

Lātā—rice; (2) sugar treacle. *Sab gur lāt ho gayā* = all the sugar has turned into poor treacle—utter ruin.

Latā—[Skt. *lata*]—a creeping plant (*latikā*).

Latahā—[*lāt* = a kick]—an ox given to kicking (bail).

Laṭan—[Skt. *lāta* = old, worn-out]—early spring crops (*saon*).

Latauvā—[*lāt* = a kick]—a kicking ox (bail).

Laṭh—[Skt. *yaśhti*] (*bajarboṅg, bāndī, bhāng gholnā, dāṅg, dēng, godhī, khulī, kutkā, pahārī, sonṭā*)—a thick club.

Lāth—see *lāt*.

Lāthī—[*lāth*] (*daṇḍā, khēlavani, laṭthī, laur, laur*)—a long stick or club. For other sticks see *chharī, godahā, jhañṭahā, kubrī, laggi, laṭh, phatṭhā*: for the butt end see *hūlā*: the metal ring round the end of the stick is to the east *phēk*, and in other places *chhallā, sām*. *Paramēshar kī lāthī mēn avāz nahīn* = the club of the Almighty makes no noise.

Lāthī mēn gun bahut haīn, sadā rākhiyē saṅg:

Gahīrī nadī nārā jahañ tahāñ bachāvat aṅg:

Tahāñ bachāvat aṅg jhapatē kutṭē ko mārd:

Dushman dardgīr hoē tīnkūn ko jhārē.

Kahī Girdhar kavīrāḍ—bāt bāndho yeh gāñṭhī,

Sab hatyār ko chhoro hāth mēn rākho lāthī.

[Many are the good qualities of a stick—keep it always by you. You can test the depth of a river or brook with it and save your life. You can strike a dog with it, and with it you can dust your adversary's head. Says Girdhar, prince of poets: "Bear this always in mind—leave all other weapons, but keep a stick in your hand."

Laṭkan—[*laṭak* = hanging]—(1) a stand on which one water-pot is hung over another to act as a filter—cf. *paīndā*; (2) a woman's ornament which hangs from the nose; (3) a silk tassel worn by girls on the hand.

Laththā—[*lath*]—the block of the axle of the cart. Upper Duāb (gārī).

Latikā—[*latā*] (*latkā*)—any creeping plant.

Latri—the small millet—*Lathyrus sativus*. Amnagarh (kēsārī).

Lattā—see *lātā*.

Lattā—[Skt. *laktaka* = a red rag]—clothes.

Lattē—
Tan par nahin lattā—
Pān khān alhattā.

[He has no clothes on his body to be sure, but he can afford to eat betel all the same.]

Lattā—[*lath*]—(1) a measure of length usually one-tenth of a *jarīb* (qv.) or $5\frac{1}{2}$ yards; a *bighā* (qv.) is a square of 20 *lattā*; (2) a thick beam, a rafter; (3) a coarse kind of country cloth; (4) a boundary pillar such as those between British and Native territory. In Gorakhpur Nēpal is known as *lattāpār* = the country beyond the pillars.

Lattā bandī—[*lattā*, *band* = fastening]—a rough method of measuring lands under cultivation with poppy, etc.

Lattiyā san—the fibre of the plant *Hibiscus cannabinus* (paṭsan).

Lattūdār—[*lattā* = a humming top]—of a turban—with the folds sown together (paṅṛī).

Laṭṭūrā—a lathern vessel for holding clarified butter or oil. Upper Duāb (kuppā).

Laud—
Laudrā—
Laudrā—
Laudrī—
Laudrī—
 } a twig: the stalks of *arhar*, cotton, etc., used for thatching, basket-making, etc. Central Duāb.

Laukā—
Laukī—
 } [Skt. *alābu*]—the bottle gourd (kad-dū).

Laukhand—
Laukhar—
 } [*lohat* = iron; *khandā* = a piece]
 } [*lokhānī*, *lokhar*]—the tools of a carpenter.

Laumnā—
Laumni—
Laumnā—
 } [*lāumnā* = to hang down]—a rope used for hobbling one fore foot and one hind foot of an animal (dhagnā).

Launāhār—[*launi*, *kāra* = doer]—a reaper. West districts (lahārā).

Lauṇḍ—an intercalary month.

Do Āsānī, do Bhādrē, do Āsānī kē māh;
Sonā chāndī bhāṅkar nāj Lisāho nāh.

[Where there are two months of Kuār, Bhādrā, and Āsānī in the year, sell your gold and silver and buy grain (for it will be an unlucky season).]

Lauṇḍā—[Skt. *lūṣṭā*] (*gondā, loṇḍā, thāpi*)—a lump of damp mud for building a wall.

Lauṇḍī—the spoon used in stirring the syrup in a sugar factory. Rohilkhand (khaṇḍsāl).

Lauṇḍrā—[*laṇḍ*, *lauṇḍrā*]—a fall of rain in the hot weather preparatory to the rains. East districts.

Lauṅ—[Skt. *laranga*]—(1) a clove; (2) a woman's nose ornament: so called from its shape.

Launhār—
Launhārā—
 } a reaper—see *lahārā*.

Launī—reaping. West districts—see *lāl*.

Lauṇī—
Lauṇī—
Lauṇī—
 } [*lāṇī*=membrum virile]—a cudgel.

Lauṇīyā—
Laur—
 } East districts (lāṭhī).

Lauti—[corr. of *olṭi*, qv.]—the eaves of a house. West districts.

Lavā—
Lāvā—
 } [Skt. *lājā*; rt. *lāj* = to fry]—maize or rice damped and parched on heated sand.

The sudden heat bursts the husk which is then removed by rubbing; when mixed with molasses it is known as *marki* in the East districts. Of course it is poor food. Hence the verse—

Lāvā bhujan, chor dhan, bhāins turāṅg ek thān

Ahīr mīṭī na karo, chāhē mītra mar jān.

[Parched gram for food, wealth acquired by theft, and your buffalo and horse tied up in the same stall—all these are untrustworthy—but never be friends with an *Ahīr*, though every other friend should die.]

Lāvāk—the winter crop of rice. Allāhābād (aghānī).

Lāvan—[corr. of *dāman*]—the skirt of a woman's petticoat (lahāgā).

Lāvan butāvan—[*lāv*]—taking an animal or other property in pledge for a debt. East districts (lāin).

Lavand—
Lavandrā—
 } see *lauṇḍrā*.

Lavārā—
Lavārū—
 } a calf. West districts (labārā).

Lēd—
Lēdā—
Lēdī—
 } [rt. *lād* = burden]—(1) a bundle of grass bound round the sole of the plough in planting sugarcane for the purpose of making a broad furrow. East districts; (2) the counterpoise on the lever used for raising water. East districts (dhēnkī).

Lēhāf—[corr. of *ghīṭāf*]—a heavy quilt (razāf).

Lēhārī—the irrigation swing basket. Duāb, Oudh, and Rohilkhand (ḍol).

Lēhī—see *lēl*.

Lēhnā—[Skt. *lēhana* = licking]—(1) green chopped millet fodder. East districts (chārā); (2) fees to a blacksmith (kharbāk); (3) (*lēhnā*) a small bundle of cut crops. West districts.

Lēhnī—see *lēhnā*.

Lēhsur—[*lēhnā*]—an instrument for mixing the clay used in pottery. East districts (kumhār).

Lēī—[*lēsnā*] (*lēhī*)—paste.

Lēj—
Lējā—
Lējī—
Lējū—
 } [Skt. *rajju*]—a rope used in drawing water from a well. West districts (ubhan).

Lēkhā—[*līkhā* = to write]—an account. *Lēkhā bahī* = a ledger (bahī); *lēkhā harāḍag karnā*, *lēkhā chukṭī karnā*, *lēkhā dēḍhā karnā* = to liquidate an account.

Lēlvā—see *lailvā*.

Lēṇḍ—
Lēṇḍā—
Lēṇḍh—
Lēṇḍhā—
 } [Skt. *lēṇḍā*]—dung of camels, goats, etc. (lēṇḍhī). *Chhaṇḍko lēṇḍ, baṅ-*
hāro lēṇḍ, phir vohi lēṇḍ kā
Lēṇḍhā—
 } *lēṇḍ* = fry dung, stew dung as much as you will, and still it is dung all the same.

Lēndēn—[*lēṇḍ* = to take; *dēṇḍ* = to give] (*banj, banjī, bhāṅhār, bhogṛat, dād sitāt, mahājani*)—trade, money-lending. *Udho kā lēn na Mādho kā dēn* = neither borrowing from Udho nor lending to Mādho, i.e., living independently.

Lēndrā—[lēnd] (lēndrā)—the son of a woman by a former husband—see karāo.

Lēnī—[lēnd = to take]—the ceremony of weaning a child among Muhammadans—cf. chaṭānā: see Herklot's *Qānūn-i-Islām*, p. 22.

Lēnjur— } [lēj]—a rope used for drawing water
Lēnjurā— } from a well. East districts (ub-
Lēnjurī— } han).

Lēnrārū—see lēndrā.

Lēnrhā [lēnd]—(1) smut in wheat and barley. East districts: cf. gīrvā; (2) a flock of animals—especially sheep and goats. East districts.

Lēnrhi—see fēharī.

Lēnrhi—see lēnd.

Lēo—[lēnd] (lēo, lērd)—(1) (aṇvan) ashes plastered on a cooking pot to save it from the fire. East districts: cf. tariāib; (2) the fluid opium used for fixing the petal covering on the cakes (afiyūn); (3) the flooding of a field preparatory to sowing rice. In the East districts the phrase *lēo lag gayā* means that a field has become muddy enough to admit of rice being planted; (4) one of the rice sowings. The land is ploughed and the rice is sown in standing water—the fields being embanked and the water kept in. Allahābād (dhān).

Lērarū—see lēndrā, and cf. karāo, kadhēlar.

Lēraurī—[larāmūn]—a cattle manger. West districts.

Lēruā—[Skt. lēlaya = skipping]—a calf. East districts (labārā).

Lēs—[English lace]—lace (goṭā).

Lēsāi—[lēndā]—plastering with mud and cow-dung (lisāi).

Lēsna—[Skt. lip = to smear]—to plaster a wall, floor, etc., with mud or cow-dung (lipnā).

Lēso—[lēndā]—sixty bundles, each of 200 betel-leaves (pān).

Lēṭā—a grain market.

Lēv— } [lēo]—(1) the planks at the bottom of a

Lēvā— } boat which run from end to end; (2) clothes made of scraps of cloth. East districts.

Liauti—a frame used in reeling silk (charkhā).

Libās—clothes (kappā). In Arabic the word is properly applied to full drawers of linen or cotton—see Lane—*Modern Egyptians*, I, 36.

Librā—

Librā— } (litṛā, litṛā, litṛī, litṛī)—an old shoe.

Libṛī— } East districts (jūtā).

Libṛī—

Lichrā— } a calf. Rohilkhand (labārā).

Lichga— }

Lid—dung of horses, elephants, etc. (khāt).

Lifāfah—an envelope: part of the Muhammadan shroud—see kafān.

Ligdi—a little weak pony mare. East districts. See ghorā.

Lihāf—[corr. of ghilāf]—a quilt: it contains more cotton stuffing than the *razdī* (qv.).

Lik— } [Skt. likh = to draw a line]—(1) (gaih

Likh— } garārā, garigārā) a wheel track; (2) customary presents to servants and dependants at a marriage, especially to those who bring the signs of betrothal from the girl's house to the boy's—see hathāl, and cf. lagan, ṭikā.

Lil—[Skt. nila = blue]—indigo (nil).

Lilā—[lil]—blue coloured—of cattle, etc.

Lilārī—[Skt. lālā = the forehead]—the top of a well: the place where the water is poured out of the bucket. East districts (chauṛrhā).

Lilvā—a stratum of sand in a well which is constantly falling in. Central Duāb, Rohilkhand (lailvā, lēlvā).

Line—[English line]—the drying room in an indigo factory (nil kī kothī).

Ling— } [Skt. ling = to go]—the phallic emblem

Linga— } of Shiva.

Lipāi—[lipnā] (lisāi)—plastering a wall, floor, etc., with mud or cow-dung—cf. dogā.

Lipnā—[Skt. lip = to smear] (goiṇṭhab, goiṇṭhab, lēsna, lēsna)—to plaster a wall, floor, etc., with mud or cow-dung.

Lirūā— } rice straw (dhān).

Lirvā— }

Lisāi—see lipāi.

Lisnā—see lipnā.

Litrā—

Litrā— } an old shoe. Upper and Central Duāb

Litrī— } (libṛī).

Litrī—

Litti—cakes cooked in the ashes: usually made of mhar pulse (bhaurī).

Lobhiyā— } [Skt. lobhya = eagerly desired]

Lobiā— } (chauṛā)—a kind of bean (*Dolichos sinensis*, *vigna catiang*) (ravāns).

Lochanā— } (lochan = the eye)—a custom at the

Lochnā— } birth of the first male child in the family. The family barber goes round to the friends to announce the event and marks them on the forehead (ṭikā) and gets a present. East districts.

Lodhi— } unrefined sugar. Sunār's slang

Lodhi kārū— } (gur).

Logāi—[Skt. loka = people]—the women-folk; a woman, wife.

Rānd logāi aru arū bhainā

Jo bigēn to horē kaisā.

[A widow and a wild buffalo—if they break out or go to the bad, what a business it is!]

Loh— } [Skt. loha = red coloured]—(1) iron:

Lohā— } lohā pakkā is usually steel. Other varieties are dhālā or to the East gaṇṭhiyā pig iron; gadṛā tavā or tayā thick plates; patṭiyā wheel tires; patṭī flat narrow plates used for making pincers, bird cages, etc.; dāndā thick bars; sulās Swedish iron; chādar thin plates; kamānī steel for springs; saṅg tarāsh pieces of cast steel for making tools, etc.; sikh thin bars. Lohchān or lohā churā is iron filings; (2) red coloured—of cattle (lāl).

Lohā chūrā—[lohā, chūr = powder]—see loh.

Lohār—[Skt. loha kārā = worker in iron]—a blacksmith. His tools are—the ordinary anvil ahran, nihāi, nihāi; which is fixed in a block ṭikhā, ṭhihi, kuṇḍā, and in parts of Bundelkhand aḥūthan; the perforated anvil over which the piece of iron is placed when being pierced with holes bōndī; the anvil on which the heads of nails are shaped chapraundā; the large welding hammer or sledge ghan, rāchh; the middle-sized hammer hataurā, hataurā; the small hammer hataurī, hataurī, mārtāul; the pincers with rounded tips zambūr, jamārā; the pincers for taking the hot iron out of the

fire *saṅgṣi*, *saṅḍāsi*, *saṅsi*, *saṅḍṣi*, *saṅṛsi*; the iron poker—to the East *akurī*, in parts of Oudh *agūsi*, in Rohilkhand *khalāṇvān*; the cold chisel *chhēṇā*; the chisel for piercing holes in iron *sumbhā*, *sumbhī*, *sumbi*, *summi*; the fixed bellows *bhāthī*, *bhaṭṭī*, *bhaṭṭā*, *dhaunṅkī*, *dhaunṅki*, in parts of Bundelkhand *khalānt*; the hand bellows *jipdvā bhāthī* or *bhaṭṭī*; the end of the bellows pipe which goes into the fire *mūrī*, *mūrḍāi*, *mūnd*, *mūnṛī*; the pipe itself *phuṅkū*, *dhaunkū*, *khalānt*, *khalānt*; the wooden sides of the bellows *takhtā*, in Rohilkhand *khapāt*; the leather sides *pakhāl*; the valve *pankhi*; the pivots on which the bellows work *dhurī*; the pillars which support it *khambhā*, *khāṇḍā*; the lever which works it *chhīp*; the awl worked by a bow *barṁā*, of which the string is *tasmā* and the bow *kamānū*; the iron spike of the awl *dānḍī*, *dānṛī*; the fixed vice *bānk*; the hand vice *hathkal*, of which the jaws are *kallā* and the socket for the screw *chhāchchhī*, *chhānchchhī*; the tool for making screws *bādiyā*, of which the female screw is *kutkā*, the tightening screw *chutkī*, and the nut maker *pēnchhas*, *pēchhas*; the nut *dhēbrī*, *dhībri*. Among files are the common file *rēti*; the round file *golak*; the half round file *nūn-gard*, *nūngirid*; the triangular file *tūn pahal*; the compasses *parkāl*, *parkār*, *kampūs*; the moulds *sānchā*; the instrument for drawing wire *janṛī*; the vessel for cooling the hot iron *jālairī*, *jālairi*, *jālahri*, *jālahri*, *kuṇḍvārā*, and in Rohilkhand *ānṛī*.

Loharā—{ *[lohā]*—reddish coloured—of cattle

Lohavā—{ (lāl).

Lohband—{ *[lohā, band = fastened]*—an iron-

Lohbandā—{ bound stick or club.

Lohchūn—see lohachūrā.

Lohiyā—{ *[lohā]*—(1) reddish coloured—of cattle;

(2) a dealer in iron-ware.

Lohlaṅgar—{ *[lohā, laṅgar]*—an iron boat anchor

Lohindā—{ *[lohā, haṇḍā]*—an iron cooking pot

Lohṛā—{ without handles. East districts (bahgunā).

Loī—{ [Skt. *loman* = wool]—(1) a fine blanket

Loiyā—{ (kammāl).

Jab orh lē loī.

Kyā karēyā koī.

[What care I for any one when once I have donned my blanket]; (2) (*pérā*, *pérī*) lumps of dough out of which bread is made.

Lokā—{ [Skt. *ulka* = a meteor]—lightning (bijli).

Lokhar—see laukhar.

Lon—{ [Skt. *lavana*]—(1) (*namak*, *non*) salt.

Lonā—{ Some of the kinds used are *khāri non*, *sēndhā* or *lāhaurī non* = Panjāb salt; *sāmbhar* salt from Rajputāna; *kālā non*, coarse black rock salt; *samudrī non*, sea salt; (2) gram, or more properly the acetic acid which collects on the leaves of the plant. East districts (chanā).

Lonār—{ [Lon]—a place where salt or saltpetre is made (nonār).

Loṇḍā—{ [Skt. *loṣṭha*]—a lump of mud for building a wall (lauṇḍā).

Loṇḍā—{ (*lonṛā*)—an enclosure for cattle. Central Duāb (ghēr).

Lonī—{ [Lon]—saltish earth scraped off

Lonī miṭṭī—{ walls and from which saltpetre is extracted.

Loṇṛā—see loṇḍā.

Lorh—{ [Skt. *loṣṭha* = a lump]—(1) a roller

Lorhā—{ for grinding spices, etc. See

Lorhī—{ *silbaṭṭī*. *Likk lorhā parh pat-*

Lorhiyā—{ *thar* = writing "grindstone"

and reading it "stone" [said of a lazy block-

head who goes to school and learns nothing]; (2)

the horizontal body of the *bākkhar* (qv.)

plough. Bundelkhand.

Lorhnā—{ [lorh]—to clean the seeds from cotton

(oṭnā).

Lorho—see lorh.

Loṭā—{ [rt. of *loṭnā* = to roll about]—a metal

drinking vessel: the smaller size is *loṭī*, *loṭiyā*,

luṭiyā, *dabūliyā*.

Loṭan—{ [loṭnā; Skt. *luṭh* = to roll]—a light kind

of plough. West Oudh and Rohilkhand.

Loṭī—{ see loṭā.

Loṭnā—{ [Skt. *luṭh*]—(1) to roll about; (2) a clod.

Kahār's slang (*dhēlā*).

Lubhāo—see labhāo.

Lūgā—{ [acc. to Pāṭis Skt. *rugna*, which always has

the idea of being old or torn]—(1) clothes. East

districts (*kaprā*); (2) a woman's sheet (*sārī*).

Lugāī—see logāī.

Lūgar—see lūgā.

Lugḍī—(1) (*khāṭḍā*) pounded castor oil seed

(andī); (2) a ball of pounded narcotic hemp

(bhāṅg).

Lugrā—see lūgā.

Lūh—{ (*dhanṅkā*, *lapuṭ*)—the hot west wind.

Lūkā—{ [lōkā]—(1) lightning (*bijli*); (2) a kind

of fishing net used at night. Bundelkhand (*jāl*).

Lūkhā—{ [Skt. *ruksha* = rough]—food prepared

without butter: when without salt it is *alouā*

(rūkhā).

Lukrā—{ [lūgā]—clothes. Kumaun (*kaprā*).

Luksāz—{ *[lak = varnish; sūz (sākhān) =*

making]—a man who makes patent leather.

Lukṭī—{ [Skt. *lakṣṭa*]—a walking stick. North

Oudh (*chharī*).

Lūm—{ *lit.* a tail: a tassel of gold or silver

Lūmā—{ hung on the arm above the elbow.

Luṇḍā—{ [Skt. *luplika* = a ball]—(1) (*biṇḍā*,

Luṇḍī—{ *tachchhā*) a hank of cleaned throat;

(2) an ox with no hair on his tail or a short tail

(bāṇṛā).

Luṅg—{ [*lāṅg* = the part between the thighs]

Luṅgā—{ —(1) a cloth worn by Muhammad-

Luṅḡī—{ ans as a waist cloth or scarf or

girdle. According to rule it should be merely

wrapped round the body, and its ends tucked

in, not carried between the legs. *Shauqin bu-*

hiyā, *chayā ki luṅḡī* = an old hag setting up

for a swell with only a mat to cover her naked-

ness! (2) a kind of red cloth specially used for

waist cloths.

Lurhvā—see lorh.

Lurkā—{ [conn. with *lurakhnā* = to roll]—(1)

Lurkā—{ a stone set in wire and used as an

Lurkī—{ carrying; (2) the rope fastening the

iron ring round the neck of the

irrigation leather bag. Upper Duāb (kas).

Luṭiyā—see loṭā.

M

Mā—[Skt. *māta*, *mātrī*] (*ammā*, *arri*, *burhiyā*, *dekri*, *ḍokariyā*, *mahlārī*)—a mother; a step-mother is *dūsrī mā*, *mausi* or *maindar mā*.

Ma'ajūm—[Arabic *ma'ajūn* = kneaded]—a
Ma'ajūn— } preparation of narcotic hemp in the form of a sweetmeat; a maund should contain *bhaṅg* 3 *sēr*, butter 2 *sēr*, sugar 35 *sēr*. For the mode of preparation see Atkinson, *Himalayan Gazetteer*, I, 765 ff: and Herklot, *Qānūn-i-Islām*, Glossary, XCI.

Māch— } [Skt. *māncha*]—(1) (*machiyā*) a four-footed stool with a twine seat; (2) a large bed (*chārpāl*); (3) a large wooden platform on which men sit and smoke. The *takht* is a similar piece of furniture kept for purposes of ostentation at the door of well-to-do people; (4) the watchman's field platform (*machān*).

Machān—[*māchā*] (*aṇṭā*, *dānchā*, *javānchā*, *māchā*, *maṇṭā*, *maṭā*, *mānch*, *mānchā*, *marah*, *zarhālā*, *maṭṭulā*, *mēnā*, *mēnā*, *yār*, *tān*, *tān*, *tān*)—the watchman's field platform. The shed over it is in Bundelkhand *ghabū*, to the East *thaichā*, in North Rohilkhand *ghoghā*, and in other places *maṭhā*, *maṭhāyā*, *chhap-par*, *chhapariyā*.

Machērī—[*māchā*]—the lower bar of the yoke. Central Duāb (hal).

Machhā sīm— } [Skt. *matsya* = a fish; *sīma* =
Machhā sīmā— } a boundary]—the rule by
Machhā siyo— } which the deep stream is treated as the boundary in settling alluvion disputes. Upper Duāb. See *dhārdhūrā*, *maḥāzī*.

Machhotar—[*matsya* = a fish, from its shape]—the wedge fixing the beam of the plough into the body. Oudh: cf *māchī* (hal).

Māchī—[*māchā*] (*machiyā*)—(1) an ox yoke. Oudh (hal); (2) the place for putting the luggage in an ox cart (*mānchī*); (3) one of the pegs or wedges in a plough (hal); (4) a small four-legged stool with a twine seat (*māch*).

Machiyā—see *māchī*.

Machlā—a little chip box. Bundelkhand (*gēlā*).

Machuā— } [*māchā*]—the leg of a bed. South
Machvā— } Oudh and Central Duāb. *Nayē* *bāgat machvan kī milā* = when the ascetic starts first he wears a necklace of bed legs round his neck!

Madad—help; a gang of labourers.

Madak—[Skt. *mādaka* = intoxicating]—a narcotic preparation made by boiling down and inspissating the juice of opium or *kaphā* (qv.).

Madāo—[Skt. *maṇḍapa*]—the hut in which the Hindū marriage ceremony is solemnised (*maṇḍha*).

Madār—[*tit*, a place of turning or returning]—also known as *Zindah Shāh Madār*, the celebrated saint of Makhampur in Cawnpur district. His name was *Badiuddin Shāh*, and he is said to have been a converted Jew, who was born at Aleppo in 1050 A.D. He is supposed to have died at Makhampur aged 383 years,

after expelling a demon called *Makan dēo* from the place. He is believed by some to be still alive (whence his name), Muhammad having given him the power of living without drawing breath. His devotees are said never to be scorched with fire, and to be secure against venomous snakes and scorpions, the bites of which they are said to have power to cure. Women who enter his shrine are believed to be seized with violent pains as if they were being burnt alive (see Ibbetson—*Panjab Ethnography*, p. 287). Beale, in his *Biographical Dictionary*, says he was a disciple of *Shāikh Muhammad Taifūrī Bastāmī*, and is the founder of the sect called *Madārīya* in India. Many curious anecdotes are related of him. He died on 20th December 1431 A.D., 838 A.H., aged 124 years, and is buried at Makhampur in Kanauj. He was a contemporary of *Qāzī Shāhābuddin Daulatābādī*, who lived in the time of Sultān Ibrahim Sharqī of Jaunpur. A visit to his shrine is said to ensure offspring. But some sceptic made the proverb—*Jab kamar mēn zor hotā hai, tab Madār sāhib bēṭā dēṭe hai* = when a man has strength in his loins, then saint Madār gives him a son.

Madār—[Skt. *mandāra*]—the plant *Calotropis gigantea*—see *āk*.

Madārīya—[*madār*]—(1) a sect of devotees, followers of *Shāh Madār* (qv.); (2) a tobacco pipe with an earthen water reservoir and a curved stem (*huqqā*).

Madhū—[Skt. *madhū* = sweet] (*shāhad*, *shahad*, *shahat*)—honey.

Madhūkārī—[*madhū*]—(1) cakes of bread baked in ashes: a word used by ascetics; (2) small cakes of cow-dung fuel. East districts. See *gobar*.

Madhuparak—[Skt. *madhuparkā*]—the butter of the milk of a cow and her daughter, mixed with honey: given to the wedded pair at marriage and smeared three times on their hands.

Madhur— } [Skt. *madhura* = sweet]—(1) of
Madhurā— } cattle—slow: *mīthā* is used in the same sense; (2) of wind—gentle.

Madhushāhī—a kind of pice—see *maṇsūrī*.

Madkhulā— } [*dākhil* = entering into]—a wi-
Madkhulā— } dow married a second time—see *karāo*.

Madlā— } [Skt. *maṇḍala* = a wheel]—(1) a
Madlā— } spinning wheel (*charkhā*); (2) the axle of a spinning wheel (*charkhā*); (3) a small house granary. Rohilkhand (*dhūnkhā*).

Magad— } [*magdar*]—a sweetmeat made of
Magaṇḍ— } mung pulse and butter: often distributed among the brotherhood after a death in the family.

Magar—[*maṅgar*]—the outer edge of a cart wheel. Rohilkhand (*gārī*).

Magh—[Skt. *magha*] (*maghā*)—the 10th lunar asterism (*nakshatra*).

Maghā makrī, *Purvā dāns*,
Uttarē mēn sab kā nās.

[Rain in Maghā brings spiders; in *Purvā* gadflies; but rain in *Uttarā* destroys them all.]

Kī magh tar, kī magh bor,
Magh kī barkhā or na chhor.

[Magh may be obstinate or prolific, but there is no end to the rain in Magh.]

Maghā kē barsē, mātā kē parsē.

Another version is—

Mātā kē parsē putr aghāē,

Maghā kē barsē prithoi aghāē.

[Rain in Maghā is as good as food served by your mother.]

Jo kahin Maghā barsē jal,

Sab nājōn mēn hogā phul.

[If it rain at all in Maghā all grains will give good produce.]

Magh— { [Skt. *maghā* = referring to the asterism *Māghā*— } *rism Magh* (*Māh*)—the 10th Hindū lunisolar month—January-February.

Māh talātāl bāhē;

Phāgun guē kūrhe.

[The day increases slowly in length in Māgh, but by strides in Phāgun.] *Māgh mēn aur kakorē* = asking in January for vegetables that grow in August!

Maghā—see *magh*.

Maghar—[*Māgh*—] fields which, having borne rice during the preceding season, are in January and February ploughed, hoed, and weeded for a fresh rice crop. East districts.

Maghārnā—[*Māgh*—] to plough in the month of January-February lands intended to be sown with rice in the next rainy season. East districts.

Maghz roshan—[*maghz* = the brain; *roshan* = clear]—snuff (*nās*).

Magrā—[Skt. *mārga* = anything straight like a road]—the ridge pole of a house.

West districts (*balēhād*).

Magro—[*magrā*—] river sand-banks rendered culturable by a deposit of good soil. Mathura.

Māh—the month of Māgh (qv.).

Māh—[Skt. *māsa* = a month]—a month (*mahinā*).

Magrosan—see *maghz roshan*.

Mahādēvā—[*lit.* the great god, a title usually applied to Shiva]—the projecting knob in the upper bar of a plough yoke. East districts (*hal*).

Mahai—[*mahnā* = to churn]—the stirring up and oxidation of the indigo extract in the vats (*nīl*).

Mahājāl—[*mahā* = great; *jāl* = net]—a large fishing net.

Mahajan—[*mahā* = great; *jan* = man]—(1) (*bīpārī, bōhrā, by opārī, sāk, sākū, sahākār*) a large money-lender, banker.

Sāt sunārā nan thaggā;

Sau thag Baniyā ēk;

Sau Baniyē ko nārkkē,

Gaṛo mahājān ēk.

[Seven goldsmiths equal nine thugs: a hundred thugs equal one Baniya: but if you want to form one Mahājān you must kill a hundred Baniyas.]

Baniyā apnē lāp ko thagat na lāvē bār,

Nis bāsar jānni thagē jahān lēt autār;

Jahān lēt autār; nās das adra mēn rākhē;

Gurā sē karē bīlād; āp pandit hoē bhākkē;

Kahi Girdhar kauriā—bēchē hardē aru dhanīyā,

Mitr jān thag lēt jahān lag bhaktā Baniyā.

[The Baniya never hesitates to cheat his own father, and his mother day and night, from whose womb he was born and where she kept him for full ten months. He thinks himself a pandit and will argue with his own teacher. Says Girdhar, prince of poets: "He deals in turmeric and coriander and cheats his own friend, however great a devotee he may be."]

(2) in Kahār's slang—human excrement (*khāt*).

Mahājani—[*mahājān*]—money-lending, banking (*lēndēn*).

Mahāl—(1) a palace; (2) a side chapel in a Hindū temple (*mandir*); (3) a wife—among Muhāmādans.

Mahāmāi—{ (1) the great mother—popularly supposed to be the younger sister of Dovi; she brings boils on children and small-pox like *Mātā* (qv.); (2) rinderpest in cattle (*chēchak*).

Mahant—[Skt. *mahāta* = great]—the abbot or chief of a Hindū temple.

Mahāpars—[? corr. of *mahāpurush* = great man]—a scare-crow. South Rohilkhand (*dhokhā*).

Mahāparshād—[*mahā* = great; *parshād* = offering]—the great distribution of cooked food distributed to all the persons present at the shrine of Jagganāth: among ascetics it means cooked rice.

Maharā—{ (1) one of the Kahār or bearer caste.

Maharī—{ East districts; (2) a title among the Chamār caste for a father-in-law and a mother-in-law. East districts (*susar*).

Mahaut—[? corr. of Arabic *mahīṭah* = surrounding]—the eave board of a house (*olt*).

Mahavat—see *mahāvat*.

Mahāvar—a red dye used by women for painting their hands and feet. East districts and Bundelkhand.

Mahāvat—[Skt. *mahāmātra* (*mahant*)—an elephant driver.

Mahāvāt—[Skt. *Maṅga-varsha* = rain in the *Maṅga* asterism]—the winter rains: for the proverb see under *bhaiṇs*.

Mahāvati—[*mahāvat*]—elephant's dung. Kahār's slang (*khāt*).

Mahāzī—*lit.* opposite: the rule by which, in cases of alluvion, land thrown up in front of a village is regarded as belonging to it—cf. *dhārdhūrā*.

Mahēlā—{ [Skt. *māsha* = a bean]—(1) a mash (*Mahērā*)—made of the grain of *moth*, sugar, butter, etc., given to horses to fatten them; (2) a mess of rice and sour milk. Duāb.

Mahēri—[*mahēlā*]—unground *juār* millet boiled and eaten with condiments.

Mahi—[Skt. *māhila* = churned]—butter-milk (*matthā*).

Mahiār—[*mahi*]—(1) the sediment deposited in making clarified butter. East districts (*mail*); (2) the worst kind of clay (*matīyār*) soil found in low-lying situations. Central Duāb (*maiṭyār*).

Mahinā—[Skt. *māsa*]—(1) (*māh, mainā*) a month. The following gives the months and the worst food for each:—

Chaitē gur, Baisākhē tēl;

Jēthē panth, Āsārē bēl,

*Sāvan marsh, Bhādoṇ dahī ;
Kudr karēlā, Kātik mahī.
Aohan jivā ; Pāsē dhanā ;
Māgh mēn misrī, Phāgun chānā :
Tu māsan mēn yeh sab tajē,
Jo nar nārī sukh ko bhajē.*

[Men and women who wish to maintain their health should not take the following in the months noted against them; coarse sugar in Chait; oil in Baisākh; a journey in Jēth; *bel* fruit in Āsārī; the potherb *amaranthus* in Sāvan; curds in Bhādoṇ; bitter cucumber in Kuār; butter-milk in Kātik; carroway in Aghan; coriander in Pās; refined sugar in Māgh, and gram in Phāgun.]

(2) money wages (darmāhā).

Mahindār—[*mahindā*]=a labourer paid by the month.

Mahr—[*mahī*]=the sediment deposited in making clarified butter. West districts (mail).

Mahit—[? corr. of Arabic *muhīṭah* = enclosing]—the eave board of a house (olṭi).

Mahiya—[*mahī*]=the scum of boiling sugar: the sediment deposited in clarifying butter (mail).

Mahmēz—a riding spur.

Mahnā—[Skt. *math* = to churn]—(1) to churn milk; to beat about the indigo liquor in the vats; (2) the stirrer in a milk churn (*rai*).

Mahngī—[Skt. *mahārgṇa* = high priced]—scarcity, dearth (*akāl*).

Māho—(*māhūn*)—an insect which injures mustard, cotton, etc. It attacks the plant when a few inches high, and covering it with a glutinous slime effectually prevents it from arriving at maturity. It is developed by cloudy weather about Christmas, but is destroyed by the winter rains.

Mahr—(*dēnmahr*)—the marriage settlement or provision for the wife in case of divorce among Muhammadans. It may be either immediate (*mu'ajil*) or deferred (*muwajil*). For the rules regarding it see Herklot's *Qāṣn-i-Islam*, 89.

Mahram—*lit.* a confidant: a small tight woman's jacket, usually worn by prostitutes (*aṅṅ*).

Mahrū—[*māh-rū* = moon-faced]—the stem of an opium pipe—see *afiyūn*.

Mahrūā—[Skt. *mahilā*]=a woman, wife. East districts (*gorū*).

Mahtā—[Skt. *mahat* = great]—the leading tenant in a village (*muqaddam*).

Mahtārī—[Skt. *māta*]=a mother (*mā*). *Nau laṭkōn kī mahtārī pānch sēr gājār kyā hot* = what are five sēr of carrots to a mother of nine! (her belly is so big.)

Mahtin—[*mahīā*]=a head woman in a village: among certain low castes a title given to mothers-in-law by their sons and daughters-in-law (*sās*).

Mahiya—[*mahīā*]—(1) the leading tenant in

Mahto— } a village. East districts (*muqad-*

Mahtoā— } *dam*; *gānv gāndiyā kumhār mah-*

toṇ = it is only in an impotent village that the potter is leader; (2) among certain low castes, a father-in-law. East districts (*susar*).

Mahuā—[Skt. *madhu* = sweet] (*gohī, gulī, kovā*)—the tree (*Bassia latifolia*), the fruit or nut of which is eaten, used in distilling, oil-

making, etc. The fruit is *koḍ, koinā, koindā, kovā, gulhū, gullī, gilaundā, gulendā*. Bread made from it is to the East *kardhar, koilī kī roti*. The oil is *guliyaḍ tēl* in Bundelkhand. The fruit when fermented for the purpose of distilling is *pās* in the Eastern districts and the flowers when cooked for food *ajhild*.

Mahuārī—[*mahuā*—Skt. *vāta* = enclosure]—

Mahuārī— } a grove of *mahuā* (qv.) trees.

Māhūn—see *māho*.

Mahūrat—[Skt. *mukūrta* = a moment: the thirtieth part of a day] (*samahat*)—an auspicious time for beginning agricultural work, a journey, etc.; an omen watched for on such occasions. The following lines give the lucky and unlucky days:

Itvār jo karē, so dhanraṅṅtar hoē :

Somvār jo karē sēdā kā phul hoē :

Bulh Brispat jo bhalē, Sukkar bharē bakhār :

Savēhar Maṅgal jo karē, bij na āvē dūr.

[Sunday brings wealth; Monday the reward of your labour; Wednesday, Thursday, Friday a full granary; but if you sow on Saturday or Tuesday, you will not get back even your seed-grain.]

So with journey omens:

Khar bāgān, līlā dāgān, lambē bolē siyār ;

Sukh sampat anand bhayyā, thailē lārē chār.

[A donkey on the left, a jay on the right, and a jackal howling in the distance—all omens of wealth and happiness. Go and bring home four bags of gold.]

Khēt, māt, ghar dāṅ

Bāṅṅ banay karāē.

[A partridge calling on the right is auspicious if you are going to your field, to meet a friend, or to your house; on the left it is auspicious for trade.]

The rules on this point are very numerous. The year's ploughing is best begun on a Wednesday: it must not be begun on a Monday or a Saturday or on the 1st or 11th of any month; and on the 15th of each month the cattle must rest. A mantis is the house of Rāma and is always saluted when seen. Chief among good omens is two waterpots, one above the other (*doghar*). This should be left to the right as should be the crow, the black buck and the mantis, but the snake to the left. To sneeze is auspicious, as you cannot die for some time afterwards. Odd numbers are lucky. Lucky omens are—seeing a nightingale (*shāmd*) in the morning; a donkey braying on the left (right unlucky); a jackal crossing the road to the left (right unlucky); a person bearing a full water-pot (*gharḍ*)—if empty, behind you; a man carrying wood behind; to look at a cow the first thing in the morning; to keep a cow with a shaky horn; to meet a sweeper, or a snake, a prostitute or a married woman, a woman with a male child. Unlucky omens are—black is unlucky, and if a man go to build a house and turn up charcoal at the first stroke of the spade he will abandon the site. Owls portend desol-

late houses and the *koil* (*Cuculus Indicus*) is also especially unlucky; 3 and 13 are unlucky because they are the bad days after death; hence *térak tén* is equivalent to "all anyhow." So if a man not content with two wives wish to marry again he will marry a tree, so that the new wife may be the fourth, not the third. Meeting a man riding on a buffalo when you are starting on a journey; a dog shaking his ears in the morning; seeing a hairless man in the morning; a man or woman carrying an empty water-pot in front; a man carrying wood in front; speaking of an owl or monkey in the morning; an owl hooting in a grave-yard or cremation place—are all bad. Seeing a one-eyed oilman is about the worst of all.

Mail—[*mairā*] (*mayā*)—a plank harrow or clod crusher. West districts.

Bāhā hal, khorā aql aur bal;
Hal bahāke lāyā mai,
Aql pichhlā sārī dhāt;
Mai dēko lāyā ghās,
Ab khyān karē, surē! jivan kī ās?
Ek din mār liyā.
Pañdrak din khā liyā,
Na karēn khētī, na bhārēn dānd.

A western verse describing the life of a thief, or ne'er do-well.

[You have lost your sense and strength by ploughing. After you plough you use the clod crusher and lose everything. You use the clod crusher and get your oxen to bring grass. And then, you rascal! what hope have you of living? Living for a fortnight on one day's plunder! If you don't cultivate no one will demand rent from you.]

Maidā—[*sūtphūl*]—a kind of fine flour: the

Maidah—[*sūtphūl*]—wheat is washed clean, dried in the sun, ground fine, and sifted through cloth—see *āā*.

Maidān—(*patpar*)—a large open plain, an open space.

Maidānī—(*maidā*)—fine flour soaked for the night to make *patbhī* (qv.).

Maigā—the hauling ropes of a harrow. North Oudh (*barahā*).

Maikā—[Skt. *mātraka*] (*maihar, pihar, pausāt*)—the house of a wife's parents, as she calls it.

Mail—[Skt. *maḥ*]—refuse or dirt of any kind.

Mailā—[*Skt. mail*]—The sediment in an indigo vat is *mail*, *mailā*, *talī*, *kanai*, *kanādi*; the sediment in making clarified butter is *mail*, *mailā*; to the East *mafiyār*, *phāran*; to the West *maihar*, *māhīr*, *māhīr*, *tari*; in the Upper Duāb *chhachhērū*. The seum on boiling sugar is *mail*, *mailā*, *mahiyā*, *dhānīhāi*, *patū*.

Mail khorā—(*mail, khūrdan* = to eat)—the pad under a horse's saddle.

Mail kuṇḍā—(*mail, kuṇḍā* = vat)—the vat for refuse indigo.

Main—(1) the strings on the wheel of the spinning wheel. Rohilkhand (*charkhā*); (2) (*atrā-ran*) the thick rope at the end of a bed. East districts (*chārpāt*).

Māin—[Skt. *mānika*]—an aunt on the mother's side; the wife of the *mamū* or mother's brother.

Mainā—a corr. of *māhinā* (qv.).

Mainā—[*mēndhā* = a rain] (*maindhā*)—an ox

whose horns join in the centre, or with a loose horn (*jhuṅgi*).

Maindar mā—[*māin*] (*sautēli mā*)—a step-mother.

Maindhā—see *mainā*.

Mainrā—[*mēnd, mēnr*]—(1) a boundary (*mēnd*); **Mainrā**—[*mai, sohānā*] a beam used as a clod-crusher in sandy (*bhār*) land: the *dhēlā-phor* (qv.) being used in clay soils. Upper Duāb; (3) in Basti *mair* = a field which, after long lying fallow, is broken up in August-September and dug again in January-February or May-June. In June-July it is carefully cleared of grass, manured, and sown with rice.

Maiyār—the worst description of *mafiyār* (qv.) soil: a hard inferior clay mixed with *āsar* (qv.), occurring always lower than the surrounding lands, and occupying often the natural drainage beds. It produces only the poorest rice and a scanty crop of barley. If the rains are too light rice cannot be planted, and if they are too heavy the ground becomes swamped. In the spring harvest barley can be sown only when much water is not required. It is apparently a gradual formation from *āsar* (qv.), improved by clay carried off from the high fields. In many respects it corresponds to the *jhabār* (qv.) of Etāwah. Central Duāb.

Mājāi—[*mā*; Skt. rt. *jan* = to be born]—a sister from the same mother.

Majāyā—[*mājāi*]—a brother from the same mother.

Majēthi—[Skt. *madhya* = middle]—the piece of wood joining the lower supports of the spinning wheel. East districts (*charkhā*).

Majēthi—see *mañjith*.

Majhār—[Skt. *madhya* = middle, and *hār* (qv.)]—the intermediate belt of fields in a village. East Oudh (*mañjhā*).

Majhiyā—[Skt. *madhya* = between]—the thin poles forming the bottom of a cart. Lower Duāb (*gāri*).

Majhiyālo—[Skt. *madhya-alaya*]—(1) the vestibule of a house. Kumann (*dālān*); (2) the first floor of a two-storied house. Kumann.

Majhlī—[Skt. *madhya* = between]—a second wife; a second daughter; a second son's wife; a second or younger brother's wife—see *dhārūk*.

Majholā—[Skt. *madhya* = middle]—(1) (*mañ*).

Majholī—[*jholā*] a light ox cart (*bahlī*); (2) a middle-sized carpenter's chisel, broad at the base and narrow at the top (*barhai*); (3) a medium-sized awl (*mochī*); (4) the intermediate belt of fields in a village. Duāb (*mañjhā*).

Majhpatī—[Skt. *madhya* = middle; *patī*, Skt. *patra* = a beam]—the cross bars behind the driver's seat in a cart. Bundelkhand (*gāri*).

Majith—

Majithā—[see *mañjith*].

Majithī—

Majūr—[see *mazdūr*].

Majūrdār—[see *mazdūrf*].

Majūsā—[Skt. *madhya* = between]—beams for pressing indigo in the soaking vats. Rohilkhand (*nīl kī koṭhī*).

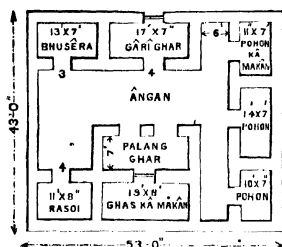
Makai—[see *makkā*].

Makaiyā—[see *makkā*].

Makân—a house: in the Central Duâb, a share in a village or an estate. The accompanying sketch gives the usual arrangement of a cultivator's house.

Ground plan of an ordinary cultivator's house in the Central Duâb.

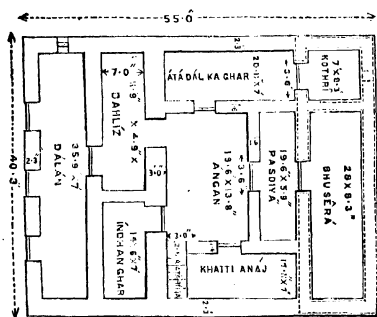
Scale 32 feet to 1 inch.



Makân

Ground plan of a respectable cultivator's house in the Central Duâb.

Scale 16 feet to 1 inch.



Makân

Makara— } [Skt. *makara* = a crocodile]
Makar ki saṅkrānt— } dile, shark, dolphin—
 the constellation of Capricorn; the day on which the sun comes into that constellation; a day of rest for cattle in the western districts—cf. *amāvas, pañcheṇīyān, nāgpañchamī*. It is known in the Hills as *ghugutiya, phul, uttarāyini, or uttraini*. It was the date of the commencement of the ancient Hindū year—see Wilson's Essays, II, 159.

Makērā—[*makkā*] (*daṭhōi*)—land which has been under millets or maize. Rohilkhand.

Mākhan—butter (*makkhan*).

Mākharā— } (1) cross bars behind the driver's
Mākhrā— } seat in a cart. East districts

(*gāri*); (2) the axle peg of the Persian wheel. Upper Duâb (*arhat*).

Makhnā—[Skt. *makhnā*]—an elephant with small tusks: an unfledged boy (*hāthi*).

Makl— } (*baṛd juār, bhuttā, jūnālā, jundari,*
Makkā— } *junērā, junhār, junharī, makai,*
Makl— } *makaigā, mukūi, mungarī*)—

maize, Indian-corn (*zea mays*). *Barā juār, jūnālā, jundari, junērā, junhar, junharī*, mean properly the large millet (*juār*), but in the East districts and Hills are sometimes loosely applied to this crop. In the Upper Duâb the stalk is *pharṛā, phatērā, phartā, makrērā*: in the East districts *lakthā*. A broken stalk is to the East *tilthā*, and in Rohilkhand *thatherā*. The male flower is *jhandā*. The unripe ear is *gūl* in the Upper Duâb and *gabādā* in Rohilkhand. When ripe it is *bhūttā, bhuttā, bhutiya, bhuttiya*; in the Hills *chūchi*; in the Central Duâb *anriya, anṛiya*; in Bundelkhand *junharī*. The ear roasted is in Bundelkhand and the Lower Duâb *gadā, gadgadē*; in the Upper Duâb *korē*. The empty cob when the grain is beaten out is in the Duâb *gūli, gullī, gūliya, gulliya*; in the East districts *khukhūri, khukhūri, gūlī, chhūch, chhooch*. The grain beaten out is *nānhā, nannā, nannā, nanniya nūi*. The hair or beard on the cob is to the West *bāl*, and in Bundelkhand *bhū-jēriya*. The sheath of the cob is to the East *khihā*; to the West *patēvarā*. Maize is not thought much of as a crop.

Makkā chabēdā khēti.

[Maize is only a chaw pulse crop, i.e., only good for parching at home.]

Its chief enemy is the *sildī* or *saldī* (qqv.), a small caterpillar which burrows in the stalk and leaf-sheaths.

Makkhan—[Skt. *mṛakshana*; rt. *mṛaksh* = to rub]—(1) (*mākhan, makhā, nainī, nainū, noni*) butter; (2) a churn. West districts.

Makkhi—[Skt. *makkshika*]—(1) a fly; (2) a woman's ornament for the neck: so called from its shape.

Makkhsi—[*makkhi*]—flea-bitten coloured—of horses (*ghorā*).

Makoha—[? Skt. *matkupa* = a flea]—a red insect about an inch long which attacks autumn crops in drought.

Makrā—[*makkā*]—the cereal known elsewhere as *maṅgūā* (qv.). East districts.

Makrā rāi—common black mustard. Central Duâb (*rāi*).

Makrērā—[*makkā*]—maize stalks. Upper Duâb (*makkā*).

Makri— } [Skt. *markata*]—a spider which at-

Makri— } tacks the buds of millets before the flower forms, in times of drought. Duâb.

Makuā—a blight appearing in the leaves of millets.

Makunā—[another form of *makhnā* (qv.)]—an elephant with small tusks: an unfledged boy (*hāthi*).

Makunī—cakes made of gram flour.

Māl—(1) capital, property; (2) Government revenue (*mālguzārī*); (3) produce as of indigo, poppy, etc.

Māl—[Skt. *māla*] (*mālā*)—the driving band of the spinning wheel. East districts (*charkhā*).

Mālā—[Skt. *māla*]—(1) a necklace—in the case of men and boys usually made of beads: *baṇḍar kē galē motiyō ki mālā* = a bead necklace on a monkey's neck! (2) a rosary or

string of beads used in Hindū worship. It usually contains 108 beads: the *japmālā* contains as many as a thousand. The chief bead is *sumér*, *sumarní*.

Mālābānsā—the bamboo funnel attached to the plough handle through which the seed is sown. Allahābād (*bānsā*, *hal*).

Malāī—[Skt. *mala* = scum] (*halāī*)—cream.

Malaiyā—[Skt. *mattaka*] (*malīyā*)—a cocoanut vessel for holding oil: a little earthen dish (*kulhiyā*).

Malbā—[Skt. *mala* = filth]—(1) sweepings, dirt; (2) contributions levied from sharers in coparcenary estates to cover village expenses (*gānv-kharch*).

Mālguzārī—[*māl* = revenue; *guzār* (*guzashtan*) = payer, paying]—the Government revenue.

Mālh—see *māl*.

Malhni—a boat with a broad bluff bow (*mēlhnī*).

Malldah—pulse cakes cooked in oil or butter: *ghar kē piron ko tēl kā malldah* = pulse cakes cooked in oil for the elders of the house!

Mālik—[Arabic *milk* = possession, property]—a master, owner; husband (*khāvind*).

Mālikānā—[*mālik*]—a head or quit-rent: a fixed allowance paid by sub-proprietors to the *talāu-qadār* or head landlord.

Mālīsh—[*malnā* = to rub]—(1) rubbing, grooming of animals; (2) threshing of corn. Agra (*dāēn*).

Malīyā—see *malaiyā*.

Malkham—[*malnā* = to rub; *kham* = post]—the upright post fixed to the horizontal beam in the sugarcane mill. East districts (*kolhū*).

Malkhānī—[*malkhān* = a hero]—a long heavy stick (*laggi*).

Mālkuṇḍā—[*māl* = indigo produce; *kuṇḍā* = a vat]—the vat for receiving the dye on its way to the boiler in an indigo factory (*nīl kī koṭhī*).

Malmāl—muslin.

Malmalā—see *marmarā*.

Malmās—[Skt. *mala* = filth; *māsa* = month: so called because no religious ceremonies should be performed in such a month]—an intercalary month (*adhik mās*).

Mālpūā—wheat flour mixed with curds, aniseed, and sugar, and fried in butter (*gulgulā*).

Malsā—a vessel for holding clarified butter. Upper Duāb and Rohilkhand (*kuppā*).

Malsī—} a vessel like a small *hānī*, used by
Malsiyā—} Muhammadans for cooking.

Māmā—a female domestic servant, a nurse, among Muhammadans.

Māmā—[Skt. *māmaka*]—a maternal uncle (*māo-sā*).

Mamērā bhāī—[*māmā*]—a male cousin on the mother's side.

Mamērī bahin—[*māmā*]—a female cousin on the mother's side.

Māmī—} [*māmā*]—a maternal aunt (*māosē*):

Mamiyā—} *mamiyā sās* = the husband's or wife's maternal aunt in relation to the wife: one's wife's mother's brother (*māmā*) is his *mamiyā sasur*; and similarly a man's *māmā* is his wife's *mamiyā sasur*.

Mamiyaur—} [*māmā*, *mamiyā*; Skt. *vāra* =
Mamiyaurā—} door]—the house of the maternal uncle or grandfather.

Mamraj—a kind of yellow earth (*pēorī*).

Māmū—} [*māmā*]—the maternal uncle. He
Māmūn—} takes a leading part in the wedding ceremonies, and gives the bridegroom his wedding dress.

Mān—(1) rinderpest in cattle, Kumaun (*chē-chak*); (2) forest land taken up for temporary cultivation, Kumaun (*ijhar*).

Man—[Skt. *mānu*]—a maund = 40 *sér* = 100lb troy = 82·286lb avoirdupois. The following is the usual scale of weights—

8 <i>rattī</i>	= 1 <i>māshā</i>	= 15 grs. troy.
3 <i>māshā</i>	= 1 <i>tānk</i> .	
12 <i>māshā</i>	= 1 <i>tolā</i>	= 7 dwt. 12 grs. Troy.

2½ <i>tolā</i>	= 1 <i>ādhī chhaṭānk</i> .
5 <i>tolā</i>	= 1 <i>chhaṭānk</i> .

2 <i>chhaṭānk</i>	= 1 <i>ādhypau, āthpai</i> .
4 <i>chhaṭānk</i>	= 1 <i>pauā, pansēr, pau-</i>

2 <i>āthpai</i>	= 1 <i>bhar, pansērā</i> .
8 <i>chhaṭānk</i>	= 1 <i>ādhser, āssērā, āssēr-</i>

2 <i>pauā</i>	= 1 <i>vā</i> .
16 <i>chhaṭānk</i>	= 1 <i>sér</i> .

2 <i>ādhser</i>	= 1 <i>sér</i> .
20 <i>chhaṭānk</i>	= 1 <i>saraiyā</i> or 1½ <i>sér</i> .

2 <i>saraiyā</i>	= 1 <i>arhaiyā, dhaiyā</i> = 2½ <i>sér</i> .
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2 <i>arhaiyā</i>	= 1 <i>pansērī, pasērī, dha-</i>
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2 <i>pansērī</i>	= 1 <i>dahser, dassēr</i> = 10 <i>sér</i> .
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4 <i>pansērī</i>	= 1 <i>adhau, dhaun</i> = 20 <i>sér</i> .
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8 <i>pansērī</i>	= 1 <i>man</i> , 100lb troy = 82·286lb avoirdupois.
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3 <i>man</i>	= 1 <i>palā</i> .
1 Ton	= 27·222 <i>man</i> .

For the table of weights see *mutthī*.

Man—[Skt. *manī*]—a large pond or tank. East districts.

Mānā—[Skt. *māna*]—a grain measure in the Eastern districts, the weight of 6½ *gandā* or 25 Gorakhpuri pie. In the Hills it is half a *sér*. The people there measure rain by various measures of capacity, from a *mānā* up to a *pansērī* or 5 *sér* weight, which last soaks the ground thoroughly.

Mānak khambh—} (1)—[Skt. *mānikva* = a

Mānak khambhā—} ruby; *khambhā* = a post]—the upright post fixed in the horizontal driving beam of the sugarcane mills. Upper Duāb (*kolhū*); (2) an upright post fixed in the marriage enclosure.

Mānch—} see *māchā*.

Mānchā—} see *māchā*.

Mānchī—} see *māchī*.

Mānchīyā—} see *māchī*.

Maṇḍ—[Skt. *manda* = vile]—a heap of decayed cow-dung. Upper Duāb.

Mānd—[Skt. *mandaka*, *manda* = scum] (*mānr*)—the water in which rice has been boiled; it answers to the *pich* of Muhammadans—see *da-khanā*.

Maṇḍ—[Skt. *maṇḍa* = head] (*maṇḍ khaṇḍā*)—the masonry platform at the mouth of a well for bathers and drawers of water. Central Duāb (*kōān*).

Maṇḍā—[? *maṇḍ*] (*maṇḍī*)—a measure of area = 2 *bisrā*. East districts. See *bighā*.

Maṇḍā—[Skt. *maṇḍapa*] (*maṇḍap*)—the enclosure in which the Hindū marriage ceremony is performed (*maṇḍhā*).

Maṇḍal—[Skt. *maṇḍala* = circle]—the iron ring round the neck of the irrigation leather bag. West districts (*charas*).

Mandal—[Skt. *mandira*] (*mandir*)—(1) (*ṭhākur-rārī*, *ṭhākurduārā*) a Hindū temple; specially the sacrum of the temple; (2) (*baṇḍā*, *buṛjī*, *kūp*) a pile of chaff covered with a thatch; so called from its shape.

Maṇḍal—[Skt. *maṇḍala* = a circle]—a halo: *chandranaṇḍal* = a halo round the moon.

Maṇḍap—see *maṇḍā*.

Maṇḍar—see *maṇḍal*.

Maṇḍavi—a market—see *maṇḍī*.

Maṇḍhā—[Skt. *maṇḍapa*]—(1) (*maḍāo*, *maṇḍap*, *maṇḍo*, *māṇḍo*, *maṇḍā*, *maṇḍā*) the hall or enclosure in which the Hindū marriage ceremony is performed. The ritual is given fully in Atkinson's *Himalayan Gazetteer*, II., 908. The phrase for making the enclosure is *maṇḍhā ccharānā*. Four earthen cups (*piyālā*) are taken and holes made in the bottom of all. Then the cups are so arranged that two are mouth to mouth and two bottom to bottom. Then a piece of cloth is strained across and the cups are hung under it; (2) (*jaunār*) the feeding of the relatives on the day before a marriage; (3) the rows in a betel plantation. Duāb (*pān*).

Maṇḍhvach— } [*maṇḍā*, *maṇḍhā* = the marriage enclosure]—dues paid to
Maṇḍhvanch— }
Maṇḍhvānā— } a landlord at a marriage. East districts (*shādiyānā*).

Maṇḍī—[Skt. *maṇḍī*]—(1) (*maṇḍārī*) a market, a commercial town; (2) a measure of land—see *maṇḍā*.

Maṇḍidārī—[*maṇḍī* (2)]—a high class of occupancy tenure which can be bequeathed or sold. Gorakhpur.

Maṇḍil—[? Skt. *maṇḍila* = head]—an ornamented turban (*pagrī*).

Mandir—[Skt. *mandira*] (*mandar*)—a Hindū temple. Its parts are—*sabhā* = the nave; *jagmohan* = the choir; *mandir* = the sacrum; *maḥal* = a side chapel.

Māṇḍirā— } [Skt. *maḍaka*]—the *maṇḍvā* or
Māṇḍirā— } *sānvān* (qqv.) millet. Kumam.

Māṇḍirā— }
Māṇḍiyā—[*māṇḍ* = rice water]—the term among the *Oṣṭh* caste for pulse soup—see *jhor*.

Maṇḍkhaṇḍā—[Skt. *maṇḍa* = head; *khaṇḍa* = portion]—the masonry platform at the mouth of a well. Central Duāb (*kūān*).

Māṇḍnā—[*māṇḍ*]—(1) (*quāṇḍā*) to knead dough; (2) to thresh grain (*dāēn*).

Maṇḍuā—see *maṇḍvā*.

Maṇḍvach—
Maṇḍvanch— } see *maṇḍhvach*.

Māṅg—[Skt. *mārga* = a road]—(1) the bridge over which the string is passed in the cotton carder's bow (*dhuniyā*); (2) the bulwarks or bow of a boat where there is a comfortable seat (*nāo*); (3) (*daṇṛiyā*) the parting of a woman's

hair which, if she is a Hindū and married, is stained with vermillion.

Māṅg—[*māṅgā* = to ask]—the betrothal of a girl—a term used by Muhammadans and low-caste Hindūs (*sagā*).

Maṅgar—[*māṅg*]—the bevelled edge of a cart wheel. East districts (*gār*).

Maṅgarī— } [*māṅg*]—the ridge pole of a
Maṅgaurā— } house. West districts (*balēṇḍī*).

Māṅgnī— } [*māṅgā* = to ask; Skt. *mārgana*]
Māṅgnī— } = seeking—a betrothal or promise

of marriage: a term usually employed by Muhammadans and low-caste Hindūs: *chuṭ māṅgnī paṭ bigāh* = the marriage right on the top of the betrothal, which, according to native ideas, is unseemly.

Māṅgo—[*māṅg*]—the weaver's loom. Bundelkhand (*kargah*).

Maṅgorā— } [*māṅg*]—sun-dried cakes made of
Maṅgorī— } māṅg pulse—cf. *adaurī*, *phalorā*, *phalorī*. Duāb.

Maṅgsir—[Skt. *mārgashirsha* = born under the constellation *mārgashirsha*]—the eighth month of the Hindū year—Aghau.

Māṅg badi āṭhai dīn darsai;
So mēgha bhār Sāvan barsai;
Pās mās dasvīn āndhiyārī
Bhaddālī hoḥ ghor adhikārī;
Sāvan badi dasvīn kē divasai;
Bharikai mēghu adhikau barsai.

[Watch the 8th of the dark half of Mangsir. If it be cloudy it will rain through Sāvan. On 10th dark half of Pās if it be very cloudy there will be heavy rain if it rain on 10th dark half of Sāvan, says Bhaddālī.]

Māṅg badi āṭhai ghaṭā bijju samēti jai;
To Sāvan barkhai bhalon sākhī sarāi hai.

[If on 8th light half of Mangsir there be thick clouds and lightning, there will be good rain in Sāvan and an excellent harvest.]

Manhār— } [Skt. *manikāra* = maker of
Manhiyār— } gems—a maker of glass bangles. East districts (*chūṛihār*).

Mānī—(1) the piece of wood in the upper stone of the flour mill through which the axle passes (*chakkī*); (2) the ring fastening the handle of the spade to the blade. East districts.

Mānī—[*mānā*]—a grain measure in the Eastern districts containing 16 *sē* (qr.).

Manī—[Skt. *maṇī*]—a large masonry well (*indārā*).

Mānik Pāṇḍē—one of the local gods (*dihvār*).

Mānjhā— } [Skt. *madhya* = middle, between]
Maṅjhā— } (1) the tool for making irri-

Maṅjhār— } gation beds (*kiyārī*) in a field. Central Duāb (*janḍrā*); (2) (*agḍā*, *kaulī*, *majhār*, *majhōḍ*, *miyānā*, *māṇḍā*) the intermediate belt of fields in a village. Central Duāb;

(3) the ridge pole of a house. West districts (*balēṇḍī*); (4) a middle-sized bamboo (*bāns*);

(5) a ceremony among Muhammadans; persons about to be married are made to oil themselves, wear dirty clothes, and sit still for a number of days before the marriage. East districts; (6) a large bed—a word principally used by the Khattri caste. Upper Duāb.

Mānjhi—[*mānjhā*](1) the cross-beam over a well. East districts (*miyār*); (2) a boatman, sailor.

Mānjhi—[*mānjhā*](1) the lower support of the spinning wheel. Rohilkhand (*charkhā*); (2) the centre string of a pair of scales. Rohilkhand (*tarāzū*); (3) a small bed—a word principally used by the Khattri caste. Upper Duāb.

Mānjhi—see *majhi*.

Mānjho—see *mānjhā*.

Mānjholā—see *majholā*.

Mānjth—[Skt. *manjistha*. (*majēth*, *majēthi*, *majēth*, *majēthi*)]—the madder dye (*Rubia cordiflora*).

Mānjā—[Skt. *manj* = to clean] (*absab*)—to clean cooking vessels with a wisp of straw, etc.

Mankā—[Skt. *manika*]
—beads of all sorts, metal or stone: often found on ancient village sites {*pot*}.

Mann—advances to cultivators to purchase seed-grain, etc. (*bijkhād*).

Mānr—see *mānd*.

Mānrāp—a clay well which has fallen in. East districts (*jhērā*).

Mānro—[*māndhā*](1) the enclosure in which the Hindū marriage ceremony is performed (*māndhā*); (2) the roof of a house in which betel is grown (*pān*).

Mānrūā—[Skt. *madaka*] (*mokrā*, *māndirā*, *mañduā*, *mañuā*, *mañuā*, *rothā*, *rotkā*)—a variety of millet (*eleusine coracana*). The green ears are in Rohilkhand *bhadārā*, and when roasted *lhākā*. The empty dry ears are to the East *khākā*, and in Rohilkhand *balurī*. The stalks are *naturā*, *narai*: the chaff is *dhūsi* in the Hills. The young ears cut and roasted are *umūi*, *umbi*; and when nearly ripe *horhā*. When miscellaneous pulses are sown with it, the crop is called *kān* in Kumaun. *Mānrūā ki rotī*, *kamālā ki dhotī* = *mānrūā* bread is as irritating to the stomach as a loin cloth made of blanket.

Ūché charkhē bolē mānrūā—

Sab nāj mēn marī hūn bharūā.

Āth dīn jo mājhē khāē.

Bhalē marī sē uṭhā na jāē.

[*Mānrūā* got up on a height and said—"I am a very pimp among grains. If a strong man eat me for eight days he will not be able to get up.]

Mānrā—see *mānro*.

Mānrāch— } see *māndvach*.

Mānrāch— }

Mānsā Rām—one of the local village gods (*dihvār*).

Mānsūbah—lit. determination: among Muham-madans a betrothed girl.

Mānsūri—[Arabic *mansūr* = aided]—a term applied to the rude coarse lumps of copper commonly known as "*dummy*" pice. The name is probably derived from *Nowāb Mānsūr Ali Khān*, the Viceroy of Alamgir II, who introduced them. They are known elsewhere as *Gorakhpurī*, *Naipālī*, *Bulvaṭiyā*, *dhibuā*, *dhēbuā*, *kachchā paishā*. The *madhūshāhī* pice was current in the East districts and was nearly twice as large as the *mānsūri*.

Mānt—[*maṭṭi*, *māṭi* = earth]
—a big earthen pot, such as is used for holding dyes (*raṅgrēz*).

Māntā—[*mānā* = to respect]
—anything put aside to mark a vow (*angūṅg*).

Mantr— } [Skt. *mantra*; rt. *man* = to think]

Mantra— } —a spell, an incantation. *Kālē kē kālē kā na maatra na jānra* = once get bitten by a black cobra and no spell will save you.

The following is a common spell hung over cattle paths in the Western districts to keep off disease:—

Pachham dēs Majkā kūtā,

Jahān rog tērā janam kūtā.

Hānkē Hāvat, bulārē Bhīm;

Jārē rog aur gānō kī sim.

Kānrārā dēs, chaumukhā Dēvi:

Jahān basē Samāl jogī.

Samāl jogī nē boī bārī,

Jismēn chugēn gau bhāins hamārī.

Bail Mahādēv jī kā:

Ghorā Sur Dēvtā kā:

Bhāins Machhāndrā nāth jī kā:

Ūt Bārināth jī kā;

Bhēr bakrī Dhūliya kī:

Dohēn bitorēn bhāt khā.

Ōskā rog Bhairavā lē jāē.

Rorā khurā surakā

Araṇ khurī pukkan munh—

Jārē rog aur gānō kī sim!

Duhāi tujhē Pānchōn Bīron kī!

Duhāi tujhē Sūraj Dēvtā kī!

Duhāi tujhē Gānā Jamunā kī!

Duhāi is gānō khērē kī!

Kālī Kālī Mohā Kālī!

Chābē pān bhājē tātī!

Baithī pīpal kī dāi!

Pikē bhāṅg horē matrālī!

Chān kā batrā, lanṅg kī bhabūt,

Jo gau bachhē kē ghāin ghā

Tujhē Rām Chandra jī kī duhāi!

[Pestilence! may Hanumān drive thee to the west country and the Majkā well, where thou wast born, and may Bhīm call thee—Go pestilence to the border of some other village, to the Kanwarā land where lives the wizard Ismail. The wizard Ismail sowed the cotton for my cows and buffaloes to pasture. The horse is under the protection of the Sun God: the buffalo of Machhāndrānāth, the camel of Bārināth: the sheep and goats of Dhūliya: let them milk them and divide the milk. Let Bhairō remove the pestilence. Rinderpest, foot-rot, pleuropneumonia, foot-and-mouth disease—leave this for some other village. Have mercy on us ye five heroes! Have mercy on us Sun God! Have mercy on us Ganges and Jamunā! Have mercy on us God of this village site! Kālī, Great Kālī chew the betel and clap thy hands! Sit on the fig tree branch! Intoxicate thyself with hemp! A leather bag and ashes of cloves! Help us O Rāmchandar, if any injury come to our cows and calves.]

Mantrā—[*mantr*]
—a beggar's wallet (*jholā*).

Manuā—a variety of cotton like the American (*narmmā*).

Manusēdū—[Skt. *manushya* = a man]
—a husband. North Oudh (*khāvind*).

Māosā—[Skt. *mātulaka*] (*khālū*, *māmā*, *māmūn*, *mausā*)
—a mother's sister's husband, a maternal uncle.

Māosī—[*māosā*] (*kāḷā, māin, mānī, māsi, māusi*)—a mother's sister, a maternal aunt. In the West districts the word is used indiscriminately to mean a step-mother, mother's sister and brother's or sister's mother-in-law.

Nā ginnē nā gūthē:

Māin dūhūn kē māusi.

[No one takes any account of her, and she goes about saying "I am the bride's aunt" (who is a great personage at a wedding).]

Mār—[? rt. of *mārū* = to strike]—the deep black cotton soil of Bundelkhand. "The best *mār* is a rich black soil differing from all others in the depth of its colour, and in its peculiar granulated appearance, and it is this latter feature and the limestone nodules which the soil contains which clearly distinguish even the lighter varieties from *kābar*. *Mār* is friable and easily worked under favourable conditions. It is extraordinarily retentive of moisture, and this characteristic is most important, as it contributes largely to its value, and at the same time constitutes one of its greatest dangers. For, while owing to it the soil produces good crops with little rain, in seasons of plentiful rainfall it becomes water-logged and cannot be ploughed. In years of moderate or slightly defective rainfall therefore a large area of *mār* constitutes an element of prosperity: while, when the seasons are reversed, and rain falls heavily and incessantly, the rain crops in the *mār* are liable to be ruined, and the ploughing for the cold-weather crops is prevented. The recent assays indicate that the chief cause of the value of *mār* is the large proportion of sand in its constitution" (this sand is the débris of rocks of the trap series)—Alan Cadeil—Sett. Rep., Banda, p. 3.

Mār—[? Skt. *maru, maruvā* = a desert, waste] (*mārī*)—the sub-Himalayan forest tract in Rohilkhand, as distinguished from the *dēs* or settled country. Similarly, the desert tract between the Indus and Rājputāna is known as *Marudēs* or *Marushāl*.

Mārā—[*mārā* = to die]—(1) weak, poor—of soil; (2) eye disease in cattle. East districts.

Mārāb—[*mārū* = to strike]—to thresh out grain. East districts (*dāēn*).

Mārag—[Skt. *mārga*]—a road, path (*rāstā*).

Marah—[cf. *maīrā, maīrā*]—a watchman's
Marah—} field platform. East Rohilkhand and East districts (*machān*).

Marai—[*mañdhā*]—a temporary shed: sometimes applied to the enclosure in which the Hindu marriage ceremony is performed (*mañdhā*).

Mard—} (1) a man, a husband (*kāvīnd*); (2)
Mardā—} the male of any plant such as hemp, etc. (*gāñjā*).

Mardānā—} [*mard*]—the men's quarters in a
Mardānāh—} house, as opposed to *zanānāh*.

Mardānī—[*mard*]—a man's waist cloth (*dhoti*).

Mārē—bread made of flour mixed with butter (*ghī*) and baked only on the gridle (*ṭavā*). This Hindus can eat on a journey with their clothes on, and a Brahman can eat it though it has been baked by a Baniya—cf. *paramthā, phainā, ulētā*. Central Duāb.

Marēthī—[? *mañā* = to grind; *aiñthā* = to Marēthī—} twist]—the hauling ropes of a harrow. Oudh (*guriyā*).

Marhat—[*marā* = to die; *ghāt* = steps at a river] (*chihāi, chihānā, chihārā, chitā, chitakhā, chivānā, ghāt, harohar, masān, mardghat, shamsān, masān, tikhān*)—a place where corpses are burnt.

Marhā—

Marhai—} see *marai, mañdhā*.

Marhaiyā—

Marhalā—} [Arabic *marḥalah* = a road or
Marḥalah—} *rihal* = to stop]—(1) a hut for road watchmen; (2) (cf. *marah*) a field watchman's platform (*machān*).

Marhī—

Marhiyā—} see *marai, mañdhā*.

Marhiyā—the bottom planks of a boat (*nāo*).

Mārī—see *mār*.

Mari—[*marā* = to die]—rinderpest in cattle (*chēchak*).

Mari Bhavāntī—[*marī*]—the local goddess of death (*dhivār*).

Mariyā—[? Skt. *maryā* = a boundary]—the bottom planks of a boat (*nāo*).

Markahā—[*mārū* = to strike; *kāra* = doe]

Markahnā—} (*choṭar, markhanā*)—an ox or

Markhān—} other animal given to butting: *sūnī sār sē markahūā bail achhā* = it is better to have a vicious ox than an empty stall.

Markham—[*mañā* = to pound; *khambhā*

Markhamb—} = a post]—the upright post

Markhambā—} fixed in the driving beam of a sugarcane mill. East districts (*kolhū*).

Markhanā—see *markahnā*.

Marmarā—[rt. *mal* = to rub] (*malmalā, sakhar*)—water slightly bitter (*pānī*).

Marnī—a heap of unthreshed wheat. Central Duāb.

Maro—[*mañdhā*]—a hut: particularly the enclosure in which the Hindu marriage ceremony is performed (*mañdhā*).

Maror—[*fil. twisting*]—bamboos tied round the wheel of the Persian wheel. Bundelkhand (*arhaṭi*).

Marorī—[*maror*]—petty cesses per field or per bighā exacted by landlords from tenants. Central Duāb.

Martabān—see *martabān*.

Martaul—[Portuguese *martello*]—a hammer.

Martbān—[*amrita* = water of immortality; *bān* = holder] (*martabān*)—a jar with a wide mouth ornamented with lac used for holding condiments, etc.

Maruā—} see *mañruā*.

Maruī—

Marvā—see *maro, mañdhā*.

Marvāt—[*mārū* = to strike]—the beating out of grain.

Marvānā—[*marvā*]—fees paid to a landlord on the occasion of a wedding (*shādīyānā*).

Marvat—[Skt. *mṛita* = dead; *paṭṭa* = document]—(1) an allowance of rent-free land given to the heirs of soldiers killed in battle. Oudh, East districts: cf. *birt*; (2) lines made of turmeric, alum, and rice (*rolī*) and tooth-powder (*missī*), put on the girl's face before marriage—see *lagan*.

Mâs—[Skt. *mâsa* = the moon]—a month: the *Chândramâs* is from one *amâvas* (qv.) to another: from one *saṅkrânt* (qv.) to another is the *saur mâs*: from one asterism to another is the *nakshatra mâs*.

Masahrî—{ [Skt. *masha*, *mashaka* = a gnat]—
Masahrî—} mosquito curtains.

Masak—see *maskh*.

Masâlâ—{ [corr. of Arabic *maṣāleh* = things
Masâlâh—} for the good of a person]—(1)
spices, drugs; (2) mortar.

Masalnâ—to grind up materials for cooking: a
cook's word—cf. *dhasal*.

Masân—[Skt. *śmashāna*]—(1) a place where
bodies are burnt (*marghat*); (2) the ghost who
haunts burial-grounds (for a notice of it see
Atkinson's *Himalayan Gazetteer*, II, 820). It
considered particularly liable to injure children
who are not protected with a proper amulet,
etc. *Masân ki bimârî* is a well recognised
wasting disease which attacks children.

Masêrî—[*mâsh* = pulse]—sugarcane sown after
a crop of pulse. Sitapur.

Masgaṇḍâ—(1) the upper part of the sugarcane
plant, especially one the top of which has not
been injured by caterpillars. East districts
(âg).

Mâsh—[Skt. *mâsha* = a bean]—a kind of
pulse: usually applied to *urad*, sometimes to
mâṅg.

Mâshâ—[*mâsh*] (*masikâ*)—a weight: the usual
counting is—8 grains rice = 1 *rattî*: 8 *rattî*
= 1 *mâshâ*: 12 *mâshâ* = 1 *tolâ*.

Mashak—(*mashk*, *mashkiyâ*, *mashkizâ*, *mashki-
zah*)—the water-carrier's (*bahishtî*) leather bag:
a bag for holding oil, etc.

Mâshî—[*mâshâ*]—a measure of land. Kumaun
—see *nâlî*.

Mashk—
Mashkiyâ—
Mashkizâ—
Mashkizah—} see *mashak*.

Mâsî—[Skt. *mâtulaka*]—a maternal aunt—see
mâosi.

Masikâ—see *mâshâ*.

Mâsinâ—[Skt. *mâshu* = a bean]—various pulses
sown with the millets in the autumn harvest.
West districts: in some places specially applied
to linseed.

Masîâ—[*mâsh* = pulse]—a light but consistent
variety of yellow loam (*piiyâ*) Mathura.

Maskâ—[Skt. *mraśkhana* = any thing rubbed
in oil]—(1) butter. Rohilkhand (*makkhan*);
(2) a churn. West districts and Rohilkhand
(*mathnâ*).

Mastûl—[Portuguese *masto*]—the mast of a boat
(*nâo*).

Masûr—{ [Skt. *masura*]—a kind of pulse
Masûrî—} (*erum* or *cicer lens*). It is un-
lucky to eat it on the *dâddashî* or twelfth day
of the lunar fortnight. It is very small.
Yih munh aur masûr kî dâl = such a mouth
and eating *masûr* pulse!

Masvârâ—[Skt. *mâsa* = month; *vâra* = day]—
the ceremony of purification for a woman after
delivery.

Mât—
Mâjâ—} [*maṭṭî* = earth]—a vat, large vessel.

Mâtâ—[Skt. *mâtîrî*]—(1) a mother (*mâ*); (2) the
small-pox goddess—see *sîtalâ*; (3) small-pox in
human beings; rinderpest in cattle. In the
early eruptive stage it is known as *mâtâ*;
later on in the diarrhoeic stage *andar kî
mâtâ*.

Maṭaiyâ—[Skt. *maṭha* = a mendicant's hut]—a
small hut. Upper Duâb (*râoṭî*).

Mâtampursî—[Pers. *mâtam* = grief; *pursîdan*
= to ask] (*aṅgud*, *pajokho*, *phirná*, *sânâpâ*,
sharâpat)—visits of condolence after a death.

Maṭar—{ [Skt. *cartula*]—the field pea (*Pisum*
Maṭarâ—} *sativum*) usually called *gol maṭar*,

to distinguish it from *kusârî* (qv.), the grain of
which is flat on both sides: the English field
pea (*Pisum arvense*) is known as *deśî maṭar*,
chhoṭâ maṭar, *kaṭon*, *kulâs*, *batlânâ*; the *kirdo*
to the East is a small variety; and when sown
with barley the crop is *janukirai*. When the
plant first shows above the ground it is in the
Duâb *akhudâ*, *akhudâ*. When the pod appears
the phrase *choigâ ho rahâ* is used: when the
pod is fully formed it is *phalî*. The unripe
pod is *ghêṭî*. To the East the young pods are
kênuchî, *kênuchhî*. When the plant is high
enough to give cover to crows it is known as
karrâ dhakân in the East districts. The young
shoots used for pottage are *phonkî* or *sâg*. The
fully formed pod is to the West *konâs*, *kosâ*, and
to the East *chhîmî*.

Maṭarâlâ chanâ—[*maṭar*]—gram grown with
peas: as opposed to *fard* = gram grown by
itself. Upper Duâb.

Maṭarbor—[*maṭar*, *bor* = feet bells]—bells on
the feet worn by women, so called from their
shape.

Maṭêrâ—see *maṭiyâr*.

Maṭh—[Skt. *maṭha*]—a place where Hindû asce-
tics live.

Mâthâ—see *maṭṭhâ*.

Mâthâ phêrnâ—[Skt. *mantha* = churning]—to
churn milk (*mathnâ*).

Mâthâ—[Skt. *mastaka*]—the forehead: the prow
of a boat (*nâo*).

Mathanâ—

Mâthânâ—{ [Skt. *mantha* = churning]—the

Mâthânî—} stirrer in a churn (*raî*).

Mâthânî—

Mâthaniyâ—[*mâthâ*]—a mat worn over the head
and shoulders to keep rain off the face (*chha-
trî*).

Maṭhêhî—[Skt. *math* = to turn]—a small spade
or mattock. Oudh.

Mathnâ—[Skt. *math* = to turn] (*bilonâ*, *chhân*
karnâ, *mahnâ*, *mathâ pêludâ*, *mathâ pêrnâ*)—to
churn milk.

Mathnî—[*mathnâ*]—a vessel in which milk is
churned.

Maṭhor—[*maṭ*]—a large jar used in distilling,
etc. (*âbkârî*).

Maṭhri—[*maṭhâ* = sweet; Skt. *mishṭa*] (*suhâlî*)—
a kind of cake made of wheat flour and sugar,
shaped like a biscuit and prepared with salt or
sugar.

Maṭiyâlî—{ [*maṭṭî*] (*maṭêrâ*)—a bluish or black-
Maṭiyâr—} ish clay soil. "The chief quali-
Maṭiyârâ—} ties of *maṭiyâr*, are: (1) the

extreme minuteness and powerful adhesiveness of its particles giving it compactness and tenacity; (2) its strong chemical affinity to and great capacity for the absorption of, water, enabling it to hold more than twice its own weight of moisture; (3) the slowness with which it absorbs, the tenacity with which it retains, and its tardiness in imparting moisture, inasmuch as when dew has fallen it is evaporated before it can affect even the surface, and in seasons of drought, as far as the soil itself is concerned, plants derive less moisture than if they were growing in pure sand; (4) its power of retarding the decomposition of animal and vegetable matter" (Guzetteer, N.-W. P., IV, 484).

Maṭkā—[*maṭṭi* = earth] (*mānt, māt, mātkī, maṭukā, miṭkā*)—a large earthen vessel used for holding water, flour, grain, etc. For similar vessels see *nāp*.

Maṭkainā—[*maṭkā*]—a drinking vessel shaped like the *dhokhorā* (qv.). East districts.

Maṭki—see *maṭkā*.

Maṭkuiyān—[*maṭṭi* = earth; *kuiyān* = a small well]—a small clay well without any masonry lining (*kachchā*).

Maṭmaṅgarā—[*maṭṭi* = earth; *māṅg* = the division in the hair]—a ceremony before marriage, in which women meet and anoint their heads and bodies with oil. Having done this they go with music to a fixed place in the village for a little earth. This they bring home and make into little rings which they place in various parts of the house. East districts.

Maṭor—[*maṭṭi* = earth]—the pot for receiving the juice at the sugarcane mill. Oudh and Rohilkhand (*kolhū*).

Maṭṭhā—[Skt. *mathita* = what is stirred about; rt. *math*] (*chhāh, bakrās, chhāchh, chhāch, mahi, māṭhā, sīt*)—butter-milk.

Maṭṭi—[Skt. *mṛita* = dead; *mṛitaka* = a dead man] (*miṭṭi*)—earth, soil.

Maṭṭiyā—[*maṭṭi*]—a clay well without a masonry lining (*kachchā*).

Maṭṭulā—[*maṭṭi*]—a field watchman's platform (*machān*).

Maṭukā—see *maṭkā*.

Maṭuki—see *maṭki*.

Maṭṭulā—[*maṭṭi*]—the woman's seat at the flour mill (*chakkī*).

Maṭvārā—[*maṭṭi*]—of water—sweet with a touch of brackishness. Central Duāb (*pāni*).

Maug—[P Skt. *maugdhyā* = beauty]—a woman, wife. East districts (*jo-rū*).

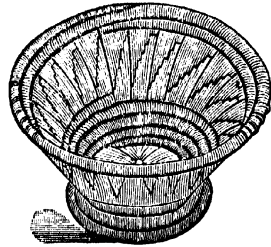
Mauji bañdhan—see *muñji bañdhan*.

Mauṭi—[Skt. *mauli* = head]—a red thread tied round the wrist of the bridegroom at the *satphēri* (qv.) ceremony.

Maun—[Skt. *mona*]—(1) a large vessel for **Maunā**—grain, oil, etc. Central Duāb (*nāp*). To the East it is used for holding date juice; (2) a small basket made of *kēns* grass and bound with *mūñ*, used for holding grain while sowing.

Maungar—[Skt. *mudgara*]—the washerman's mallet (*dhobī*).

Maunī—[*maun*]—a small basket used for **Mauniyā**—keeping grain like the *chāṅgēl* (qv.).



Mauni.

Mauñrā—see *maurā*.

Mauñri—see *mauri*.

Maur—[Skt. *mukuta, mauli*]—the head-dress worn by the Hindū bridegroom—cf. *sēhrā*.

Maur—[Skt. *mukula*]—the flower of the mungo.

Maurā—(*mauñrā*)—a little boy (*chhokrā*).

Maurī—[*maur*]—the Hindū bride's head-dress.

Mauñri—(*mauñrī*)—a little girl (*chhokri*).

Maurūṣi—[Arabic *maurūṣ* = hereditary] (*khāi kar, khāydkar*)—a tenant with occupancy rights.

Mausā—a maternal uncle—see *māosā*.

Mausērā bhāi—[*mausā*] (*khalērā bhāi*)—a mother's sister's son: *chor chor mausērā bhāi* = a thief is a thief's cousin.

Mausī—a maternal aunt—see *māosā*.

Mausim—(*kāl*)—a season. The pedantic classification of the seasons is shown in the following table:—

Signs of the zodiac.	Hindū months.	Seasons.
<i>Mēkhā, Brikhā</i>	<i>Chait-Baisakh</i>	<i>Basant</i> (spring).
<i>Mithunā, Karkā</i>	<i>Jyēth-Ashā</i>	<i>Grishmā</i> (summer).
<i>Sinhā, Kanyā</i>	<i>Śrāvan-Bhādon</i>	<i>Varshā</i> (rains).
<i>Tulā, Bhishekkā</i>	<i>Kārdh-Kārttik</i>	<i>Sharad, Sharat</i> (autumn).
<i>Dhanū, Makarā</i>	<i>Āshvā-Pūṣ</i>	<i>Hemant</i> } cold sea-
<i>Kumbhā, Mīnā</i>	<i>Māgh-Phālgun</i>	<i>Shishir</i> } son.

The seasons commonly recognized are—

The rains—*Barsāt, bārkhā, bhadvārā, chaur-māsā*.

The cold weather—*Jyāṭ, siyālā, sikkāl*.

The hot weather—*Dhūpkāl, kharsā, nidādh, garmī*.

Ākā, gēkhūn, nim, til, pipar, gūlar, kapās, Sambat jabhi jāniyo airphal phalē farās.

[It is a good season for the swallowwort, wheat, the *nim* tree, sesamum, the sacred fig tree and cotton, when the *farāsh* tree does not fruit. Central Duāb.]

Mauṭh—[Skt. *makushtha*]—a kind of pulse **Mauṭhi**—(*Phaseolus acuminifolius*) (*moṭh*).

Māvā—(1) diamond dust used in polishing stones, etc.; (2) starch; (3) thickened milk (*khoā*).

Mavēshī—[Skt. *māshika* = powerful, a buffalo] (*chaupā, chaupāyā, chavvāchāngar, dhan, dhinaṭi, thor, jorā, harkā, jingrā, pōhā*)—horned cattle. "No horned cattle or anything

appertaining to them, such as butter or leather, must be bought or sold on Saturday, Sunday, or Tuesday; and if one dies on any of these days it is buried instead of being given to the menials" (Ibbetson, Panjāb Ethnography, 119).

Mavēshī khānah—(*phūlak, kānjihauz*)—a cattle pound.

Mayā—see *mai*.

Māyā—[Skt. *māya* = delusive appearance]—capital (*puñj*).

Māyo—see *mai*.

Mazdūr—(*majūr, majūrdār, miñtū*)—a labourer; for various kinds of labourers see *anhai, barsāliya, halvāhā, pārvālā, roṭihā chākār, tīn bighāiyā*. A day on which a labourer is out of employment is *baithok*. *Jorā chiknī, miyān mazdūr* = a sleek wife and her husband working for his bread.

Mazdūri—[*mazdūr*] (*majūri*)—wages: for various kinds of wages see *bannī barāvan, bināl, chabēnī, darmāhā, korañjā, kauriānā, rozīnā, salānā, tanāl*.

Man kī sañsai chhorḳē, nihchai bhajlē Rām.

Manukh majūri dēt huin; kyān rakhēngē Rām.

[Give up your mental doubts and ever serve God. Even men pay their servants' wages. Why should God withhold them?]

Mazkūri—[Arabic *mazkūr* = aforesaid]—(1) lands that cannot be divided among the sharers and are left in common. Bundelkhand; (2) a revenue messenger.

Mazra'ā—[Arabic *mazra'* = a tilled field] (*naḡlā, naḡrā, ṭold*)—a hamlet.

Mēdh—rinderpest in cattle. Meerut (*chēchak*).

Mēdhī—[Skt. *mēthi* = a pillar]—the stake to which the oxen are tied in treading out grain (*dāēn*).

Mēdinī—[Skt. *medini* = the earth]—a village.

Mēdinī—[Skt. *medini* = the earth]—a village.

Mēgh—

Mēghā—

Mēghrā—[Skt. *mēgha*]—clouds, rain.

Mēh—

Bhūlā phirē gañvār

Kārtik māngē mēghrā.

[It is an idiot of a boor who goes about crying for rain in Kārtik—when it is not wanted and positively injurious.]

Mēhrārū—[Skt. *mahilā*]—a wife, woman. East districts (*jurū*).

Mēj—see *mēz*.

Mēkh—

Mēkha—[Skt. *mēsha*] (*mēsh*)—the constellation

of Aries; also called in the Hills *bishpādī, bikhpadī, bikhōṭī* or *bikh*, because on the day of the conjunction (*sañkrānt*) a heated iron rod is applied to the navels of children to drive out the poison (*bikh*) caused by windy colic.

Mēkh—a peg.

Shalīṭī mēn na rakhīyē mēkh.

Lashkar mēn na rakhīyē shēkh.

[Don't keep pegs in a tent-bag nor a shēkh in your camp.]

Mēlhnī—(*malhū*)—a boat with a broad bluff bow (*nāo*).

Mēmanā—[? Skt. *mīm* = to bleat]—a kid or

Mēmnā—[Skt. *mīm* = to bleat]—a kid or

Mēnd—[Skt. *māyāda*]—(1) (*barēdā, dānrd, rūhā, duirahī, gēyā, mēn, mēnrd, mēnri*) the boundary of a field: *mēnd kā anāj, mēnd kā nāj* = payment in kind to field labourers at sowing time. West districts (*bhañtā*); (2) the field watchman's platform. West districts (*machān*).

Mēndh—see *mēdhī*.

Mēndhā—[Skt. *mēndha, mēdhra* = membrum virile]—(1) a ram (*bhēr*).

Mēndhā haṭṭā na jāniyē aur kēhar saku-chant;

Jo bairi haskar milē, chankas rahiye kant.

[Don't trust a ram even when he goes back or a lion who hesitates: when your enemy meets you with a smile, look sharp my beloved.]

(2) a curl of hair (*bhañrī*) on a horse's head: if there be one over one ear or two over each it is a very bad sign: such an animal is likely to strike its owner like a ram.

Mēndhā—[*mēnd*]—plants like colza, etc., sown on the borders of fields.

Mēndhā singhā—[*mēndhā* = a ram; *sing* = a horn]—an ox with horns projecting in front like a ram. Central Duāb (*jhūngī*).

Mēndhi—see *mēdhī*.

Mēndhiyā—[*mēnd* or ? Skt. *maṇḍapa*]—a hut. Upper Duāb (*jhōnpā*).

Mēndvāi—[*mēnd*] (*varhū*)—perquisites of a cowherd: 2 pice per head of cattle grazed collected by cowherds on second dark half of Śāvan (*Sāvan badī dūj*) for keeping cows off field boundaries.

Mēngni—the dung of camels, goats, etc. (*lēñrī*). *Bakrī nē dūdh diyā mēngniyōn bhārā* = the goat gave milk full of dung.

Mēnh—[Skt. *mēthi*]—the stake to which oxen are tied in treading out grain (*dāēn*).

Mēnhdi—[Skt. *mēndhikā*]—(1) a variety of myrtle (*Lavsonia inermis*) used by women for staining the hands and feet; (2) among Muhammadans, the third or great day of the marriage ceremonies following the *sāchay* (qv.).

Mēnhīyān—[Skt. *mēndhikā*]—(1) a variety of myrtle

Mēnihān—[Skt. *mēndhikā*]—(1) a variety of myrtle

Mēnr—see *mēnd*.

Mēnrā—see *mēndā*.

Mēnrhī—see *mēnh*.

Mēnri—see *mēnd*.

Mēnr kā anāj—see *mēnd kā anāj*.

Mēnrvāi—see *mēndvāi*.

Mērarā—[*mēnd*]—the pieces of bent wood round the neck of the irrigation water bag. East districts (*charas*).

Mērauni—[*mēnd*]—payment in kind to field labourers (*bhūntā*).

Mērh—[*mēndh*] (*pachhōran, pachhūran, pachhū, thāppā*)—refuse grain left on the threshing floor after the bulk of the produce is removed.

Mēruā—[Skt. *mēru*]—the part of the harrow to which the hauling ropes are fixed. Duāb (*hēngā*).

Mēsh—[Skt. *mēsha*]—a sheep.

Mēsh—
 Mēsha— } [mēsh]—(1) the constellation Aries:
 Mēshā— } see mēkh; (2) a sheep-skin.
 Mēshi— }

Mēthī—[Skt. *mēthikā*, *mēthin*]—the herb fenugreek (*Trigonella foenugracum*). The irrigation beds in a fenugreek field are unusually small: hence the phrase *mēthī kī kiyāri* = a very small patch of land.

Mēz—[Portuguese *mesa*] (*mēj*)—a table: in an indigo factory the filter on which the dye is poured after being run out of the boiler.

Mī'ādī hundī—[Arabic *mī'ād* = interval of time]—a bill of exchange payable at a future date (hundī).

Mihdār—[*mīḥnat* = labour; *dār* = holding]—a labourer paid in cash—as distinguished from *bhājīdār* (qv.). Rohilkhand.

Mihnatānā— } [*mīḥnat* = labour]—(1) (*bhā*.
 Mihnatānah— } *mīḥnat*, *īnchan*, *shukrānā*,
sillā) a landlord's percentage on village collections; (2) a remuneration for a special service as to a pleader for winning a case, etc.

Mihntī—[*mīḥnat* = labour]—a labourer (mazdūr).

Mihṭar—[compar. of Pers. *meh*, *mih* = great]—the sweeper or scavenger caste. The word properly means "superior," and is here apparently used in a contemptuously or humorously honorific sense. The caste is elsewhere called *khākrob* [*khāk* = dust; *rob*, *rustan* = to sweep]. *Bhāṅgī* [Skt. *bhāṅga*; either in the sense of narcotic hemp (from their drunken habits), or, as suggested by Nesfield, meaning "interruption," as a Hindū must give up whatever work he is doing if touched by a sweeper], or *chāhrā*, which, according to Platts, is probably derived from *chūrā* = fragments; *jhārā* = to sweep, or according to Nesfield from *chūhā* = a rat, mouse, as the caste were originally like the *Muskar*, vermin eaters. He is also known as *haldēkhor* or fowl eater. The sweeper will accept alms on the day of an eclipse, when the demon of darkness is abroad; and is supposed to have some secret understanding with *Sitalā*, the small-pox goddess, of whom he is in many cases the recognised priest.

Mihṭarāī—[*mihṭar*]—the perquisites of the village sweeper.

Mijhonā—[? Skt. *madhya* = between]—the peg in the centre of the horizontal beam of the *bākhār* (qv.) plough. Bundelkhand.

Mijhrī—[a small variety of millet (*Panicum miliare*)] Mirzapur (kutkī).

Milāī— } [*milnā* = to meet]—(1) (*milāp*) the
 Milan— } embracing of the men forming the marriage procession before they depart; (2) (*jātmilāī*) ceremonies, etc., to procure re-admission into caste after excommunication; (3) presents given by the bride's relations to those of the bridegroom when they come to meet the marriage procession.

Milānī—[*milāī*]—(1) (*milāunī*) a custom among Muhammadans of giving presents to guests attending a marriage; (2) adulteration. *Milāunī kā ghī* or *milāunī kā tēl* = adulterated butter or oil.

Milāp—see milāī.

Milāunī—see milānī.

Milk—[Arabic *milk* = property]—a sort of rent-free tenure (*jāgrī*). "*Milk* is like a sub-property, but has been long separate from the rest of the village, and is very often held by owners who have nothing to do with the owners of the estate, and do not even trace back their property to any grant from them" (Moradābād Sett. Rep., p. 25, note).

Milnā—lit. to meet: to milk a cow (*dohnā*).

Milnī—see milāī.

Milona—[*milnā*]—(1) (*verb act*) to milk a cow (*dohnā*); (2) (*s. m.*) a variety of sandy loam, Duāb, Rohilkhand, and Ondh.

Mimiyāl— } [*mimiyānā* = to bleat; Skt. *mīm*]
 Mimiyāl— } a sheep or goat. Kahār's slang
 (bakrī, bhēr).

Mīn— } [Skt. *minā*; rt. *mī* = to lessen]—the
 Mīna— } sign Pisces, or the entrance (*saṅkrānt*) of the sun into that constellation in the zodiac: known in the Hills as *halduvā* (qv.).

Kaijū Shauichar Mīn ko, kai Tul ko jo hoē, Rājā bigrah, prajā kshai, birlā jivē koi.
 [If the planet Saturn be in the signs of Mīn or Tula, there will be fights among kings, the people will be ruined, and few will live.]

Mīrān—[Pers. *mīr*; corr. of *amīr* = leader]—one of the local gods, revered by Hindūs and Muhammadans. His chief shrine is at Amroli in the Moradābād District, hence he is known as *Amrohēdālā Shēkh Sādhā*. Persons affected with epilepsy and similar diseases are popularly supposed to be under his influence.

Mīrch— } [Skt. *maricha*]—red pepper (*Cap*.
 Mīrchā— } *cum frutescens*): gol mīrch is
 Mīrch— } black pepper.

Mīrgī—[Skt. *mārg* = death]—staggers or epilepsy in cattle (*tapkā*).

Mīrjai—see mirzai.

Mīrkham— } [*malnā* = to crush; *khambhā* =
 Mīrkhamb— } post]—the upright post fixed on the horizontal driving beam of the sugarcane mill. East districts (*kolhū*).

Mīrkī—disease of the mouth in cattle. Ondh (*lāl*).

Mīrzai— } [*mīrzā* = a prince, a Muhammadan
 Mīrzāī— } title of honour (*mīrjai*)—a jacket reaching to the waist: worn stuffed with cotton in cold weather.

Mīsā bhus— }
 Mīsā bhūsā— } see missā.

Mīsan— } [*misnā* = to be pulverised]—the best
 Mīsan— } class of manured loamy soil: the plain unmanured loam is *rauslī*. Upper Duāb.

Mīsmār—[Arabic *mīsmār* = destroyed]—of crops—trodden down by animals (*paimāl*).

Mīsrī—[*Mīsr* = Egypt]—loaf sugar or sugarcandy. The name indicates the original source of supply. Marco Polo (see "Hobson-Jobson" sv. *sugar*) mentions the introduction from Egypt of the further art of refining it—cf. *chini*.

Mīsoṛī—[*missī roṭī*]—bread made of wheat or other flour baked on cow-dung cakes: towards Agra *missiyā roṭī* usually means such bread when made of pulse flour.

Mīsā bhus— } [*masīnā*, *māsh*]—the chaff of
 Mīsā bhūsā— } pulses such as *māng*, *moth*, etc. It is considered valuable as food for sheep, camels, etc.

Missi—[Pers. *mis* = copper]—(1) an astringent powder used for blackening the teeth. For a prescription for preparing it see Herklot, *Qawān-i-Islām*, Gloss. sv.

Tan par nahān lattā
Missi chahiye abhattā.

[Not a rag to cover her and she wants tooth-powder if you please.]

(2) a temporary connection of a dancing girl with her paramour, the only ceremony being that she blackens her teeth for the occasion.

Mistar—[Eng. *master*, *mister*]—(1) a rule; (2) a plasterer's maul stick (*rāṣ*); (3) the machine for cutting indigo cakes (*nīl kī koṭhī*).

Mistari—[*mistar*]—a skilled workman, an overseer.

Mīthā—[Skt. *mīṣṭhā*]—sweet; (2) as a noun—sugar; (3) of animals—dull, slow.

Mīthā bhāt—[*bhāt* = boiled rice]—rice cooked in sugar and water—cf. *bakhīr*.

Mīthāī—[*mīṭ* / *ā*] (*shīrīnī*, *shīrīnī*, *shīrīnī*)—sweets. *Bāzār kī mīthāī, jis nē pāī khāī* = market sweets, whoever finds eats.

Mīthaurī—[*mīthā*]—sun-dried cakes made of *urad* or gram flour (*bārī*).

Mīthri—see *mathri*.

Mīthun—[Skt. *mīth* = to meet; *lit.* = *Mithuna*]—paired—the constellation of the Gemini or the entrance (*saṅkrānt*) of the sun into that constellation.

Mīṭhī—[*mīṭhī*, *maṭhī* = earth]—an earthen pot: *sukh sorē kumhār jo chor na lē jāī mīṭhī* = the potter sleeps in peace if the thief will only spare his pot.

Mīṭkā—[*mīṭhī* = earth]—an earthen pot used for holding water, grain, flour, etc.—see *maṭkā*.

Mīṭhī—earth—see *maṭhī*: *mīṭhī kī phūl* = a saline incrustation on the surface of the ground used for washing, glass-making, etc.

Miyāl—[P Skt. *maṭhya* = between] (*miyār*)—the cross beam of a well. West districts.

Miyān sāhib—[Skt. *mītra* = a friend]—one of *Miyān sāhib*—the local gods (*dihvār*).

Miyān tah—[Pers. *miyān* = between; Skt. *Miyān tahi*]—*madhya*—the lining of clothes (aster).

Miyānā—[Skt. *madhya*]—(1) middle-sized; (2) the intermediate belt of fields in a village. East districts (*mañjhā*).

Miyār—[*miyāl*] (*ballā*, *bharsakā*, *ghinochī*, *mān-jhī*, *miyāl*, *paṭāo*)—the cross beam of a well. West districts.

Moch—[Skt. *much*]—(1) a strain in a horse, **Mochā**—etc. (*ghorā*); (2) (*maṃjraiyā*, *sul-aiyā*) of crops—laid by wind.

Mochī—[Skt. *mochika*]—a shoemaker. He uses the iron pounder for joining the edges of leather which have been smeared with paste, *kohā*, *mūslā*; the knife for scraping the leather *rānpī*, *rāmpī*, *khurpī*; the board on which it is cut *paṭī*, the large awl *sutālī*, *sutārī*; the sewing awl hooked at the end *katarnī*; the medium sized awl *majhālā*, *mañjhālā*, *majhālī*, *mañ-jhālī*; the grease horn *singautī*; the last *kālhlūt*, *kālhlūd*, *farnā*, *pharmā*; the chisel for paring the edges of the sole *khurpī*; the wooden chisel for smoothing the surface of the leather *biyongā*, *bēyā*, *bēyāṅā*.

Mochā Jānā—[*moch*]—to get a sprain: in **Mochnā**—some places, to be attacked with rinderpest—of cattle. Rohilkhand (*chē-chak*).

Mochnā—[*moch*]—a pair of tweezers, such as is used by barbers (*nāl*).

Moghā—[*mūhā* = to shave]—sugarcane grown from the roots of the crops grown in the previous year. Upper Duāb (*pērī*).

Moghā—[Skt. *mūṣhā*—cf. *mokhā*]—a hole pierced in the wall of a house to give air—cf. *jharokhā*.

Mogṛā—[Skt. *mudgura*]—the washerman's mallet—see *dhoḥī*.

Mohan—[cf. *muhānā*; Skt. *mukha*]—(1) the cavity in the block of the sugarcane mill. Upper Duāb (*kolhū*); (2) the upright beam or pestle in the sugarcane mill. East districts (*kolhū*).

Mohān—[Skt. *mukha*]—the mouth of a fire-place, etc. (*chūhā*).

Mohanbhog—[Skt. *mohana* = fascinating; *bhoga* = food]—a kind of sweetmeat made of sugar, butter, and fine flour.

Mohani *ēkādashi*—[Skt. *mohana* = fascinating]—the 11th dark half of Pāisākhi, kept as a festival in Kumaun by those who, having suffered much in this life, desire a better position at their next birth.

Mohanmālā—[Skt. *mohana* = fascinating; *mālā* = a necklace]—a string of gold or silver beads on silk thread.

Mohannāl—a corr. of *muhnnāl* (qv.).

Mohār—[Skt. *mukha*]—a doorway (*darvāzah*).

Mohārā—[*mohār*]—(1) the cavity in the block

Mohrī—[*mohār*]—of the sugar cane mill. West Duāb (*kolhū*); (2) the pointed end of the ox cart under the yoke (*bahli*); (3) the hole by which grain is removed from a granary (*bakhār*); (4) a head-stall for an animal; (5) a pipe through which water comes from a canal. Upper Duāb (*qul-lābah*).

Mohridār—[*mohrā*]—of drawers—loose at the ankles (*pāējāmā*).

Mokhā—[Skt. *mūṣhā*]—an air-hole or sky-light in the wall of a house (*jharokhā*).

Moñdhā—see *moḍhā*.

Moñdhā—[Skt. *mūrdhana*] (*moñdhā*)—(1) as tool made of bamboo or stalks of reeds; (2) the driver's seat in an ox cart (*adhāriyā*, *bahli*).

Moñṛā—[*moñṛā* = to twist]—(1) the place where the oxen turn in working a well. Upper Duāb; (2) an ox whose horns grow backward.

Moñrhā—see *moñdhā*.

Morā—[more properly *maunṛā*, *maurā*]—a little boy (*chhokṛā*).

Morī—[more properly *maunṛī*, *maurī*]—a little girl (*chhokṛī*).

Morī—[Skt. *mukha* = mouth]—(1) a drain (*nālā*). *Morī kī inṭ chāubāṛē chāṛhē* = the drain brick wants to go to the upper chamber—of a person who is presumptuous. *Jo chorī kartā, morī bhī rakhtā hai* = the thief keeps a way of escape open.

Sāran Bhāṭn bahut chālē, Māgh Pūs thori;

Birbal kahē Akbar sē—tū bñjh kahānī morī.

[I run much in July and August and but little in December and January: says Bīrbal to Akbar answer my riddle "— a pun on *morī* = drain and *morī* = mine."]

(2) a side door or window. Upper Duāb (khirkī); (3) a pipe through which canal water is passed into a field (qulābah).

Morni—[Skt. *mayūra*]*-lit.* a pea-hen: the pendant of an earring shaped in what is commonly known as the shawl pattern.

Morvār—(*mornd* = to twist)—(1) the iron ring round the cavity of the sugarcane mill. East districts (kolhū); (2) (*muñdērā*) the coping of a wall.

Moṭ—[acc. to Platts Skt. *mārti*, *mārti* = a solid body] (*jhoṭi*)*-lit.* a bundle: the leather bag used in irrigation (charas).

Moṭā—(*moṭ*) (*ghērd*)—dense, thick, hard: the hard stratum of soil met with in well sinking.

Moṭh—[Skt. *mushṭhaka* = black mustard] (*mauṭh*, *moṭhā*)—a kind of pulse (*Phaseolus acutifolius*). The stalks are *gharar*, *jañgrā*, *jhēngrā*, *jhōrd*.

Moṭhā—[Skt. *musta*] (*baiguā*)—a coarse grass (*Cyperus rotundus*) which grows in uncultivated land and injures autumn crops.

Motharā—[? Skt. *must* = to gather]—bone spavin in a horse (ghorā).

Moṭhī—see *moṭh*.

Moṭī—[Skt. *mukṭa*]—a pearl (nag).

Moṭī—(*moṭā*)—(1) black cotton soil. Bundelkhand (mār); (2) of soils, rich, strong—cf. balgar, gambhir, gārhi: *moṭī dharti* or *kaṭī mattī* = hard stiff clay soil.

Motimālā—(*moṭī* = a pearl; *mālā* = necklace)—a pearl necklace.

Mrigcharm—[Skt. *mriḡa* = deer; *charma* = Mrigchhālā—] skin; *chhallī* = skin]—the deer skin carried by religious ascetics.

Mrigāshir—[Skt. *mriḡa* = deer; *shīrsha* = Mrigshirah—] head—the fifth lunar asterism (nakshatra).

Mrigshiras—*Mrigāshir bāṇ na bājigo,*

Rohin tapai na Jēth:

Gorī bāṇ kākharī

Kharī khētrē hēth.

[No wind in Mrigāshir, no heat in Jyēṣṭha or Rohini—then, Gauri, you may stand and pick pebbles in the fields.]

• Another version is=

Mrigshir bāṇ na badiān;

Rohin tapē na Jēth;

Ārdra jo borsē nahīn,

To samē kinē.

[No wind nor clouds in Mrigshira; no heat in Rohini and Jyēṣṭha, then should it not rain in Ārdra, the season is ruined.]

Tapai Mrigshirā jo,

Tab barkhā pāvan jag hoē.

[If there be heat in Mrigshira, there will be rain all over the land.]

Mu'āfi—[Arabic *mū'āf* = remitted] (*adaṇḍ*)—a rent or revenue free tenure.

Muāl—[Skt. *mukha* = mou'h]—a cattle muzzle. Kumaon (chhīnkā).

Muār—(*mūd* = dead)—withered—of crops, chiefly of rice. East districts (jhiri).

Mûbâf—[Pers. *mû* = hair; *bâfan* = to weave] **Mubâf**—} —a hair net worn by women—cf. phulāvā.

Mûchkâ [Skt. *mukha* = mouth]—a cattle muzzle (chhīnkā).

Mûchnâ—[Skt. *much* = to loose]—a pair of tweezers.

Mugâbâ—a box or vessel for keeping looking-glasses, combs, etc.

Mugar—

Mugarī—} [Skt. *mudgara*]—a mallet such as

Mugdar—

Mugdarâ—

Mugdarī—

Mugrâ—

Muḡabbat—[*lit.* affection]—the eave board of a house. East districts (olṭi).

Muhâr—[Skt. *mukha* = mouth]—the iron **Muhârâ**—} ring fixed inside the cavity of the **Muhârī**—} sugarcane mill. Central Duāb (kolhū).

Muhāsâ—the cold season (mausim).

Muhêrī—[Skt. *mukha* = mouth]—an ornamented cattle muzzle (chhīnkā).

Muḡtâ—[Arabic *chātah* = surrounding, en-

Muḡtāh—} closure] (*maḡtā*)—generally used in the forms *muḡtā chāhi* or *muḡtā nahri* to mean land within the reach of irrigation from a well or canal, but not actually irrigated. Upper Duāb.

Muhr—a seal.

Muhrâ—[*muhr*] (*mohrâ*)—a wooden or glass burmisher used by a cotton printer (chhipī).

Mujammâ—see *muzammâ*.

Mujrâ—carried to account: an allowance or deduction of rent or revenue.

Mujraiya—[*mujrâ*]—crops laid by the wind or rain: probably so called because a deduction is made for the loss. North Rohilkhand (*mochâ*).

Mukaṭ—[Skt. *mukṭa*]—(1) a crown, a head-dress; (2) an ox with one crooked horn. Upper Duāb.

Mukhâ—[Skt. *mukha* = mouth]—a cattle muzzle (chhīnkā).

Mukhâgan—[Skt. *mukha* = mouth; *agni* = **Mukhâgnī**—} fire]—fire put into the mouth of a corpse at the time of cremation.

Mukhêrâ—[*mukhâ*]—a muzzle or blinkers **Mukhêrī**—} for cattle (aādhīyā, chhīnkā).

Mukhêriyâ—}

Mukhiyâ—[Skt. *mukha* = head] (*mukhyâ*)—a head arbitrator: a leader: the chief man in a caste or village; in Bundelkhand the head of a village who engages for the revenue on the part of the other sharers, like the *lambardâr* (qv.).

Mukhiyânâ—[*mukhiyâ*]—blinkers for cattle.

Mukhiyânī—} Duāb and Rohilkhand (aādhīyā).

Mukhvâ—[Skt. *mukha* = mouth]—the stoke-hole of the sugar factory furnace. East districts (kolhvâr).

Mukhyâ—see *mukhiyâ*.

Muklāvâ—the bringing home of the bride to her husband's house for the first time. Duāb and Rohilkhand (*gaunâ*).

Mukrī—[? corr. of *muḡarrarī*]—assessment of rent in a lump sum. Central Duāb: cf. *bil-muqtā*).

Mukul—[makka]—Indian-corn, maize. Kumaun (makka).

Mûl— } [Skt. *mûla* = a root]—(1) principal
Mûla— } invested (puñj) : *mûl sé biyāj piyārā*
 = people think more of the interest than the principal; (2) (*mûr, mûra*) the 19th lunar asterism (*nakshatra*), Scorpio. The asterism is considered very unlucky, being presided over by *Nirriti*, the goddess of evil. A child born in this asterism is known as *mûlā, mûliyā*, or to the East *murahā*. Towards Delhi this name is specially applied to Jāts converted to Muhammadanism. Properly speaking, a child born in this asterism should be abandoned or a special ritual (for which see Atkinson, *Himalayan Gaz.*, II, 914 f.) gone through. Such a child the father is not allowed to see for some time, during which he should not hear its cry, shave or change his clothes. There are a number of different periods of penalty according to the particular hour of the asterism at which the child is born. The severest time of all is that which forbids a father ever to see his child—see *jātkarm*.

Mûl binā mûras gai, Rohini bin akhtij
Shrawana Salono has nahin—kâhê bakhêro bīj.

[If the 15th day of Pûs does not fall in the asterism of Mûl, nor the *Akhtij* (qv.) in Rohini, nor *Salono* (qv.) day in Shrawana—what is the use of sowing? signs of a bad year.]

Bhādon māsai ūjri lakho Mûl Ravivār,
To yon bhākhai Bhaddālī sakhi bhālī nir-dhār.

[If the Mûl asterism fall on Sunday in the light half of Bhādon, Bhaddālī says, there will certainly be a good harvest.]

Mûl galgo, Rohini galī. Ardrā bāji bāe,
Hālī bēkho bādhiyā, khētī lākh nasāe.

[If there be cloudy weather in the asterisms of *Mûl* and *Rohini* and wind in *Ardrā*, then, ploughman, sell your oxen. It will destroy the profits of cultivation.]

Mulans—[Skt. *mûlya* = value; *ans* = share]—a purchased share in an estate.

Mûlī—[Skt. *mûlaka*, from *mûla* = root]—(*mûrā, mûrī*)—the radish (*Raphanus sativus*).

Mûrā, matthā, tāl kâ pāni,—
Yih dēkho jūr kī mihmāni.

[Eat radishes, drink butter-milk and tank water—these are the way to get fever to stay with you.]
Kuār karēlā, Sāvan mûrā, Chait mās gur khāe.

Paisā dārē gānh kē, rog bisāhan jāe.

[Eat bitter melons in Kuār, radishes in Sāvan, and coarse sugar in Chait—this is the way to spend your money and buy an illness for yourself.]

Mulō pāto—the upper stone of the flour mill. Kumaun (*chakkh*).

Mûch—the goldsmith's crucible (*sunār*).

Mûnd— } [Skt. *mudra*]—the ring fastening the
Mûndā— } blade of a spade, etc., to the handle.

Mûndā—[*mûndā* = to shave, Skt. *munda*]—(1) shoes short in front or made in the European fashion—cf. *salēm shāhī*; (2) (*muvā*) of an ox—having stunted horns.

Mûndā—[*mûndā*]—(1) the intermediate belt of fields in a village. Upper Duāb (*mañjhā*); (2)

land cropped in the previous year with sugarcane. West districts.

Sārhi mēn sārhi boī, bārī mēn bārī,

Mûndē mēn dhān boī—thūkān tērī dārhi.

[Sowing a spring crop after a spring crop, cotton after cotton, rice after sugarcane—I would spit on your beard (the worst farming).]

Mûndān—[*mûnda*] (*chaul, chaul karm, kân-bāt, kân-bāt*)—the first ceremonious shaving of a child's head, which in the case of the three first classes should (Manu II. 35) be performed in the first or third year after birth. For the ritual, see Atkinson, *H. malayan Gaz.*, II, 902. Among Muhammadans it is accompanied by the sacrifice of *'aqiqē kī rasm*, for which see Herklot's *Qānūn-i-Islām*, p. 20.

Mûndārī— } [Skt. *mudra*]—(1) a finger ring

Mûndārīyā— } usually worn on the little finger of the right hand. It generally has a stone set in it, and thus differs from the plain ring—*chhallā*. To the West it is often applied to a ring of glass or other substances (not metal) worn by beggars in the ears or on the fingers; (2) an iron ring in which the axle of the flour mill works, or by which the blade of a mattock is fixed in the handle—see *mûnd*.

Mûndāsā—[Skt. *munda* = a shaven head]—a piece of cloth worn loosely round the head as a turban; see *pagri*.

Mûndēr— } [Skt. *munda* = the head]—(1)

Mûndērā— } (*morār*) the coping of a wall; (2) an inner room in a house (*dahliz*); (3) the ridge round the Hindu's cooking place (*chauk*).

Mûndī—[*mûndā*]—the end of the bellows pipe which goes into the fire (*lohār*).

Mûndī—see *mûndā*.

Mûndrī—see *mûndārī*.

Mûndū—the spokes of the wheel in the Persian wheel. Upper Duāb (*arhāt*).

Mûndvārī—[Skt. *munda* = the head] (*virhānd*)—the top of a bed as opposed to *paitānā*—the end (*chārpāl*).

Mûng—[Skt. *mudga* = a kidney bean]—the pulse (*Phaseolus mungo*). "It is one of the four pulses which resemble one another very closely in appearance and habit of growth—the other three being *urad* (*māsh*), *lobiyā* (*rausā, rucās*), and *moth* (qv.). *Mûng* is the most valuable of the four, and as a rule its consumption is confined to the higher class of natives (and being easy of digestion is given to invalids—*urad* is most commonly used as *dāl*). It can be easily distinguished from *moth* or *lobiyā*, but its resemblance to *urad* is so close, that both are considered by some botanists varieties of the same species. The most popular distinction between the two plants in the field lies in *mûng* having dark green, and *urad* yellowish green leaves; but the principal difference is in the shape of the grain—that of *urad* being much longer and larger than *mûng*." (Field and Garden Crops, N.-W. P., I. 37.) Fallon quotes—

Jo koi khāe nibhākē mûng,

Bālī bādhe, aur āvē ūng.

[Whoever eats *mûng* pulse daily becomes flatulent and dowsy.]

Khātī par mûng daltī hai—said of a person in trouble—*mûng* is being husked on his chest.

The plants are in Bandelkhand *baulā*. The pods are *koṣṣ*, *koṣṣ*; the stalks used for fodder *jhōṛā*, *jhēngṛā*, *jaṅgṛā*.

Mūnga—[*mūng*]—coral (nag).

Mūngar—} [Skt. *mudgarā*]—a mallet such as

Mūngarl—} is used by a washerman (*dhobī*).

Mūngari—maize or Indian-corn. Hill districts (*makkā*).

Mūngaurī—} [*mūng*]—cakes made of the flour

Mūngchhi—} of the *mūng* pulse.

Mūngdarī—see *mūngarl*.

Mūng—bamboos running along a cart and forming the bottom of the siding. Duāb (*gārī*).

Mūngṛā—} [*mūngṛ*]—(1) a mallet—see *mūn*.

Mūngṛī—} gar; (2) a flat wooden board with a short handle, used for threshing grain. Hill districts.

Mūh—[Skt. *mukha*]—the mouth; the opening of a furnace, etc.

Mūh chhīnkā—[*chhīnkā*]—a cattle muzzle (*chhīnkā*).

Mūh dikhānī—} [*mūh*; *dikhānī* = to show]

Mūh dikhānī—} —presents given to the bride by the bridegroom's relations on seeing her face for the first time. Duāb.

Mūhnāl—[*mūh* = mouth; *nāl* = pipe]—the metal mouth-piece of a tobacco pipe (*huq-qā*).

Mūh pakkā—[*mūh* = mouth; *pakkā* = inflamed]—mouth disease in cattle; usually coincident with foot-rot (*khur pakkā*).

Mūh sīnkā—see *mūh chhīnkā*.

Mūhyārī—[*mūh* = mouth]—a hobble for cattle fastened to the head.

Mūnj—[Skt. *mūnja*]—a grass used as a fibre, etc. For the various parts of the plant and their uses see *sarpaṭ*.

Mūnj bakhawāt aur gaṇvār

Jyān jūn kātō, tyān tyān sōār.

[*Mūnj*, *ghāk* fibre, and a boar can only be got unto order by being thrashed.]

Mūnjī bāndhan—[*mūnjī*, *bāndhan* = to tie]

(*mūnjī bāndhan*)—the ceremony of putting a string of *mūnj* fibre on a boy before he is given the sacred string (*janēo*). For seven or eight days before the marriage they rub the boy with *abtan* and bathe him twice a day. If he is a Rajput or Brahman he is invested with the cord. All his hair is shaved off, and after bathing him they tie a string of *mūnj* fibre on him, put a small piece of cloth on his loins, fasten wooden sandals (*khayān*) on his feet, and tie a small stick (*dālṭī*) over his right shoulder. The officiating priest then worships all the gods, and spreading a handkerchief (*aṅgo-chhā*) over his own and the boy's head, whispers the sacred Vaidic verse, the Gāyatri, to him. After this the boy asks the women of the house seven times for food. They give some food and money each time, which the family priest takes. The boy is then warned not to jump into fire or deep water or climb trees, or do anything without the advice of his spiritual preceptor (*guru*). Then he is told to go and study, and the men of the family make a feint of preventing him. On that day all the brethren are fed.

Mūnjvā—the bar of a pair of scales. West districts (*tarāzū*).

Mūnṛī—[*mūnṛā*] (*mūnṛiyā*)—(1) the end of the pestle in a sugarcane mill (*kolhū*); (2) the end of the pipe of the bellows (*lohār*); (3) the drum or axle of the spinning wheel. East districts (*charkhā*).

Mūnṛiliyā—} [*mūnṛā*] (*mūnṛiyā*)—a beardless

Mūnṛilvā—} wheat usually white, but not markedly so as the *dāndī* (qy.) (*gēhūn*, *muṛī*)

Mūnṛiyā—see *mūnṛī*, *mūnṛiliyā*.

Mūnṛvārī—see *mūnṛvārī*.

Mūnṛth—[Skt. *mūṣṭī*] (*mūṣṭh*)—(1) the handle of an implement, etc.; (2) in the Eastern districts the word is applied to the rite of throwing a handful of grain into the field at the beginning of the month of Āsāṛh or Kārtik. The north-east corner of the field is selected, and is hence called *mūṣṭhēṛā kon*. On the day of the *mūnṛth* no one gives anything from his house except a present of food to the family priest (*parohit*), and no one who has grain to lend gives it out till after his *mūnṛth*. Generally *mūnṛth*, *mūṣṭh mārṇā* = to cast a spell on a person. To avoid this the following is the most potent counter-spell—

Kālā Kaluvā chauṇsāṭ bīr!

Mērā Kaluvā bhayā tīr!

Jāhān ko bhējūn tūhān ko jāē!

Pās achrī ko chhuanā na jāē!

Apū mārā āp dikhāē!

Chulat cānā mārān!

Ulat mūnṛth mārān!

Mārān. mārān!

Kaluvā tērī ā!

Chār chauṇmukhā diyā na jāē!

Mārān vāhī kī chhātī!

Ituā kām mērā na karē, to tujhē apu mātā kā dūdh pigāṛ hardān hai.

[O black Kaluva and the sixty-four heroes! My Kaluvā runs like an arrow! Go wherever I send you! Go not and touch my excellent one! Show yourself what you have killed yourself! I shoot an arrow as I go! As I return I strike the spell! Kaluvā, my trust is on thee! Go not ye four four-faced lamps! On his breast will I strike! If thou doest not this much for me cursed be the milk of thy mother which thou hast drunk.]

Mūnṛth—[*mūnṛth*]—the butt end of a stick (*hūlā*).

Mūnṛthvā kon—see *mūnṛth*.

Muqaddam—[Arabic *qadam* = in front] (*baṣīṭ*, *maḥṭā*, *maḥṭiyā*, *maḥṭo*, *pardāhu*, *pradhān*)—

In the West districts and Rohilkhand the leading cultivator in a village who acts as the representative of the landlord and is vested with certain privileges. In Gorakhpur it means an hereditary lessee or managing headman between the cultivators and landlord. It is also applied among certain criminal and vagrant tribes to the headman of a gang.

Muqaddamī—[*muqaddam*]—(1) the rights and privileges of a village headman; (2) in Gorakhpur a tenure in which the holder was a sort of lessee or managing headman between the landlord and his tenants.

Mūr—} see *mūl*.

Mūrā—} see *mūl*.

Mūrā—a radish—see *mūlī*.

Murādī—[*murād* = a wish]—properly a small coin offered up at a shrine for the attainment of a desire: hence used to denote a number of annas, e.g. *murādī dus ānā* = 10 annas.

Murāsā—see *muñḍāsā*.

Mūrat—[Skt. *mūrti* = any solid body; rt. *murchh* = to be fixed] (*murti*, *pratimā*, *putī*, *hākur*)—the idol in a Hindu temple—see *pūjā*.

Murdārī—[Pers. *murdaḥ* = dead]—(1) dead, worthless: *murdaḥ khēt*, *murdaḥ khēt* = worthless land; (2) hides of cattle which have died a natural death: contrasted with *halālī* (qv.).

Murd ghaṭ—[Pers. *murdaḥ* = dead and *ghāt*]—a pedantic corruption of *marghaṭ*: a cremation place.

Murēthā—[acc. to Platts *maṭnā* = to crush; *aiṇ-thā* = to twist]—a piece of cloth tied in a twist round the head as a turban—see *muñḍāsā*, *pagrī*.

Murgā—a fowl, a cock. *Jahān murgā nahīn hotā hai*, *nahān savērā nahīn hotā*! = said of a man who gives himself airs. Does the sun never rise where there is no cock?

Murgā—a fowl, a chicken—a small fowl is *tiloriyā*, *chēngā*, *chēngā*, *chūzah*, *chūjā*. Cooks recognise three sizes of fowls—the *kabābī* or large roasting fowl, the *nīm*, middle-sized, the *kharchā*, small, such as is used for curry: *murgā āndrāṭī* = a hen on the point of laying: *āndāil*, *āndēl* = a laying fowl: *ghar kī murgā dāl bardār* = a fowl you breed yourself is only as good as pulse—i. e., what we have is lightly thought of; *murgā kī khud mēn dāna dāna* = a fowl dreams only of grain.

Mūrḥ—(1) a furrow or line for sowing certain crops such as sugarcane, betel, *Mūrḥ* etc.; (2) the divisions in a cane field. Upper Duāb; (3) parched maize. East districts (*chabēnā*); (4) ropes made of *arhar* stalks. East districts.

Murhar—an inner room. North Oudh (*dahlīz*).

Murkaṭ—[*muḥḍā*, *kāṭnā* = to cut]—cutting *Murkaṭ*—the ears of a crop without the stalks. Rohilkhand (*baghvat*).

Murkaṭā—[*murkaṭ*]—curdled milk with the cream removed. Rohilkhand and Deāl (*kaṭui dahlī*).

Murkī—[*muraknā* = to twist]—(1) a stone set in wire as an ear-ring or nose-ring: smaller than the *bālī* (qv.); (2) unripe wheat or barley cut for roasting. Rohilkhand (*arvan*).

Murmurē—[Skt. *murmura* = a crackling fire made of chaff; onomatopoeic]—maize or rice damped, parched and mixed up with sugar—cf. *khlī*.

Murri—the roll of the waist cloth over the waist string (*dhobī*).

Murtahin—[*rahn*]—a mortgagee—see *rahn*.

Murtī—[*mūrat*]—(1) the idol in a Hindu temple (*mūrat*); (2) an image impressed on a piece of gold or silver and given as a present to a Brahman.

Murvā—[*morṇā* = to twist]—an ox with stunted horns (*muñḍā*).

Mūsad—} a large wooden spoon or scraper used
Musadd—} by sugar refiners to pulverise the crystals.

Mūsāl—[Skt. *musala*]—a pestle or crusher. *Chhatrī bhagat*, **Mūsalo**—} *na mūsāl dhanvī* = you can no more make a Rājput a vegetarian than you can use a pestle as a bow; *ḍaḥī mēn kī mūsāl* = a rice pounder of curds! (an impossibility) *naṅgī bhālī kī mūsāl ḍpē* = is it better to stand naked or go behind the rice pounder (making the best of a bad business). *Jaisō mūsar okhrī mēn jaisō kon mēn* = a pestle is only a pestle whether 'tis in the mortar or in the corner (a lout is a lout anywhere); *mūsāl chand* is the stock name for a ne'er-do-well, who earns only just enough to live on—

Karē na khētī, parē na phandī:
Sab sē bhālā Mūsāl chand.*

[If you don't cultivate you won't get into a snare. Jack rice-pounder is the best off after all!—

*Var lect *musadī* (qv.).

Mūsāl dhār—[*mūsāl*; *dhār* = drop] **Mūsāl dhārā**—} heavy rain, raining cuts and dogs, each drop like a pestle.

Musarīhā—[*mūsāl*]—an ox with a black and white tail. North Oudh.

Musdī [*mūsad*]—a mould for making sweet-meats (*halvā*).

Musēkā—[corr. of *muṣh chhīkā*, qv.] (*musikā*)—a cattle muzzle (*chhīkā*).

Musēriyā—[*mūsad*]—the mould for making glass bangles (*chūṭhār*).

Mushakhasidār—[Arabic *mushakhas* = ascertained]—a class of sub proprietors on fixed rents in Azamgarh.

Mushājah—a comb of hair: a female match-maker among Muhammadans (*agvā*).

Mushṭā—[Skt. *mushṭa* = the closed fist]—the book-binder's iron mallet (*jildsāz*).

Mūskhorī—[*mūs* = mouse; Pers. *khurdan* = to eat]—damage to crops by mice or rats. West districts. To avoid this, when the wheat is beginning to form, they worship a mud mouse with cakes and sweetmeats.

Muslā—see *mūsāl*.

Muslādhār—} see *mūsaldhār*.

Muslādhārā—}

Muta'ah—the temporary connection of a dancing girl with her paramour—see *missī*: an irregular form of marriage among Muhammadans; opposed to *nikāh* (qv.).

Mutabannā—[Arabic *ibn* = a son] (*haiṭā*—*Mutabannah*)—} *lak*, *pālak*, *bēṭā*, *vās nashīn*—an adopted child. *Mutabannā karṇā* = to adopt a child (*godlēnā*).

Mūṭh—see *mūṭh*.

Mūṭhā—[Skt. *mushṭi* = the closed fist]—(1) the man who feeds the sugarcane mill. Rohilkhand (*muṭṭhiyā*); (2) a handful, a small bundle of anything, usually applied to the perquisites of labourers at harvest (*aṅjaḥ*).

Mūṭṭhar—[*muṭṭhā*]—the stick at the mouth of the Irrigation well jar. East districts. See *dhēnkī*.

Mūṭṭhī—[*muṭṭhā*]—(1) a handful—see *Mūṭṭhiyā*—} *muṭṭhā*; (2) the handle of the

fodder-cutter, etc. East districts (*gaṇḍās*); (3) in Oudh, the popular equivalent for half an English foot. It is measured by closing the four fingers and extending the thumb. A *mutthī* is the distance from the knuckle of the little finger to the extremity of the thumb; (4) in Garhwāl it is the unit of the grain weights. The table runs as follows—

1 *mutthī* = $1\frac{1}{2}$ oz.; 6 *mutthī* = 1 *adhārhi*: 2 *adhārhi* = 1 *mānā*: 4 *mānā* = 1 *pāthā*: 8 *pāthā* = 1 *kol*: 2 *kol* = 1 *don* or *piṭā*: 20 *don* = 1 *khari*: 20 *khari* = 1 *bisrā*, which is the equivalent of 400 bushels or 11 tons 8 cwt. 2 qrs. 8 lb; (5) (*ghaniyāh*, *lagrāh*, *mutthā*, *pēryā*, *pēryā*, *pirāhā*, *pañriyā*) the man who feeds the sugar cane mill. Rohilkhand; (6) the cogs on the wheel of the Persian wheel. Upper Duāb (*arhat*).

Mutthrī—[*mutthā*]—a bundle: the bags used in pressing sugar (*khaṇḍā*).

Muzammā—{ (*mujammā*)—a thin leather rope
Muzammah—} tied round a horse's hocks.

N

Nābdān—[Pers. *nāb* = channel; *dān* = holding]—a house drain (*nālā*).

Nabirā—{ [Skt. *naptri*]—a son's son, a grand-
Nabirah—} son (*potā*).

Nābūd—[Pers. *nā* = not; *būd* = was] (*chhor*, *chhūt*, *chhutaū*)—deficient produce: an allowance made to a tenant on account of a failure of crops.

Nachnī—[*nāchnā* = to dance; Skt. *ṇṭiya* = dancing]—the upper levers of a loom (*kargah*).

Nād—{ [Skt. *nanda*]—a large earthen pot for
Nādā—} grain, water, etc. (*nāṇḍ*).

Nādā—see *nādhā*.

Nādālī—see *nādī'ālī*.

Nādh—a house—Sunār's slang (*ghar*).

Nādhā—{ [Skt. *naddha* = bound]—(1) a rope
Nādhā—} or thong used with the plough, sugarcane mill, etc. (*hal*, *kolhū*); (2) the place where the water is allowed to fall when lifted out of a tank for irrigation purposes (*bodar*).

Nādhnā—[*nādhā*] (*nādhnā*)—to yoke animals in a plough; to plough (*jotnā*).

Nādī—[Skt. *nad* = to roar]—a stream, river.
Nādī kinārē ghar karō, lē lē karhū khāē:

Āvat dēkho byoharo, sarak nādī mēn jēē.

[Building your house on a river bank is as bad as living on borrowed money. You skulk away when you see your banker, and on the other hand your house is swept into the river.]

Nādī'ālī—[lit. invoking 'Alī] (*nādālī*)—a charm inscribed with a verse of the Qurān worn on the neck as an amulet.

Nādihand—[Pers. *nā* = not; *dihand* = giving]—a bad payer.

Nadiyā—[*nād*]—a dish for curds. East districts.

Nādiyā—[Skt. *nandī* = the happy one: the bull

of Shiva]—an ox marked in a particular way and carried about by religious mendicants (*anandī*).

Nag—[Skt. *naga*]—a precious stone. The nine famous stones are the diamond *almās*, *hīrā*; the emerald *pannā*, *zumurrad*; the ruby *gāyāt*; the sapphire *nīlam*; the topaz *pukhrāj*; cat's-eye *lahsanīyā*; a pale, sherry-coloured stone like a ruby *gomēlak*; coral *māngā*; pearl *motī*. Besides these are the *lālī* an inferior ruby, the *firōz* turquoise.

Nāg—{ [Skt. *nāga*]—the snake gods. *Jaisē*
Nāga—} *Nāgnāth vaisē sānpnāth* = *Nāgnāth* is the same as the lord snake. For details as to their worship see Atkinson, *Himalayan Gaz.*, II., 835.

Nāgal—{ [P Skt. *lāngala* = a plough]—(1) the
Nāgar—} inner edge of the cart wheel. Rohilkhand (*gārī*); (2) the bevilled edge of a cart-wheel. Lower Duāb (*gārī*); (3) the hooks on the yoke to which the ropes are attached (*gārī*).

Nagar—{ [*nāga*]—a heavy plough with a per-
Nagarā—} pendicular frame. North Oudh (*nagrā*).

Nagārē kī advān—the crossed strings at the end of a bed (*charpāl*).

Nagaur—{ the system of working a well by a
Nāgaur—} single pair of oxen as opposed to *kīlī* (qv.), when two pairs are worked alternately. Of course stronger cattle are required, and the word is probably derived from the next. Central Duāb.

Nāgaūrī—{ a valuable strong breed of oxen im-
Nāgaūrī—} ported from *Nāgaur* in the Jodhpur State.

Nāgbēil—[*nāg* = the snake gods; *bēil* = a chain]—a ceremony to the east of the Province at the time of sowing betel (*pān*). The cultivator in the month of Chait or Baisākh asks the Pandit to fix an auspicious time (*mahūrāt*). He then plants a root of betel, lights a lamp fed with clarified butter over it, and sprinkles *uṇad* pulse near the lamp—cf. *jēonār pūjā*.

Naghaur—{ a small granary. Rohilkhand
Naghaur—} (*dhūṇḍkī*).

Nagīnasāz—[*nag*]—a cutter of precious stones (*hakkāki*).

Nāglā—see *nāgal*.

Naglā—[Skt. *nagara* = a city] (*nagrā*)—a hamlet (*mazra'a*).

Nāg pañchamī—[*nāg* = snake gods; *pañchamī* = fifth]—the feast in honour of the snake gods held on 5th light half of Śāvan (*Śāvan sudi pañchamī*). The feast is known in the hills as *Rikhī* or *Birurā pañchamī*, and in the Lower Duāb and Oudh *guriyā*. On this day women worship snakes in order to bring blessings on their children. It is observed as a rest day for cattle (cf. *amāvas*, *makar kī sañkrānt*, *Pañcheīyān*).

Nagrā—see *nāglā*.

Nagrā—see *nagar*.

Nāh—

Nah—{ [Skt. *nābhi* = the navel]—the nave of
Nahā—} a wheel.

Nāhā—

Nāhal—[*nāh*]—notches on the beam of a plough. Duāb (*hal*).

Nahân—[*nâh*]—(1) the nave of a wheel; (2) the space before a house. Upper Dnâb (*chauk*).
Nahân—[Skt. *snâna*]—ceremonious bathing in a sacred stream, etc.: a bathing festival.
Nahan—[Skt. *naddha* = bound]—the main well rope. Rohilkhand (*bart*).
Nahânâ—[*nahân*]—to bathe: *nañgi nahâkê kyâ nichorê* = when a naked woman bathes what clothes has she to wear?
Nahanî— } see *naharnî*.
Nahanni— }
Nahârî—[Skt. *na* = not; *âhâra* = food]—(1) the morning meal. East districts (*kalêo*); (2) a mess of sugar and flour given to horses; (3) a snaffle for a horse.
Naharnî—[acc. to Platts Skt. *nakhra* = shaped like a claw (*nahanni*)]—(1) the barber's instrument for cutting nails: *nañd nâi bânîs kî naharnî* = an inexperienced barber has a nail-cutter made of bamboo; (2) the lancet used for scarifying the poppy capsules. East districts (*afiyûn*); (3) the ornamental border round a door. East districts.
Naharuâ—[see *naharnî*] (*kilkêyâ*)—a sort of guinea-worm which attacks the feet and legs of cattle.
Nachhû— } [Skt. *nakha* = a nail]—the cere-
Nakhur— } monial cutting of the nails of
 children at their marriage.
Nahlâ—[Skt. *nakha* = a nail]—a small trowel for polishing plaster (*râj*).
Nahlâ— } [*nahlâ* = to cause to bathe]—low-
Nahlâr— } lands liable to flooding.
Nahnâ—[Skt. *naddha* = bound]—the thongs fixing the yoke to the beam of the plough (*hal*).
Nahr—a canal. The distributaries are *râjbahâ*, *bambâ*: the smaller channels *gûl*; the sluices *morî*, *qullâbah*; for lift and flush irrigation see *dâl* and *tor*. *Basîo shahr kâ, khêt nahr kâ*. [It is well to live in a city and farm near a canal.]
Nâf—[Skt. *nâpita*, prob. from *snâpitri* = one who bathes] (*hajjân, ustâ*)—the barber. His implements are—his implement *bar kishat*; his leather strop *chamauti*; tweezers *mochuâ*; razor *chhurâ, chhûrâ, astûrâ*; nail parer *naharnî, nahannî*; whetstone *sîl, sîllâ*; scissors *qainchî*; brass water pot *kaforî*; looking glass *darpan*.
Naichâ— } [Pers. *nay* = a pipe]—a pipe stem:
Naichah— } the "worm" in a liquor still.
Naichâband— } [*naichâ, band* = fastening]—
Naichahband— } a pipe-stem maker. There are two kinds of pipe-stems—the *sañak* used with the smaller pipe *bidâr farskhî*, and the *pechvân*, a long heavy coil used with the larger pipe or *gurgurî*. The tools used are the awl, *burmâ*; the tweezers *mochuâ, muchuâ*; the boring rod *guz, tor*; the small boring rod *sarus, sargâ, sâjâ*.
Naichak—[Skt. *nêma* = foundation; *chakra* = ring]—the wooden support for the masonry cylinder of a well (*jâkhan*).
Naichl—[*nichê*; Skt. *nicha* = low] (*bhaun, bhîrî, gawn, gohan, nihchî, pairî, pânvahar, pawardar, pîrhî*)—the sloping pathway for the oxen at a well. West districts.
Naihar—[acc. to Platts Skt. *janî grih* = connec-

tion's house] (*maikâ, pausâl, pîhar*)—the house of the wife's parents.
Nâik—[Skt. *udgata* = a leader]—a leader; the chief man in a band of Banjâras: the male owner of a brothel.
Nâikâ—[*nâik*]—the female mistress of a brothel: guardian of a dancing girl.
Nâin—[*nâi*]—the wife of the barber: used as a go-between in arranging marriages, etc. *Nâin sab kê pâno dhovê, apnê dhotî lajê* = the barber's wife washes every one's feet, but is ashamed to wash her own.
Nainâ—[Skt. *naddha* = bound]—a rope for hobbling a cow during milking. West districts.
Nainî—[Skt. *navanî, navanîta* = fresh butter]—(1) thin butter (*makkhan*); (2) the first reservoir for raising water. Dnâb.
Nainsukh—[*na.n* = eye; *sukh* = pleasure]—fine muslin.
Nainû—[*nainî*]—thin butter (*makkhan*).
Nainû—[*nain* = eye]—a sort of flowered muslin.
Nainuâ—[*nainû*]—a sort of pumpkin (*Curcuis avatangulus*) (*tarôî*).
Naipâlî—[Skt. *naipâlâ* = protector of policy]—Nepalese: a term applied to the coarse thick lumps of copper used as pice—see *mañsûrî*: the *Naipâlî thâlê* is an ornamented brass platter used in the Eastern districts.
Nâj—[*andî*]—grain.
Najan—[*nâj*] (*châmâ*)—the celestial barley (*Jordanu Himalayense*) of the Hills.
Najârâ— } [*nağur, nağrâ*]—(1) the heavy
Najâro— } plough with a perpendicular body
 or frame. Rohilkhand; (2) the cup into which the seed grain is poured in the drill plough (*hal*).
Najoharî—a small well. Sunâr's slang (*kûân*).
Najûrâ—a large well. Sunâr's slang (*indârâ*).
Nakâ—rice sown in the Hills in May and cut in September (*dhân, hañyû*).
Nakêl—[*nâk* = nose]—the peg or string put in the nose of a camel.
Nakh—[Skt. *nasta* = nose]—one of the ingredients in making scented snuff (*nâs*).
Nakhâs—a cattle market.
Nâkhunâ—[*nâkhan* = a nail]—a narrow gouge or chisel.
Nakkar—[*nâk* = nose]—the outside corner of a wall. East districts (*nok*).
Nakki—the strings of a pair of scales (*tarâzû*).
Nakshatr— } [Skt. rt. *naksh* = to ascend:
Nakshatra— } others, according to Sir Monier Williams, derive it from *naksha* = guarding the night, or *nakhshatra* = not decaying]—a constellation, an asterism in the moon's path, a lunar mansion.
 The following is a list of asterisms with the signs of the zodiac in which they are included:—

Signs of the zodiac.		Lunar asterisms.
Mêkha	Aries . .	<i>Ashvini, Bharnî, & Krittikâ.</i>
Brikha	Taurus . .	<i>& Krittikâ, Rohini, & Mrigshira.</i>

Signs of the zodiac.		Lunar asterisms.
Mithuna .	Gemini .	† <i>Mrigashira, Ārdrā, † Punar-</i> <i>bāsu.</i>
Karka .	Cancer .	† <i>Punarbasu, Chiraiya or</i> <i>Pukhya, Ashlēshā.</i>
Sinha .	Leo .	<i>Maghā, Pūrva Phālgunī, †</i> <i>Uttara Phālgunī.</i>
Kanyā .	Virgo .	† <i>Uttara Phālgunī, Hast, †</i> <i>Chitrā.</i>
Tula .	Libra .	† <i>Chitrā, Svātī, † Bhādhikā.</i>
Brishchika .	Scorpio .	† <i>Bhādhikā, Anurādhā, Jyē-</i> <i>sthā.</i>
Dhana .	Sagittarius .	<i>Māl, Pūrva Kārdhā, † Ut-</i> <i>tara Kārdhā.</i>
Makara .	Capricornus .	† <i>Uttara Kārdhā, Śkravāna,</i> <i>† Dhanishthā.</i>
Kumbha .	Aquarius .	† <i>Dhanishthā, Shatbhikā, †</i> <i>Pūrva Bhādrapada.</i>
Mina .	Places .	<i>Pūrva Bhādrapada, Uttara</i> <i>Bhādrapada, Rēvati.</i>

Most cultivators know only roughly that *Āsādh* = *Ārdra* and *Punarbasu*; *Sāvan* = *Pukhya* and *Ashlēshā*; *Bhāḍṇ* = *Magha* and *Pūrva*; *Kārd* = *Uttara* and *Hast*; *Kārtik* = *Chitrā* and *Svātī*. The approximate dates of the more important asterisms from an agricultural point of view are as follows—*Rohini* 22nd May to 4th June; *Mrigashira* 5th June to 18th June; *Ārdrā* 19th June to 2nd July; *Punarbasu* 3rd July to 16th July; *Pukya* 17th July to 30th July; *Ashlēshā* 31st July to 13th August; *Maghā* 14th August to 27th August; *Pūrva* 28th August to 9th September; *Uttara* 10th September to 23rd September; *Hast* 24th September to 7th October; *Chitrā* 8th October to 20th October; *Svātī* 21st October to 2nd November.

Chaudah bis sahēlgiyān suttā āgahyān,
Jo na bhijorē Krīṭikā saglē santalīyān.

[If the 27 wives of the moon (the asterisms) have only cloudy weather and no rain comes in the asterism of Krīṭika everything will dry up.]

Nakshatra mās—see mās.

Nakt bir—[Skt. *naktarira* = night hero]—one of the local gods or ghosts (dīhvār).

Nakuā—[Skt. *nasta* = nose]—(1) the eye of a needle; (2) the small eye or shoot in Nakuf—
a grain of pulse.
Nakvi—

Nal—[Skt. *nala* = a reed]—a pipe.

Nāl—[Arabic *naʿl*]—a horse shoe.

Nāl—[Skt. *nālā*]—(1) the needle inside the shuttle on which the thread is wound (*kargah*); (2) the perquisite paid by the winner at a gambling

match to the owner of the house where the gambling goes on.

Nālā—[Skt. *nāla*]—(1) (*monhrē, mori, nābdān, pārnālā*) a house drain or spout. When small and flat it is *paundār, paundāri*: *nardavān* or *pandoh* is a small drain in the East districts; (2) (*nālī, nārd, nāri*) a watercourse, a brook; *ghol, ghola* to the East is a deep channel cut by water. For field drains see *barhā, ēkvāl*.

Nārd kahē nadin sōn, ham tum ēk samān:
Hamhi tumē adhik hain: *adhik hamāro*
nām;

Adhik hamāro nām: tāhi tab barkhā ā,
Barsē nēr jharājhar; manai utār na pāi.
Kahi Girdhar kavin āē—sunho bhāi yār.
Samai parē kī bāt, nādī kā sikhvē nār.

[The brook says to the river: "You and I are alike, but I am greater than you and my name is greater. When the rains come and burst in heavy showers, no one can cross me." Says Girdhar, prince of poets: "Brother dear! it is a time of trouble when the river has to take advice from the brook."]

(3) a red string used by women for tying their hair (*kalāvā*).

Nālāf—[*nalānā*]—wedding (*nīrāf*).

Nālband—[Arabic *naʿl* = nail; *band* = fastening]—farrier.

Nālbandī—[*nālband*]—(1) fees for shoeing horses; (2) tribute.

Nālī—[*nālī*]—(1) a drain (*kaṭāū, kholā, nālā*); (2) the needle inside the weaver's shuttle (*kargah*); (3) (*chuṅgā, dharakā*) a drenching horn for giving medicine to animals; (4) the pipe of the drill plough (*hāl*); (5) a measure for grain in the Hills; also, a liquid measure—see *pālī*; (6) a measure of area in the Hills, computed to contain the area that requires 2 *sēr* (4½ lb) of seed grain. The table runs—1 *nālī* = 240 sq yards or 7 poles, 28½ yards; 5 *nālī* = 1 *māshī* = 1,200 sq yards or 39 poles 20½ yards; 2 *māshī* = 1 *bhadkī* = 2,400 sq yards or 1 rood 39 poles 10½ yards; 2 *bhadkī* = 1 *bisi* = 4,800 sq yards or 3 roods 38 poles 20½ yards.

Nālki—a sort of open litter or palanquin used by people of rank (*pālki*).

Nālki—[*nal*] (*naludā*)—a small drain or pipe.

Nalkol—a bull. Agra (*bijār*).

Naluā—see *nalki*.

Naluvā—[Skt. *nala* = a reed]—the stalks of the *maṇṛud* millet. Kumaon (*maṇṛud*).

Nām—[Skt. *nāma*]—(1) a name. When a person's children have died it is a common custom to give succeeding children a contemptuous title which (like dressing a boy in girl's clothes) is considered a means of protecting it from the evil eye. Examples of such names are—*Mārū* = low, mean; *Kūrā* = dung-hill; *Chhitrā* = an old shoe; *Chhajū, Ghosīṭ* = dragged about in a sieve or basket; *Nathā* = having a nose-ring (a charm used after the death of children); *Chhutā* = mean; *Bhākhā* = hungry; *Bhikā* = a beggar; *Bulāqī* = a nose-ring (cf. *Nathū*). *Chhēdā* = nose or ear pierced. The people have also numerous sayings describing the unfitness of names to the status or character of those possessing them. Such are—*apnē munh sē Miyān Miṭhā* = he calls him-

Nānkār—[Pers. *nān* = bread; *kār* = business]—a drawback or allowance on the revenue demand given to the occupant or landlord as maintenance; patches of rent-free land given to sub-proprietors.

Nannā— } small, petty : the grain of maize
Nannāhā— } or other poor and cheap grains
Nannhā— } of the autumn harvest used as
Nannhā nāj— } food by the lower classes.
Nannhbirāl—[*nannhā* = small; *bīrā* = tree]—herbs or petty early autumn crops. No one bothers much about them, but if they succeed they are of some value—

*Khēti karē gājā bājā,
 Nannē lāgē taunē rājā.*

[You plant them roaring and singing carelessly, but he that they succeed with is a king.]

Nansāl— } see *nanhiyāl*.

Nansār— }

Nānt— } see *nātā*.

Nāntā— }

Nāntā—see *nātā*.

Nāntī—[Skt. *naptrī*]—a granddaughter (*dhēoti*).

Nanvānsī—one, one hundred and sixty thousandth part of a *bīghā* (qv.).

Nañvikahā—oil : Sunār's slang (*tēl*).

Nāo—[Skt. *nau*] (*kashī, kishī*)—a boat. For the various kinds of boats, see *addhā, bajrā, chauthaiyā, dasmariyā, dēngl, dīngl, doṅgl, guṅgiyā, ēktā, ghatahā, ghatvār, kalān, malhnī, mēhnī, palvār, paṭēl, paṭēlā, sarnagīn, ulānk* and for rafts *bērā, gharnai, fāiyā*. The parts of a boat are as follows—(1) the thwarts *gūrchā*, in Rohilkhand *kuṇḍī*; (2) the ribs—to the East *bātā*, in Rohilkhand *bhaṇṭā, bhaiyā*; (3) the length of the boat *daur*; (4) the outer planking *hār*; (5) the flooring inside the boat *sohar*; (6) the planks at the bottom running athwart *marīyā, marhiyā*; (7) the planks at the bottom running from end to end *lērā*; (8) the platform on which the rower sits—to the East *patā*; in Rohilkhand *choṇī*; (9) the deck plank in the middle *pat, paṭṭī*; (10) the rudder *karrāl, kurrār, patvār*; (11) the rudder post *gol*; (12) the handle of the rudder *kamūḍ, sailā*; (13) the post which supports the thwarts *kuṇvārā*; (14) the caulking *rasat*; (15) the wooden vessel for baling out the water *sōḍā, sēṭn, kathautā, kathrī*, in Rohilkhand *sēḍā, kathōḍ*; (16) the oar *dāṇḍ, dār*; (17) the paddle *karuār*; (18) the propelling pole *laṅgi, ballī*; (19) the mast *masūt*: to the East *gourakh, gunarkhā*; (20) the splices on the mast *darvādā*; (21) the socket for the mast *kharāḍ, sut-haniyā*; (22) the sternpost, *gaḥī, sikkā*; (23) the prow—*māḥā*; (24) the hauling rope—to the East *gūn, gun*, in Rohilkhand *gauray*; (25) the piece of bamboo for holding the hauling rope on the shoulder *bīrāḍ, bēṛāḍ*; (26) the cable *lakṣī*; (27) the mooring post *dandā, dāntī*; (28) the anchor *langar*: if of iron *loh-langar*; (29) the pulley *ghīrā*; (30) the bulwarks *māng, bār*; (31) the sail *pāl, bādhan*; the man who tows the boat is to the East *gūniyā*; the boatman *māñjhī, mallāḥ, nāoki*; the man who paddles *khērat, khivayā*. Among miscellaneous terms are—to stop a leak *gānsāb*

in the East districts; stopping a boat at full speed *thamūḍ*, rowing down stream *bahāī*; rowing up stream *vijāl*; the rocking of the boat preparatory to sinking *hulayāḍ*.

Nāo—irrigated land. Agra (*ābpaṣhī*).

Nāoki—[*nāo*]—a boatman (*nāo*).

Nāp—[Skt. *māyana* = a balance]—(1) measure, measurement; (2) *khwaṇ, gol, goḥ, gorā, kuchhālā, kachhālī, kathiyā, maṭkī, maun, thāl*—a large grain vessel. Duāb.

Nāpaid— } [*nā* = not; *paidā* = produced]—(1)

Nāpaidī— } failure of crops; (2) an allowance to tenants on account of deficient produce (*bād*).

Nāqā—[*naqā* = cash] (*khayāḍ*)—rents paid in cash : contrasted with *baṭāī* (qv.).

Naqshī—[Arabic *naqsh* = an impression]—a class of tenure in Khēri (Oudh), where the rents are paid always in cash, not for the whole year, but for each harvest. The landlord can claim no rent if the crops have been destroyed by floods, etc. The tenant, if he choose, can leave the land fallow, and pay no rent, and a certain part (known as *chhūt*) of it or if one-tenth (known as *dobisī*) is free from rent.

Nār—[Skt. *nāḍā* = a reed]—(1) the spike of the hoe, etc., which goes into the handle; (2) a well rope (*bart*); (3) a string: the navel string: the string of the bride's petticoat (*izārband*); (4) the weaver's shuttle: *tahrī* is the carpet-maker's shuttle; (5) (*dhun, hēr, gahēr, lahṇḍā*) a herd of cattle sent out to graze or driven round for sale by Banjāras, etc.; (6) stubble left in a field after the crop is cut. East districts.

Nār— } a large masonry well—see *indārā*.

Nārā— }

Nār— } [Skt. *nālā*]—a brook, water-course

Nārā— } (*nālā*).

Nār— } [? Skt. *nāḍī* or *naddha*]—a string or

Nārā— } thong.

Nārāi— } [Skt. *nālā* = a reed]—(1) rushes or

Nārāi— } grass for thatching (*pūḷā*); (2) stalks of the *mañrūḍ* millet, etc. East districts.

Nārāi—[*narāṇḍ*]—weeding; wages for weeding (*nirāḥ*).

Narak chaudas— } [Skt. *naraka* = hell]—the

Naraka chaudas— } day before the *Divālī*—

a general bathing day for Hindus.

Narānā—(*nalānā, nirānā*)—to weed a field.

Nārat—[*narāṇḍ*]—the ploughing up of the millets when they are about a foot high. Rohilkhand.

See *gūrab*.

Nardavān—[corr. of Pers. *narābān, nardubān* = steps]—a small house drain. East districts (*nālā*).

Narē—[Skt. *nālā* = a reed]—stalks of plants

such as millets, etc., used for fodder. East districts (*dañṭhā*).

Nareil—[*nār, nār*]—a thong for fastening the

yoke to the beam of the plough (*hal*).

Nārēl—[*nāriyāl*]—the shell of the coconut used

as a cup.

Nārā—[*nār*]—a cowherd. Rohilkhand (*guāl*).

Nārāi—[*narāḥ*]—fees paid to a cowherd. Rohilkhand (*mēṇḍvāl*).

Nārēl— } notches on the beam of the plough

Nārēl— } by which the adjustment is altered (*hal*).

Nârî—[*nâr*]
the rope fastening the yoke to the body of the ox cart (*bahli*).

Nârî—[*nârî*]
a brook, water-course.

Nârî—[*nârî*]
(1) a string or thong; (2) the astrological circle of the bride and bridegroom inspected before marriage—see *janam patrî*.

Nârî—(1) tanned sheep-skin used in shoe-making, etc., usually of a red colour; (2) red coloured—of cattle (*lâl*).

Nariyâ—[Skt. *nâṛika*]
half cylindrical tiles (*khaprâ*).

Nariyal— } [Skt. *nâṛikēla*, *nâṛikēra*]
Nâriyal— } cocoonut: the outer bark is *bakkal*: the fibres below this *jaṭā*: the shell *nariyal*, *nâriyal*, *narēli*: when broken into halves and used for keeping small articles it is *toksî*: the kernel *khoprâ*, *giri*: the oil *nâriyal kâ tēl*. Those that are intended for the manufacture of pipes are known as *gūngā* or dumb. The cocoonut is a sign of betrothal among the Ahîr, Brahman, Gaurvâ, Jât, Kâtyâh, Râjpūt, Tagâ and Mallâh castes in the Western districts. It is better not to eat it on the 8th (*ashṭamî*) of the lunar fortnight; (2) the cocoonut bowl of a pipe: the general name for the common hubble-bubble where the mouth is applied to the cocoonut bowl itself.

Narjâ— } [Skt. *nârâchî*, *nârâchikâ*] (*narzâ*)
Narjî— } small sized pair of scales such as are used by grocers. The similar small scales used by goldsmiths are *kūntâ*.

Narṇat—[Skt. *naḍa*, *nala*]
= a reed; *kāṇḍā* = to cut]

Narṇatâi—[*nal* = navel string; *kāṇḍā* = to cut]
—the midwife's fee for cutting the child's navel string.

Narmat—see *narmmat*.

Narmmâ—[*narm* = soft] (*manuâ*)
—a kind of cotton like the American variety.

Narmmat—[*narm* = soft; *matî* = earth] (*nar-mat*)
—a soft variety of clay soil.

Nârô—see *nâr*, *nârâ*.

Naroh—[*nâlâ*]
—the drain for the juice in a sugarcane mill. Azamgarh (*kolhû*).

Narsinghâ— } [Skt. *narasinha*]
Narsinhâ— } (1) the incarnation of Vishnu as the man-lion; (2) the vessel used in a Hindu temple for drawing water (*kamandâl*); (3) *narsinhâ chaturdasi*—the 14th light half of Baisâkh = a festival observed in Vaishnav temples.

Nârû—[Skt. *nala* = a reed]
—sowing by drill (*bonâ*).

Naruâ—[*nârû*]
(1) a drain (*nâlî*); (2) a vessel into which the goldsmith pours molten metal (*sunâr*); (3) land cropped in the past season with wheat or barley. Rohilkhand (*jaunâl*); (4) lands left fallow after the spring crop is cut. Central Duâb.

Naryû—[*nârû*]
—lands left fallow after the spring crop is cut. Central Duâb.

Narzâ—see *narjâ*.

Nâs—[Skt. *nasya*] (*hulâs*, *magrosan*, *magiro-san*, *maghrozhan*, *sûngñi*)
—common snuff.

Nasainî— } [Skt. *nishkrēni*]
Nasairî— } (1) (*nisēni*)
—ladder: *Gangâ Tribēni*, *mukt kî nisēni* = Ganges and Tribēni are the ladder of salvation; (2) pieces of wood joining the upper and lower shafts in a pony cart (*ekkā*).

Nasaarf—the block in which the axle pin of a cart is fixed (*gârî*).

Nashâstâ— } see *nishâstâ*.

Nashâstah— } the morning meal among Muham-Nâshṭah— } madans—cf. *kalêo*.

Nashtar—[corr. of Pers. *nishṭar*]
—a lancet: that used for scarifying the opium capsules. "It consists of four narrow bars of iron bound together by strong cotton thread. The bars are at one end deeply notched and the sides of the notch are ground to sharp edges, and the external angles brought to sharp points, till the instrument presents four pair of curved pointing diverging blades somewhat similar in shape to the lancet blades of a cupping scarificator. In employing it only one set of points is brought into use at one time and the capsule is scarified vertically from its base to its summit." (Statistical Account of Bengal, XI, 149) (*afiyûn*).

Nasî— } [Skt. *nâsikâ* = the nose]
Nâsî— } (1) the body of the plough. West Oudh and Rohilkhand (*hal*); (2) the sole of the plough. Duâb (*hal*); (3) the front part of the ploughshare (*hal*). The Rohilkhand proverb runs—*nav nâsî êk kesi* = nine ploughings are equal to one digging.

Nasî pûj— } [*nâsî*]
Nâsî pûj— } the worship of the plough at the end of the sowing season

Nasî pûjâ— } (*har pûjâ*). In Rohilkhand it means a ceremony performed at the time of sowing sugarcane. During the ceremony the field owner feeds all persons who assist him in the sowing. It is practically the same as the *ikhrâj* (*qv.*).

Nat—chaff of the *manruâ* millet grown with pulses. Kumaun (*kân*).

Nâtâ—[Skt. *nashṭa* = spoiled] (*nânâṭâ*, *naṭiyâ*, *naṭnâ*)
—a dwarf ox: a young ox as contrasted with *barḍâ*, a full grown animal.

Nâtâ—[acc. to Platts, Skt. *napât*, *naptri* = offspring, descendant or *jñâtî* = a relation; *rt. jñâ* = to know] (*udântâ*)
—relative, relationship.

Nâtâdârî—[*nâtâ*]
—relationship (*rishtâdârî*).

Naṭai—[*naṭaiyâ*]
—a winding reel. Bundelkhand (*aṭêran*).

Natait— } [*nâtâ*]
Nataitî— } a relation, connection (*rish-*
—*tadâr*).

Nataiyâ—see *naṭai*.

Nath—[Skt. *nasta* = the nose] (*banâi*, *bulâq*, *nathiyâ*, *nathni*, *nathuâ*, *nathuniyân*)
—a woman's nose-ring. The *nath* is fixed in one side of the nose and the *bulâq* in the central cartilage. *Miyân nâk kâṇi ko phirên*, *bibi kahên mujhê nath garhâ do* = the incensed husband is running about going to cut off his wife's nose and she is saying mould me a nose-ring. *Muñh panihan lûk*, *nath kî arvi* = she has a face that deserves a shoe-beating and sticks out for a nose-ring.

Nath—a village. Sunâr's slang (*gânv*).

Nâth— } [*nath*]
Nâth— } a nose rope or nose-ring for an animal.

Nathiyâ—see *nath*.

Nâthnâ—[*nâth*]
—to bore the nose of an ox or other animal.

Nathní— }
Nathuā— } see **nath**.
Nathuniyān— }
Nathū kahār—[see **nām**]—one of the local gods or ghosts (**dihvār**).
Nāti—[Skt. *napti*, *naptri*]—a daughter's son (**navāsā**).
Nātin—[*nāti*]—a daughter's daughter (**dhēoti**).
Nātiyā—see **nāti**.
Natkur—[*nāti*]—a daughter's son. East districts (**navāsā**).
Natnā—a coarse bamboo sieve used for straining sugarcane juice or catching fish. West districts (**chilvan**).
Natni— }
Nātni— } see **nātin**.
Natūā— }
Natvā— } see **nātiā**.
Nauābād—[*nau* = new; *ābād* = settled] (**mayā-bād**)—a village newly settled.
Nauānā—[*nau* = nine; *ānā* = anna] (**baṭāi nauāsiyā, hariyānā, nauāsi**)—division of crops between landlord and tenant in the proportion of seven-sixteenths to the landlord and nine-sixteenths to the tenant (**baṭāi**).
Naubarār—[*nau* = new; *barār* = bringing up]—land lately thrown up by alluvial action.
Naudasī—[? *nau* = nine; *das* = ten]—advances to tenants for marriage expenses. East Oudh (**taqāvi**).
Naudhā—[Skt. *nava* = new; *dha* = to place]—(1) indigo sown at the beginning of the rains (**nīl**); (2) a young grove of fruit trees (**naurāngī**).
Naugirā— } [Skt. *nava* = nine; *graha* = planet]
Naugiri— } —a woman's ornament for the arm containing nine gems—cf. **nauratan**.
Naugo—[*nau* = new; *goi* = a pair of oxen]—ploughing with a plough of which the block is new and full-sized: parts of Oudh (**avāē**).
Nauhar—[*nau* = new; *harā* = an earthen pot]—(1) a new earthen pot or dish. East districts; (2) the ceremonies in honour of deceased relations held in the month of Kuār (August-September): so called because all the earthen vessels in the house are broken and replaced. East districts (**pitra paksha**).
Nauhar— } [*nau* = new; *hal* = plough]—a
Nauharā— } plough of which the block is new and unworn, as compared with **khūṭāharā** (qv.)—see **avāē**.
Naukēthi—clothes. Sunār's slang (**kaprā**).
Naulā—(**nēolā, nēvāli**)—a bag, purse (**thailā**).
Naulaf— } [*nau* = new; *laff* = folding]—sugar-
Naulaff— } cane grown from fresh seed. West districts.
Naulāf—[*nalānā*]—(1) wedding; (2) wages for weeding (**nirāl**).
Naulēv— } [*nau* = new; *lēvā* = plaster]—the
Naulēvā— } alluvial deposits left by rivers. Bundelkhand.
Nauli—(**nēali, nēolā**)—a long narrow purse tied round the waist like the **himyāni** (qv.) (**thailā**).
Naulo—a covered well. Hill districts. See **indār**.
Nau—see **navān**.
Naunagā—[*nau* = nine; *nap* = gem]—a woman's arm ornament containing nine gems:

worn on the forearm by Muhammadan women in the East districts—cf. **nauratan**.
Naunār— } [Skt. *lavana* = salt] (**naunār, nonēr**)
Nauner— } —a place where saltpetre or salt is made (**agarshorā**).
Naunikār—[Skt. *nava* = new; *kāra* = doer]—an ox unbroken to work. Oudh (**adhārī**).
Naurāngī—[Skt. *nāranga* = an orange tree] (**kēvāri, nandhā**)—a young grove of fruit trees. East districts.
Naurāngī shāh—[see **naurāngī** or? **nāgaranga** = snake-coloured]—one of the local gods or ghosts revered by Muhammadans (**dihvār**).
Nauratan—[*nau* = nine; *atan* = gem]—a woman's arm ornament studded with nine gems, which are usually—**hīrā, olāsā** = diamond; **pannā, zamurrād** = emerald; **yāqūt** = ruby; **nīlam** = sapphire; **pukhrāj** = topaz; **lahsaniyā** = cat's eye; **gomēlak** = a pale sherry-coloured stone like a ruby; **mūngā** = coral; **molī** = pearl.
Naurātār— } [Skt. *nava* = nine; *rātri* = night]
Naurātra— } —(1) the fast, nominally of nine
Naurātri— } days, from the 1st light half of Kuār to the 9th; on the 10th is the **Dasahrā**: Durgā is chiefly worshipped: on the 8th the fast is concluded with a feast chiefly consisting of new rice and goat's flesh (**haldān**). During the fast wizards are supposed to have special powers. For the ceremonies in the Hills see Atkinson, *Himalayan Gazetteer*, II, 851; (2) the fast of the same kind in the month of Chait. The 9th day of the festival is the **Rām-namī**.
Naurūp—[*nau* = new; *rūp, ropnā* = to plant]—the first cutting of indigo. Allahābād (**nīl**).
Nausāt— } [*nau* = nine; *sāt* = seven]—divi-
Nausatī— } sion of produce between landlord and tenant in the proportion of seven-sixteenths to the former and nine-sixteenths to the latter (**navānā, baṭāi**).
Naushā— } [*nau* = new; *shāh* = king]—the
Naushāh— } bridegroom (**dūlhā**).
Naushī—[*naushā*]—the bride (**dulhān**).
Nāut—the yoke fastening the yoke to the beam in the Persian wheel. Bundelkhand (**arhat**).
Nautā—[Skt. *nimantraṇa* = inviting]—(1) (**nēotā**) an invitation to a feast or any ceremonial; (2) the special marriage invitation sent by the boy's father to the girl's father. **Andhē nyotē do jānē drēn** = when you invite a blind man expect two guests, the man himself and his leader; (3) presents given by the members of the brotherhood to the parents of the married pair at a wedding which are supposed to be returned when a similar occasion occurs; (4) a wizard (**jādūgar**).
Nautār—[*nantā*]—a place to which one goes on an invitation. **Bap marē to ruēn nahīn, nēotār gayē to soē nahīn** = a queer fellow he is: he did not weep when his father died, nor sleep sound when he went on a visit (when a person is supposed to have no anxiety).
Nautirahī—(**kakaīyā, lakhaurī**)—small country bricks (**lāt**).
Nautor—[*nau* = new; *torā* = to break] (**khūl, nayātor**)—newly cultivated waste land.
Navā—see **navān**.

Navādasī—[Skt. *nava* = nine; *dasha* = ten]—a deduction of 10 per cent. made at division of crop between landlord and tenant to make up for deficiency of produce.

Navān—[Skt. *navānna*, *nava* = new; *anna* = grain] (*arvan*, *navan*, *navā*, *nevān*)—some of the first cut grain, taken home and eaten with certain ceremonies. The *navān pūjā* is thus conducted in the East districts. When the grain is ripe they watch the omens and going to the field pluck five or six ears, generally *sānvān* for the autumn and barley for the spring harvest. They parch this and mix it with coarse sugar, butter and curds. They throw a little of this in the fire in the name of the local god (*gāno dēotā*) and ancestors (*pitṛ*). They eat the rest. On that day they eat *uṇḍ* pulse, rice and vegetables, but not *arhar* pulse.

Navar—the wooden framework at the mouth of a well. Gorakhpur (*jaṅglā*).

Navāsā—[Skt. *naptrī*, *naptrī*] (*nālī*)—a daughter's son.

Navāsī—[*navāsā*]—a daughter's daughter (*dhē-oti*).

Navaulā—[Skt. *nara* = nine]—the ceremonial bathing of a woman on the 9th day after delivery. Hill districts.

Nayābād—see *naubād*.

Nāyak—see *nāik*.

Nayātor—see *nautor*.

Nazar—a present (*nazr*).

Nazar—sight: the evil eye: *nazar lagānā*, *dīkhānā* = to fix the evil eye on a person.

Nazarānā—}[*nazar*]—a fee or present given
Nazarānah—} by tenants or other inferiors (*bhēnt*).

Nazr—see *nazar*.

Nazrānā—} see *nazarānā*.

Nazrānah—} see *nazarānā*.

Nazūl—lit. descent: an escheat: escheated or confiscated property in houses, gardens, etc.

Nēfah—the fold through which the waist band of a woman's petticoat passes (*lahāṅgā*).

Nēg—[acc. to Platts Skt. *nigama* = fixed rule, necessity]—(1) custom, right, privilege; (2) fees paid to village menials such as the blacksmith (see *kharhak*), the midwife, etc., to servants at a marriage betrothal, etc. (see *hathāl*). The midwife's fee is *khaprē kā nēg*—the *khaprē* being the piece of pottery in which the child is washed and the navel string, etc., carried away. *Tērā maro chāhē jīyo, mērā khaprē kā nēg dēdo* = whether your child lives or dies give me my midwifery fee; (3) cesses levied on the tenant's share of the produce in division of crops (*sērahf*).

Nēgī—[*nēg*] (*haqdar*)—village servants such as the barber who assist at marriages and are entitled to certain allowances especially used of the messengers who bring the signs of betrothal from the girl's house to that of the boy (*fikā*).

Nēg jog—[*nēg*, *jog*, Skt. *yogga*]—presents given to servants, etc., at a marriage (*hathāl*).

Nēh—}[Skt. *nābhi*, *nābhi* = the navel of a
Nēhā—} wheel]—a block on which sugarcane
Nēhī—} or fodder is cut. West districts (*nisu-*
hā).

Nēj—}[Skt. *rajju*]—a rope used at a well
Nējū—} (*lēj*, *bart*, *ubhan*).

Nēkdārī—[*nēk* = well or ? *nēg* (qv.)]—fees to a village watchman (*goraitt*).

Nēluā—[Skt. *nala* = a tube]—inflammation of the throat in cattle (*paliyā*).

Nēnān—[Skt. *nildāna*]—a rope for tethering the hind legs of a cow while being milked. Upper Duāb (*nihānā*).

Nēnuā—}[Skt. *nayana* = the pupil of the eye]

Nēnuān—} (*galkā*, *ghinā*, *torī*, *larvī*)—a kind of pumpkin [*Cucumis acutangulus*].

Nēochhāvar—[Skt. *nigama* = rule, custom; *kshaya* = house, family]—presents passed three times round the head of the married couple and then given to dependants, such as the family barber and his wife (*wārphēr*).

Nēolā—} see *naulā*, *nauli*.

Nēoli—} see *naulā*, *nauli*.

Nēotā—see *nautā*.

Nēotār—see *nautār*.

Nēruā—[Skt. *nala* = a pipe]—(1) a woman's neck ornament made of pieces of barley stalks; (2) the drain for the juice in the block of a sugarcane mill. East districts.

Nēshā—grey coloured—of cattle (*sokhan*).

Nēt—}[Skt. *nētra*; rt. *nī* = to lead] (*gūrhīyā*,
Nētā—} *karhniyā*, *khichnā*, *khichnī*, *khichnū*,

Nētī—} *taurā*)—the rope by which the churn is worked.

Nēvalā—} see *naulā*, *nauli*.

Nēvalī—} see *naulā*, *nauli*.

Nēvān—see *navān*.

Nēvār—a large kind of radish. East districts (*mūlī*).

Nēvār—see *nivār*.

Nēvar—}[Skt. *nūpara*]—(1) the ankle, pastern

Nēvarā—} joint of a horse; (2) speedy cut or

Nēvarī—} brushing in a horse; (3) a woman's ankle.

Nēvat—} see *nautā*, *nēotā*.

Nēvatā—} see *nautā*, *nēotā*.

Nēvatiyā—}[*nautā*]—a wizard (*jādūgar*).

Nēvatyā—}[*nautā*]—a wizard (*jādūgar*).

Nibārā—[*nibarānā* = to be spent]—a large jug used in a sugar refinery (*khaṇḍsāl*).

Nibariyā—[*nīm*, Skt. *nimba* = the tree *Melia azadirachta*]—a grove of *nīm* trees.

Nibaulī—see *nibaurī*.

Nibaunī—[Skt. *nēma* = period—cf. *nimamī*] (*halaitī*, *harmānī*, *jēorā*, *kohānā*, *lēhnā*, *pachardī*, *pāthī*, *phirī*, *sāḍī*, *tihāzī*)—fees paid at harvest time to the village carpenter for repairing agricultural implements during the year.

Nibaulī—}[Skt. *nimba*, *nimbaka*] (*nimolī*)—the fruit of the *nīm* tree (*Melia azadirachta*).

Nibaurī—} (*nimbā*, *nimbaka*) from which a medicinal

Nibolī—} (*nimbā*, *nimbaka*) from which a medicinal

Niborī—} oil is extracted.

Nichāt—waste or deserted—of a village. East districts (*ujār*).

Nichkāri—[*nīkārī*, *zabī*]—land always assessed at cash rates—cf. *bīrrābārār*. Rohilkhand.

Nichva—[*nichē* = below]—the legs of a bed. Lower Duāb (*chārpāl*).

Nidādh—[? corr. of Skt. *nidāgha kāla*; rt. *dah* = to burn]—the part of the hot weather just before the rains (*mausim*).

Nidāf—[cf. *nirānā*, *nalānā*]=weeding : wages for weeding. Bundelkhand (*nirāf*).

Nigāl—[Skt. *nigāla* = the throat of a horse]—the stem of the tobacco or opium pipe used by Muhammadans, while the *bambū* is used by Hindus (*huqqā*).

Nigarā— } *lit.* heavy; (1) sugarcane juice undiluted with water; opposed to *paniaū* (qv.); (2) the refuse of a liquor distillery. East districts.

Nih—[Skt. *nabhi*, *nābhi* = the nave of a wheel]—a block on which fodder is cut (*nisuhā*).

Nihāf—[*nih*]=a blacksmith's anvil (*ahran*, *lohar*).

Nihālcā— } [*dim.* of Pers. *nihāl* = a cushion]
Nihālcāh— } (*ganīrtārā*)—a cloth put under infants. West districts.

Nihāl—[*nihālcāh*]=bedding (*bistar*, *razāi*).

Nihāl—[cf. *nihāi*]=a blacksmith's anvil (*ahran*, *lohar*).

Nihānā— } [Skt. *nidāna*] (*nainā*, *nēnān*)—a rope for tethering the hind legs of a cow while being milked. West districts.

Nihān—[acc. to Platts Skt. *nakhara* = a claw]—a chisel with a curved point for cutting grooves (*barhai*).

Nihchak—[Skt. *nēma*; *chakra* = foundation ring]—the wooden cylinder on which a well is built. West districts (*jākhan*).

Nihchi—[? *nichē* = below]—the sloping pathway at a well (*nāichh*).

Nihā—[*nih*]=the brazier's wooden anvil (*thāthērā*).

Nikāh—among Muhammadans "the celebration of the marriage contract, as distinguished from the festive rejoicings which usually accompany it; the latter being called *shādī* in Persian and 'urs in Arabic. Some Qāzīs merely recite the *Fātiḥah* (the 1st chapter of the Qurān), and the *Darūd* or blessing. But usually after the dower (*mahr*) is settled the bridegroom repeats after the Qāzī the *istighfār* or confession, the four chapters of the Qurān commencing with the word *Qul*, the *kalima* or creed and the *Sifāt-ul-inām*, a profession of belief in the angels, scriptures, prophets, the resurrection, and in fate or absolute decree of good and evil. The bridegroom and the bride's attorney (*vakīl*) then exchange vows and consent, and the service ends with the final benediction from the Qāzī." (Hughes' Notes, 179-180). This is the orthodox Muhammadan view, but among the lower classes *shādī* corresponds to the Hindu *byāḥ* and *nikāḥ* to *karḥā* among Hindus. In the remarriage of a widow or in marrying a woman of another tribe (at least among converted Hindus) the only ceremony is the *nikāḥ*, which in such a case some call by the name of *karḥā*—(see Panjāb Customary Law, II, 127). The paper drawn up at the time containing a record of the ceremony is the *nikāhnāmāh*.

Nikāl—[*nikānā*]= (1) wedding (*nirāi*); (2) wages for wedding (*ban*).

Nikānā—[acc. to Platts rt. of *nikānā* = to bring out]—(1) to weel; (2) to plough millets when they are about a foot high. West districts. See *gūrab*.

Nikār paithār— } [*nikālānā* = to come out;
Nikās— } *paithānā* = to enter]
(*niksār*, *niksārā*)—a road for egress.

Nikāś—[Skt. *nishkāsha* = egress]—income, receipts of a village. Sometimes the same as the *jama bandī* (qv.).

Nikharā—[Skt. *nikshara* = imperishable]—*lit.* cleaned, pure; it is generally taken to be *pukkā khānā*, i.e., food prepared in butter, such as *luddā*, *kachuri*, *jalēbī*. The distinction between it and *sakharā* (qv.) is that *nikharā* food can be eaten outside the cooking place (*chāukā*), which is not the case with *sakharā*: *nikharā jau* = barley unmixed with other grains.

Nikhār— } [*nikharā*]—(1) one of the pans used
Nikhārā— } in the sugar-boiling house. Rohilkand (*kolhvār*); (2) the process of refining sugar.

Nikharab—[*nikharā*]=of alluvial lands—to become dry and fit for cultivation. East districts.

Nikhurāh—[*na* = not; Pers. *khūrdan* = to eat]—an animal that eats little. East districts (*kamchārū*).

Nikāib—[*nikānā*]=to clean the seeds from cotton. East districts (*otnā*).

Niksār— } [Skt. *nishkāsha* = egress]—(1) a
Niksārā— } road for egress. East districts

Niksāri— } (*nikārpaithār*); (2) small-pox or rinderpest usually called *Dēhī jī kā niksār*; (3) the departure of the marriage procession; (4) fees levied in market when goods are removed after purchase.

Nīl—[Skt. *nīla* (*til*)=indigo (*Indigofera tinctoria*); wild indigo is *dudhī* (qv.). For the various sowings see *Asārāh*, *Chaiti*, *Jamaūvā*, *Kārtikī*, *Khūntī*, *Naudhā*, *Pēri*, *Phālgunī*. The advances for sowing are *badnī*, *dādnī*; the bond taken *sallā*; indigo grown and sold by cultivators at current rates *khush khārūd*; the special cultivation by planters *sir*, *zarūdāt*; the divisions of the estate *zila*: native made indigo *gād*; the beating of the indigo after fermentation *mahū*; the beaters *biloiyā*, *bilvāiyā*; the scum on the vats *kaf*, *kofāi*; the sediment *talī*, *kanai*, *kandai*, *mail*, *mailā*: the refuse after maceration *jhuṭhī*, *sīh*, *sīthī*, to the East; to the West *lādā*; the green plant *lāk*, *tān*, *tānk*. Also see under *nīl kōṭhī*.

Pokharigān gai sukhi hañ, nimaṭ gae sab jīl,

Tutōn khēti nūst gai, prakat bhac hañ nīl,

Prakat bhac hañ nīl, bhāyī tab chulē kisānā,

Ronāt barhīn baithē, dēsh kahīn hamko jānā;

Kahī Girdhar kavirāē, kanth kahūn chalo savārē;

Yahān na rahio chahi, nīl mānkh karihai kārē.

[The tanks have dried up; the marshes are dry; cultivation has gone to the dogs: only indigo is thriving. Everything is lost in this business. The cultivators abscond: the carpenters sit weeping as they must go to another land. Says Girdhar, prince of poets: "Husband, we

must go elsewhere in the morning. We can't stay here. Indigo is making our faces black!"

*Junharī kahat kisān sē—kāhē bovat mohī :
Tērī thaṭhri khaī kai, khor khouṅgī tohī :
Khor khouṅgī tohī, barā tērē bikrān :
Kārtik picchā deṭhī! Māgh mēn bhāv
barhān :*

*Kahēn Girdhar kavirāḍ—nīl mēn jhagrā
chhūti;*

Dakhn dēkhā nāhin : Firāngī ṭhārē lūṭē.

[Juār says to the cultivator: Why sow me? I will ruin your substance: get your oxen sold: give you grain after Kārtik: raise the prices in Māgh." Says Girdhar, prince of poets: "By indigo you will get out of this scrape! 'Tis no Maharashtra Government you see: It is the European who is standing robbing you!" (All this of course is bitter irony. Juār is the pride of the Duāb cultivator, and is a blessing to him who can hold on till prices rise, and does not need to sell it at harvest time to pay his rent. But if he cannot pay his rent, he must take an advance from the European planter and sow indigo to his ultimate ruin. The poet alludes to the regularity with which our demands are collected and compares it unfavourably with the forbearance of the native Government we succeeded.)]

*Junharī kahat kisān sē—mohi boya
nirāya,*

*Garūā dījo bīghānā, bhūṭā latkē āyā :
Bhūṭā latkē āyā, panbhattā khūb kha-*

vān :

Ban dījo mohi mānhi, bhēj tērā chuk-

vān :

*Kahi Girdhar kavirāḍ—nīl kī sabhi
chhūti,*

*Kutaṅh narak lējāyā, phēri lagvācē
jūti.*

[Juār says to the cultivator: Sow me, weed me, plough me deep, and then my cobs will hang down with their weight, and I will give you lots of rice water. Sow cotton after me and I will pay your rent. Says Girdhar, prince of poets: "Indigo is all a fraud. It will take your family to hell and get you shoe-beaten in the bargain!" (See note on the last quotation.)]

Before cutting indigo worship (*pūjā*) is performed by taking a male goat, with butter, coarse sugar (*gur*), incense (*dhūp*) to a corner of the field. The goat (whose head must not look towards the south) is then worshipped with the other things and killed with a chopper (*garāsi*) if the owner eats flesh: if he is a vegetarian (*bhagat*) it is cut in the ear and let go, when it becomes the property of a *Faḡir*: or a tree in the corner of the field is worshipped with incense and a few sweetmeats which are afterwards distributed to friends.

Nīl dikhaī dēnā—*lit.* to show the blue: a phrase used of young cereals appearing above ground, from the bluish green colour of the first sprouts.

Duāb (*sūt nazar ānē lagnā*).

Nīl kā kārkhānah—*an* indigo factory (*nīl kī koṭhī*).

Nīlā—[*nīl*]=blue coloured—of animals: *nīlā subzāh* = iron grey in horses.

Nīlam—[*nīl*]=a sapphire (*nag*).

Nīl kī koṭhī—[*nīl kī kār khānā*]=an indigo factory. The principal appliances used are—(a) the water vat—*jal hauz, kuṇḍ, kuṇḍā, kha-zānā, talāw*; (b) soaking vats—*hauz bojhāi*; (c) the coagulating vats—*hauz mahāi*; (d) the vats generally—*māt, chahbachchā, chaubachchā*, and in Rohilkhand *nīl mathnā*; (e) the wooden rake used for agitating the fermented liquor—*pharukhī*; (f) the beams for pressing the soaking plant—in the Duāb *dāb, dābi, dabantā*—in Rohilkhand *majūsā, kharigā*. They are fixed on the walls of the vat by pins *kīl, kīli*; smaller beams used for the same purpose *karī*, and in Rohilkhand *dāh*; (g) the strainer—*ekhamnā*: the straining vat *kuṇḍā, māl kuṇḍā*; (h) the waste vat—*mail kuṇḍā*; (i) the cakes of prepared indigo—*gaṭṭā, baṭṭi*. In the Duāb the square cakes are *chukki*; (j) the drying house—"line"—in which the bambu shelves are *chālā*; (k) the cake-cutting machine—to the East *mistar*, to the West *furnā, gorā*; (l) the chain used for measuring the bundles of "plant"—to the East *sikhār, sikhari*; (m) the boiler—*kurāh*; (n) the screw for pressing the cakes—*pēnch*; (o) the filtering table—*mēz, mēi*.

Nīl mathnā—[see *mathnā*]=an indigo vat. Rohilkhand.

Nīm—[Skt. *nimbha, nimbaka*]=the tree *Azadirachta indica*.

Nīmkaurī—[*nīm, kaurī*]=dried husks of the *nīm* fruit from which oil has been extracted: a valuable manure.

Nīmā āstin—[Pers. *nīm* = half; *āstin* = a sleeve] (*nīmāstin, baṇḍī*)=a coat the sleeves of which reach only the elbows—cf. *āngā*.

Nimar—[*lit.* undying; *nī, murāḍ* = to die] (*nī-pan*)=land which has lost its fertility.

Nīmāstin—see *nīmā āstin*.

Nīmaunā—(*nīmānā*)=green peas or young gram browned in butter and eaten.

Nīmaunī—[Skt. *nēma* = period]=the first day of sugarcane cutting—see *ikhrāj*.

Nīmchak—[Skt. *nēmachakra* = foundation ring]=the wooden cylinder on which a well is built. West district (Jākhān).

Nīmgard—[Pers. *nīm* = half; *gard* = round]

Nīmgrid—[a half-round tile.

Nīmoli—[*nīm*]=the fruit of the *nīm* (qv.) tree.

Nīmōnā—see *nīmaunā*.

Nīn—[P Skt. *nyāḍa* = eating]=millets, etc., cut up for cattle fodder. Central Duāb (*chārā*).

Nīpān—[*nī* = not; *pānī* = water]=land which has lost its fertility owing to want of water. Rohilkhand (*nimar*).

Nirāi—[*nālānā*]= (1) (*gūrab, kirkhinirāb, nalāi, nautāi, niddāi, nikāi, nirāi, sohū*) weeding. To the East *tāmā* is to clean weeds from a field, and the operation *tāmāi*: the weeds, etc., picked up are in the Upper Duāb *godhar*, in Rohilkhand *jhaunri*, and to the East *ghūr*. Weeding by hand is *chukki sē*: weeds collected are to the West *alāo* and to the East *kaurā*. Weeding should be done once, twice, thrice, or five times. It is unlucky to do it four times.

*Bārāh bighā ban karo, bārāh bighā juār;
Āyā vaḡ nartāi ko, rēng chālē susrār :*

Bêng chalê susrâr : mol lê râkhi dorâ :
Âp ko linê pây, bahû ko linê jorâ :
Kahê Girdhar kuvîrê—khêl ko chug gae
mcâr :
Âpnî bik gai pây, bahû kâ bik gayâ
jorâ.

[He sowed 12 *bighas* of cotton and 12 *bighas* of *judr*. When weeding time comes he strolls off to his father-in-law's house, buys an armlet and turban for himself and a dress for his wife. Says Girdhar, prince of poets—"The result is that the peacocks have eaten down his field, and his turban and his wife's dress are sold to pay the rent."]

(2) (*han, chikharâi, naulât*) wages for weeding.
Nirânâ—(*narânâ*)—to weed a field. The industrious habits of the Kurmi women are commemorated in the lines:—

Bhalî jât Kurmin kî, khurpî hâth.
Apno khêl nirârê pî kô sâth.

[A good "lot" is the Kurmi woman who takes the spud and weeds the field with her husband.]

Nirbîj—*nir* = negative; *bij* = seed—failure of seed to germinate: *nir bij karnâ* = to exterminate (*bijmâr*).

Nirjâlâ—*nir* = negative; *jâlâ* = water—the 11th of Jêth when drinking-water is forbidden to those professing to be devout (*êkâdashî*).

Nirô—[see *niyâr*]-cattle fodder. *Agrn*.

Nirvâi—[*nirvâi*]-weeding: wages for weeding.

Nirvânâ—[*nirvânâ*]-to have a field weeded (*gûrab*).

Nisbat—[*lit.* relationship; Arabic *nasab*]-the marriage proposal: a betrothal among Muhammadans.

Nisfi—[*nisf* = half]-half shares in division of crops (*âdhî*).

Nishânî—[*nishân* = a mark]-signs of betrothal sent by the girl's father to the boy's house—a term used by Muhammadans—cf. *fikâ*.

Nishâstâ—

Nishâstah—} see *nashâstâ*.

Nishkraman—[Skt. *nishkramana*]-the taking of an infant out of the house for the first time in the fourth month.

Nisuhâ—[? Skt. *nâbhî, nâbhî* = the nave of a wheel] (*achainâ, ahâthan, auî, auîan, auîân, baddî, khândan, nêh nêh, of, ofâ, ofân, ofûd, roid, thîhâ, thîhi*)—the block on which fodder, sugarcane, etc., is cut. East districts.

Nîthohar—[? Skt. *nishthura* = rough]-famine (*akâl*).

Nivân—low or level of land.

Jiskâ ûnchû baithân, jiskâ khêl nivân :
Ûnkâ varî kyâ karê, jinkê mit divân.

[He that lives on a height and farms in a hollow is as safe from an enemy as if he had the prime minister for his friend.]

Nivâr—[Skt. *nemachakra*] (*nêvâr*)-the wooden cylinder used to support a masonry well. West districts (*jâkhan*).

Nivâr—} [Skt. *nivâran* = surrounding]-tape,
Nivâr—} webbing, such as that used for beds, etc.

Nivârî—[*nivâr*]-straw for bedding (*bichâlî*).

Niyâr—[Skt. *nyâda* = eating]-cattle fodder, such as the stems of millets, etc., cut up for fodder. West districts (*chârâ*).

Niyâriyâ—[*niyârâ* = separate]-a gold-washer. He uses a wooden pan—*kâthrâ, kâthaut, kâthautâ, kâthavî*—for washing the ashes (*râkh*) collected in jewellers' workshops. The outturn is melted in a crucible—*ghariyâ*. The filings, etc., melted down are known as *ravâ* and are treated with *aqua fortis* (*têzâb*). The gold-washer in the Hills is *dhunâr*. The ingot finally produced is *dalî*.

Noênîyâ—a sowing basket. North Oudh (*dalîyâ*).

Nohrâ—(*aivârâ, aṛâr, bagar, bathân, darkhâl, gavnâdâ, gavnîlî, gavnîrî, gonṛâ, khîrak, khoṛâ*)-a pen or enclosure for cattle, etc., West districts.

Nok—

Nokâ—} the corner of a wall, etc.

Non—[Skt. *lavana*] (*lon, râmras*)-salt.

Ânkhan triphalâ, dântan non,

Pêtê râkhê chantho kon,

Kos harê par jângal jê;

Tis par bait kahê lê khêl.

[The best thing for the eyes is a medicine made of the three kinds of myrobolans: the best thing for the teeth is salt: fill your belly only three parts full: go a full kos in your morning walk, and you won't want the doctor.]

Bhûl quê râq râng, bhûl quê chhakṛî,

Tin bâtên yât nahên, non, têt, lakṛî.

[The bachelor after he is married forgets his dance and song and amusements, and thinks of only three things—salt, oil, and wood—for his household.]

Nonâ chamârî—} a famous hag or witch much

Nonâ chamârin—} feared by Chamârs especially in the eastern districts and invoked by jugglers, etc.

Nonâ matṭî—} [*non*]-earth impregnated with
Nonâ mitṭî—} nitrates and phosphates taken from old walls and used for manure and saltpetre manufacture.

Nonâr—[*non*] (*navâr, lovâr*)-a mound on which salt is made, East districts (*agar-shorâ*).

Nonchâ—[*non*]-land impregnated with salts (*rêh, úsar*).

Nondî—[*nondî*]-the stirrer of a churn. Upper Oudh.

Nonî—[Skt. *navani, navantaka*; rt. *nava* = fresh]—(1) thin butter (*makkhan*); (2) a churn. West districts and Rohilkhand (*math-nâ*).

Nukarâ—pulse flour (*piṭṭhî*) boiled down for making the *ladhâ* sweetmeat.

Nûkhî—bread. Kathhak's slang (*roṭî*).

Numnahân—a piece. Kathhak's slang (*paisâ*).

Nûnâl—[*nûnnâ*]-reaping, harvest time. Bundelkhand (*lâl*).

Nûnaiyâ—[*nûnnâ*]-a reaper. Bundelkhand (*lâ-hârâ*).

Nûnnâ—[Skt. *lâ* = to cut]-to reap. *Jo bovégå*

so nûnnégâ = He that sows reaps.

Nurkâ—knots on the driving rope of a plough. West districts (*hal*).

Nutâl—[*nêotâ*]-presents given to a man who brings an invitation to a feast, etc.—see *nautâ, nêotâ*.

Nyotiâ—see *nêvat, nêvatiyâ*.

O

- Obar— (1) a hut. East districts (jhoṇprā);
 Obarā— (2) a closet or small room. East districts (koṭhrī); (3) *baithano, jachā-khāna, saunr, sohhar, zachākhāna* the room in which a woman is delivered. East districts; (4) a house for chaff. East districts (bhusaur).
 Ochhā kāndhī— } [*ochhā* = shallow; *kāndhā*
 Ochhar kāndhī— } = shoulder]—an ox unbroken to work. East districts (adhārī).
 Od— } [Skt. *ārdra*]—moist: moisture in land
 Odā— } (hāl).
 Od— } see *odh*.
 Odā— } see *odh*.
 Odaun—[Skt. *adhas* = below; *bandh* = to fasten]—the strings at the end of a bed. West districts (chārpā).
 Odh— } [P. Skt. *ārdra* = moist] (*od, odā*)—the
 Odhā— } catch basin or reservoir at a well.
 Odhā—[Skt. *ūḥa* = earned as a load]—a bundle of cut crops: the perquisite of the village accountant (*dāmī*).
 Odhī— a seedling. East districts (paud).
 Og—(1) the iron bands connecting the pieces outside the wheel with the body in a pony cart (*ekka*); (2) the wedge fastening the beam of the plough to the body (*hal*).
 Ogāhī—rent; contributions levied by landlords from tenants (*ughāl*).
 Ogaī—(*palṭi*)—the buck wheat in the Hills (*Fagopyrum esculentum*).
 Ogduās— } (*bhāḍibhinaḍ*)—a festival principally
 Ogduvās— } observed by the Khattri caste, held on 12th dark half of Bhādon (*Bhādon badi dūddashī*).
 Oghāī—see *ughāl*.
 Ohab—to winnow grain. East districts (*usānā*).
 Ohāin—heat in cows and other animals (*garmī*).
 Ohār—the turn of each working gang at a well. Azamgarh.
 Ohār—a cover for a cart or palanquin (*uhār*).
 Ohārī—[*ohār*]—the eaves of a house. East districts (*oltī*).
 Ohrāb—to parch grain. East districts (*bhun-nā*).
 Ojhā—[der. by Bate from *ojh* = entrails on the analogy of the Roman *aruspez*: but certainly from Skt. *upadhyāya* = a spiritual teacher]—a term applied to a class of the carpenter (*barhai*) caste: a wizard, an enchanter. "The *ojhā* is a person who is supposed to have especial jurisdiction over the imps and goblins (*bhūt, prēt*), in the existence and evil influence of which most Hindūs, particularly the uneducated, place implicit credence. When a Hindū falls sick it is customary to send for the *ojhā* Brahman, that he may exorcise the foul spirit. On arriving at the house, the *ojhā* seats himself on the ground, and places in front of him a small quantity of barley, the grains of which he counts. He then meditates. After a reasonable time he announces his decision to the effect that the *bhūt* or imp, which has seized and entered into the sick person, is a *bhūt* at-

tached to the family of a deceased father-in-law, or uncle, or anybody else whom his fancy may hit upon, or is a strange and unknown *bhūt* that has seized him at a certain place when travelling, or is some other still, which his powers of invention enable him to account for. Thereupon the *ojhā* orders some cloves to be brought, which, after reciting several feats in the way of charms or incantations, are folded in a cloth, and tied to the bedstead on which the invalid is lying. On this the latter is instructed to declare what *bhūt* is within him. This he does by stating—"I am the *bhūt* of my father-in-law or uncle, or of a certain house or tree or hill, according as he has been directed. Then the *ojhā* suggests that a sheep or goat or other animal should be sacrificed; that the burnt offering (*nom*) should be made; and that presents should be given to Brahmans. This terminates the ceremony of exorcism, and the intruding *bhūt* should then in decency withdraw, and the patient recover. Fortunately for the *ojhā*, his fee and perquisites do not depend on the latter contingency." (M. A. Sherring, Hindū Tribes and Castes, I. 37.) East districts (jādūgar).

Ojhāī—[*ojhā*]—the profession of a wizard. East districts

Ojhāī pūjā—[*ojhā*]—the ceremony of exorcising a ghost. East districts.

Ojhait—[*ojhā*]—a wizard. East districts (jādūgar).

Okhal—[Skt. *ulūkhala*]—(1) a mortar; (2) (*okh-riḍlo*) a hole in the threshing = floor for husking grain. Kumaun.

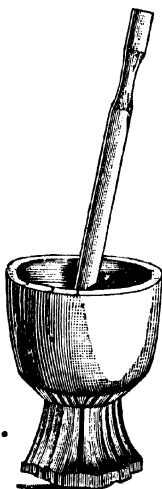
Okhalo—[*okhal*]—the mortar used in husking grain. Kumaun (*ukhlī*).

Okhar—[*okhal*]—the beam to which the web is fastened in a blanket loom. Oudh (*gadariyā*).

Okhlī— } [*okhal*]—t h r

Okhrī— } mortar used in husking grain West districts (*ukhlī*). *Okhlī mēn sir diyā, to dhama-kon sē kyā dar* = putting your head in the mortar and afraid of the clutter of the pestle!

Olā—[Skt. *upalaka* = a stone]—(1) (*patthal, patthar*) large hail-stones. The middle sized hail is *binoulā, binourā*: the smallest sized hail is *binaulī, binouri, bairī*. A spell for stopping hail is to bring a griddle plate (*lārd*) out of doors and rattle it with a stick; also to say a prayer to *Ismaīl Jogi* or the witch *Nond Chamārin* and ring a bell in a Shaivite temple (*Shivdā*); (2) balls of highly refined sugar



Okhlī.

used for making sherbet; (3) cold, damp—of soil.

Olti—[acc. to Platts Skt. *patala* = a roof] (*altuti, lautī, dhāri, oraunt, orauti, ori, ori-jānt, ulēti*)—the eave of a house: *olti kã pãnti bulēti nahin jātã* = the water that flows from the eaves never gets up to the ridge pole. In the East districts the word is used in the sense of *sāyābān* or a verandah. The eave board is *mukhabbat, mahaut, mahit*. The pieces of wood let into the walls to support the roof are generally *chhajjã*; and to the East *torã, ghoriyã*. The slope of the roof to the eaves is *tāran*.

Onchab—[cf. *aiñchnã* = to twist, squeeze] (*khinechnã*)—to tighten the strings of a bed. East districts.

Onchan—[*onchab*]—the strings at the end of a bed. East districts (*chãrpãl*).

Onchhab—to skim milk. East districts.

Onhauã—a rough mode of tiling a house when only flat tiles are used. East districts.

Or—[Skt. *avdra* = this side]—a boundary (*hadd*).

Orã—[acc. to Platts Skt. *ardha* = an armful] (*ori, oriya*)—a basket made of chips of bamboo or palm-leaf fibre, used for sowing, supplying the sugarcane mill, etc. East districts (*ãaliyã*).

Orãnt—} [*or*]—the boundary of a village, etc. **Orãnti**—} East districts (*hadd*).

Orauni—[*olti*]—the eaves of a house. East districts (*olti*).

Orhã—[*or*]—the boundary of a field, etc. Kumam (*hadd*).

Orhari—a woman married under the less regular form prevalent among lower castes—see *dhari, karão*.

Orhnã—} [Skt. *orna*]—(1) to cover; (2) a sheet **Orhni**—} worn by women and girls (*sãri*).

Ori—[*orã*] (*ehitã, ehiti, oriya*)—a small-sized basket, used for sowing, supplying the sugarcane mill, etc. East districts (*khãnchi*).

Ori—[*olti*]—the eaves of a house. West districts (*olti*).

Oriyã—see *ori*.

Ornã—[*airnã* = to pour from one vessel into another]—the pipe in the drill plough. West districts (*hal*).

Os—[Skt. *avashyã* = hoar-frost] (*shabnam*)—dew: *os chãtã piyãs nahin jãti* = you can't quench your thirst by lapping up dew-drops.

Osã—heaped straw on the threshing-floor. Upper Duãb and Rohilkhand.

Osar—[Skt. *vatsa* = a calf or *upasaryã* = lit. to be approached: a cow fit for a bull]—a young female buffalo: the corresponding term for a cow is *kãlor, bahri*.

Osãrã—[? Skt. *apasãrita* = removed]—the verandah, vestibule, or outer room of a house (*usãrã*).

Osrã—} [Skt. *avasara*]—time, turn, opportunity **Osrĩ**—} ty: especially a cultivator's turn for getting canal water.

Ot—} (1) the block on which fodder, sugarcane, **Otã**—} etc., is chopped. West Oudh, Rohilkhand, and Duãb (*nisuhã*); (2) (*jotã*) a partition or side wall in a house (*divãr*); (3) the seat for the woman at the flour mill (*baithani*); (4) a fence round young trees. East districts (*thãnvãlã*).

Otan—[*ot*] (*auãan*)—a block on which fodder is cut. West districts (*nisuhã*).

Otãni—the spoon for taking the juice out of the sugar-boiler. Rohilkhand (*kolhvãr*).

Otgani—[*ot*]—the hand rail by which the workmen hold when working the pedal (*dhẽnkã*).

Otnã—(1) (*torhã, biekhorã, nikidib*)—to clean the seeds out of cotton; (2) the block on which fodder, etc., is chopped. West districts (*nisuhã*); (3) to bury a cake of cow-dung fuel in ashes to keep in the fire.

Otnĩ—a machine for separating the seeds from cotton.

P

Pabar phẽnk dẽnã—to sow seed broadcast. West districts (*bonã*).

Pabẽrã—rice sown broadcast. West districts (*pavẽrã*).

Pabẽrã bonã—} to sow broadcast. West dis- **Pabẽri bonã**—} tricts (*bonã*).

Pabẽrnã—

Pach—[Skt. *pañcha* = five]—five different kinds of clothes, sweetmeats, ornaments, etc., given by a father to his daughter when she is delivered of a son.

Pachai—[Skt. *paksha* = side]—the inner pin of the yoke (*hal*).

Pachãnglã—} [*pãnch* = five; *ãnkur* = curv- **Pachãngur**—} ed]—a rake generally with **Pachãngurã**—} five prongs used for removing

grass manure, etc., cleaning the threshing-floor, covering seed, etc. Rohilkhand (*dãnt, kãth-phãnvĩrĩ*).

Pachãr—[Skt. *paksha* = a side]—(1) the wedge fixing the beam of the plough into the body (*hal*); (2) the inner peg of the yoke (*hal*).

Pachãr—[? conn. with *pachpach* = splashing]—a tract in the Etãwah district north of the Sũgar river, well watered naturally and artificially; a good loam soil interspersed with large beds of clay the centres of which form marshes and tanks, from the drainage of which several small streams arise.

Pãchar—[Skt. *paksha* = side]—small pieces of wood put into the cavity of the sugarcane mill, to help in crushing the cane (*bhaun, kolhã*).

Pachãrã—[Skt. *pañcha* = five]—in division of crops—one-fifth to the landlord and four-fifths to the tenant. Rohilkhand (*batãf*).

Pacharãi—} [*pãchar*]—fees given to a car- **Pacharãvan**—} penter for repairing sugarcane mills—cf. *nibãuni*.

Pachãrĩ—[Skt. *paksha* = side]—the wedge which fixes the beam into the body of the plough (*hal*).

Pachaulã—[Skt. *pañcha* = five]—the ceremony of bathing a woman on the fifth day after delivery. Hill districts.

Pachãvar—} [Skt. *pañcha* = five; *vãra* = time; **Pachbahĩ**—} *bãhãnd* = to plough]—the fifth ploughing of a field—see *jotnã*.

Pachdo—} [*pãnch* = five; *do* = two] (*bãkãnd*, **Pachdũ**—} *pachdũlĩ, pãnchã-dũlĩ*)—in division

of crops—two-fifths to the landlord and three-fifths to the tenant (*batãf*).

Pachdûl—[*pachdû*]—(1) see *pachdo*; (2) *pachdûl* of cotton—when the cleaned cotton is two-fifths of the entire produce.

Pachdûlf—see *pachdo*, *pachdûf*.

Pachdûvâr—[Skt. *pañcha* = five, Skt. *dvāra* = a door]—a house with five doors or openings (*ghar*).

Pachguriyâ—[*pānch* = five *P ankur* = curved]—a five-pronged rake used on the threshing-floor and for covering seed, etc. (*dānt*).

Pāchh—[Skt. *prachehho* = to scarify]—the incision made in the poppy capsule for extracting the opium (*afiyūn*).

Pachhanî—[*p* *piehê* = behind] (*pachhnî*)—the second scum which rises when water is added to the boiling syrup in sugar refining. In Rohilkhand it is applied to the refined white sugar which is scraped off the filtering basket (*khhānchê*) as soon as the water weed (*sivār*) has bleached the sugar. When dried in the sun *pachhanî* becomes *khānt*. The second scum is in Rohilkhand *chandōi* or *chandiyā*.

Pachhāntnâ—[Skt. *pascha* = behind; *pachhāntnâ* = to throw down; beat]—to beat clothes on a stone or piece of timber to clean them (*pachhārnâ*).

Pachhar—[Skt. *pascha* = behind]—the upper rim of the block of the sugarcane mill (*kolhū*).

Pachhâr—[*pachhar*]—the back of a house

Pachhârâ—[*pichhvârâ*].

Pachhârâb—[the eastern form of *pachhârâ*].

Pachhârâb—[*pachhârâ* (qv.)].

Pachhâran—[Skt. *pascha* = behind]—refuse grain, &c., left on the threshing-floor. Rohilkhand (*mêrh*).

Pachhârî—[*pachhâr*]—(1) the back of a house (*pichhvârâ*); (2) the cross bars behind the driver's seat in a cart. Bundelkhand (*gârî*).

Pachhârâ—[see *pachhāntnâ*] (*chhāntnâ*).

Pachhârâ—[*pachhāntnâ*, *pachhârâb*, *pachhârâb*, *phānchud*, *upāchhud*]—to beat clothes on a stone or piece of timber while washing them.

Pachhêl—[(1) the wedge which holds the

Pachhêlâ—[share and sole in the body of the

Pachhêlf—[plough (hal); (2) a large spoon or

Pachhêlf—[ladle used by confectioners and sugar-makers

Pachhêlf—[*halvâi*, *khānṣāl*]; (3) an ornament worn by

Pachhêlf—[women on the wrist—cf. *pachhuâ*].

Pachhît—[Skt. *paksha* = behind]—the back

Pachhîtâ—[wall of a house or enclosure.

Pachhîtâ—[Rohilkhand (*ḡārvâr*).

Pachhlakarâ—[*pāchhê* = behind; *lakrâ* = a

Pachhlakarî—[piece of wood]—the pole at the

Pachhlakarâ—[back of a cart. East districts

Pachhlakarî—[*gârî*].

Pachhnâ—[Skt. *prachehho* = to scarify]—to

Pachhnâ—[lance poppy heads (*afiyūn*).

Pachhnî—[*pāchhî*]—(1) the shell or scraper used

Pachhnî—[in collecting sugar; (2) see *pachhanî*].

Pachhoran—grain, etc., left on the threshing-floor

Pachhoran—[when the bulk of the crop is removed: a per-

Pachhoran—[quisite of the lower castes. Rohilkhand (*mêrh*).

Pachhornâ—to winnow by throwing the grain

Pachhornâ—[and chaff against the wind (*usânâ*).

Pachhrâ—[Skt. *paksha* = a side]—the wedge

Pachhrâ—[which holds the share and sole in the body of the plough (hal).

Pachhran—[*pachhrâ*]—the upper rim of the block of the sugarcane mill. Rohilkhand (*kolhū*).

Pachhuâ—[*piehê*, Skt. *paksha* = behind]—(1)

Pachhuâ—[grain left on the threshing-floor after the bulk

Pachhuâ—[of the crop is removed. East districts (*mêrh*);

Pachhuâ—[(2) cesses levied by the land on the tenant's

Pachhuâ—[share of the produce. East districts (*sêrahî*);

Pachhuâ—[(3) grain collected by gleanings. East districts

Pachhuâ—[(*sillâ*); (4) a woman's ornament for the wrist—

Pachhuâ—[cf. *pachhêl*].

Pachhûran—see *pachhoran*.

Pachhûrnâ—see *pachhornâ*.

Pachhvâ—[Skt. *pachchima*]—(1) the west wind;

Pachhvâ—[(2) hoven or rinderpest in cattle, supposed to

Pachhvâ—[be produced by the west wind. Benares

Pachhvâ—[(*chêchak*).

Pachhvânsâ—[*p* *piehê* = behind *p* *bâns* = bam-

Pachhvânsî—[boo]—a wedge or peg connect-

Pachhvânsî—[ing the beam and body in a plough. Duâb and

Pachhvânsî—[Rohilkhand (hal).

Pachkalyân—[Skt. *pañcha* = five; *kalyāna* =

Pachkalyân—[prosperity]—a series of five

Pachkalyân—[lucky marks on a horse—see *ghorâ*].

Pachkarma—[Skt. *pañcha* = five; *karma* =

Pachkarma—[performance]—the circumambulation round the

Pachkarma—[funeral pyre performed with a torch five times

Pachkarma—[by the chief mourner.

Pachkhâ—[Skt. *pañchasha*]—a conjunction of

Pachkhâ—[five unlucky stars: (*pañchak*) a period of five

Pachkhâ—[days in the year from the 22nd asterism *Shra-*

Pachkhâ—[*vañra* to the 27th *Rêvatî*, during which it is un-

Pachkhâ—[lucky to do any work: persons who die during

Pachkhâ—[this time are thrown into a river, not burnt—

Pachkhâ—[see *kriyākarm*].

Pachlari—[*pānch* = five; *lār* = a string]—a

Pachlari—[woman's neck ornament with five strands.

Pachmâsi—[a corr. of *pachhvânsâ* (qv.)].

Pachmêl—[*pānch* = five; *mêl* = to mix]—five

Pachmêl—[different sorts of sweetmeats sold unassorted: a

Pachmêl—[mixture of any five things: hence indiscriminate:

Pachmêl—[at sixes and sevens.

Pachpach—shaky mud (*bhâs*).

Pachvâr—[Skt. *pañcha* = five, *vāra* = time]—

Pachvâr—[the fifth ploughing of a field (*pachbâhî*).

Paḡḡâ—[*parḡâ*]—a male buffalo calf.

Padhân—[Skt. *pradhāna* = principal]—the lead-

Padhân—[ing tenant in a village: the head of a caste or

Padhân—[body of arbitrators. In Morādābād it is applied

Padhân—[to the descendants of deprived proprietors who

Padhân—[were induced to stay on and use their influence

Padhân—[on behalf of the new master by the concession

Padhân—[of certain privileges, the chief of which was the

Padhân—[payment of a considerably lower rate of rent

Padhân—[than ordinary tenants: the word is sometimes,

Padhân—[however, confounded with the *thanê* who is

Padhân—[really only a salaried agent of the proprietor

Padhân—[like the *muqaddam* in the Duâb (Sett. Rep. 27)

Padhân—[(*muqaddam*). (*pañchāyat*).

Padhānchârî—[*padhân*] (*hay padhānî*, *jêt-*

Padhānchârî—[*hauṇḍâ*)—the remuneration of a village head-

Padhānchârî—[man. Kumann.

Padiyâ—see *pariyâ*.

Padrâ—[see *parvâ*.

Padrû—[see *parvâ*.

Padrâ—[see *paḡḡâ*.

Padrû—[see *paḡḡâ*.

Padyâ—see *pariyâ*.

Pâê—the foot; leg of a bed, etc.

Pāēchā— } [pāē] (pāēchā, pāēchah)—one
Pāēchah— } leg of a pair of drawers (pāē-
jāmā).

Pāēchédār—[pāēchā]—of drawers—loose at the
ankles (pāējāmā).

Pāējāmā— } [Pers. pād = foot; jāmā =

Pāējāmāh— } clothes] (ghotannā, ghutannā,
gorānu, gorālanā, sarāē, survāl)—drawers. The
slang name is sutnā, sutaniyā. The jānghiyā
are short bathing drawers. The string is narā,
nārā, narī, nārī, izārband. If the drawers are
loose with pieces let in along the thigh, such as
are worn chiefly by servants and dancing women,
they are kallidār, garārdār, khalkhaldār, or
qhīlā; if tight like trousers such as are ordi-
narily worn by men and women they are chūrī-
dār; if loose at the ankles mohridār, pāēche-
dār; if tight at the ankles taṅgmohri.

Pāēkāst—see pāhikāst.

Pāēkhānā—

Pāēkhānah— } [pād = foot; khānah = house]
Paikhānā— } —a privy, latrine.

Paikhānah—

Pāēl—[pād = foot]—a woman's ornament for the
feet.

Pāēnchā— } see pāēchā.

Pāēchah—

Pāēnt—[pād = foot]—(1) the end pieces of a bed
(chārpāi); (2) a mason's scaffolding—see
rāj.

Pāēzēb—[pād = foot; zēb = adorning]—a woman's
foot ornament hung with bells which are
bor, baur.

Pag—[? Skt. pada or prāk = in front]—a foot;
a footstep.

Pāg—[acc. to Platts Skt. prāk. prānch = in
front; or parikara = a girth, a girdle]—a
turban; postī kī pāg = the turban of the opium-
eater, i.e., anything topsy turvy, disordered.

Pāg—[Skt. pāka = cooking]—the syrup of crude
sugar when boiled and ready to be poured off
into the reservoir in which it is allowed to
solidify—see rāb.

Pagā—see paghā.

Pagār—[pagnā = to be soaked; pāg = syrup
(qv.)]—mortar; mud mixed up for building or
plastering—see rāj.

Pagaurā—[pāg = syrup (qv.), Skt. vāta = en-
closure]—the earthen vessel for removing the
juice from the boiler in a sugar factory. East
districts (kolhvar).

Pagdañdī—[pāg = foot; dand = rod] (bāt,
bāfēs, bāfi, bāfiyā, bāfo, chhaur, dharrā, dhu-
rurhūrī, gohar, gonāā, khururhūrī sēr)—a path-
way.

Paghā— } [Skt. pragrah = holding] (bañ-

Paghāiyā— } dhan, bañdhunā, bēndhanī,
chhāndan, galyon, garkholā, gartani, kanāī,
pagā, paghi, paikorā)—a rope generally used
for tying up cattle.

Apē kūfā, apē khāē;

Ghar mēhar nahīn āngan māt.

Jaisā āsār mēh lotē gadhā,

Agē nāth na pichhē paghā.

[Himself he grinds his corn, alone he eats, in
his house there is no wife, in his courtyard no
mother. Like an ass who wallows in barren
land he has neither nose-ring in front nor hob-

ble behind. Quoted by Mr. Grierson in his
Maithili Glossary (said of a man disowned by
his people or who has no friends).]

Another version is—

Agē nāth na pichhē paghā :

Sab sē bhalā bēchārā gadhā.

[Best off of all is the wretched ass, who has no
heel rope nor head rope.]

Pagharh— } [paghā]—a rope used for tying
Paghariyā— } oxen when treading out grain.

Duāb. See dāēh.

Paght— } [paghā]—a small rope used for
Paghiyā— } tethering cattle.

Paghlāo—[paghā]—pieces of rope used in fast-
ening together the parts of a cart. Upper
Duāb (gār).

Paghnāt—[paghā]—the end pieces of a bed.
North Oudh (chārpāi).

Pagiya— } [dim. of pāg (qv.)] (pāy)—a turban.

Pagri— } The sirband or dopattā is a loose
cloth worn over the head. The folds of the
turban are pēch; the embroidered end shamā,
which is also sometimes applied to the turban
worn by the bridegroom. A turban is latfā-
dār when the folds are sown up together. For
other varieties of the turban see amāma, chīrā,
mandil, muñdāsā, murāsā, murēthā, pēch,
phēñā. Ahmad kī pagri, Mahmūd kē sir
= Jack's turban on Toni's head, i.e., robbing
Peter to pay Paul: matrālē kī pagri = the
drunkard's turban; something topsy-turvy or
disordered.

Pagpān—[pag = foot; pān = betel] (pakpān)
—a woman's ornament for the feet.

Pāgur—[Skt. praghūrna = turning round]—(1)
the act of rumination in animals; (2) the outer
ox working in a sugarcane mill. Central Duāb
(kolhū).

Pagurānā—[pāgur]—to ruminate or chew the
cud of animals (jugālnā).

Pah— } (1) a pathway: a narrow passage

Pāh— } between high crops (pagdañdī); (2)

Pahā— } the passages in a betel plantation.

Pāhā—

Pāh— } cultivation in an another village—see

Pāhā— } pahī.

Pāhā—

Pāhābandī— } the case in which the lands of the

Pāhābandī— } several proprietors in a village
are not mixed up together: the opposite of
khētbaṭ (qv.).

Pahal—[pahlā = side]—a bed for potatoes.
Farrukhābād.

Pahar—[Skt. prahara] (pahir)—a division of
time: eight pahar = 24 hours: about 3 hours—
see gharī.

Pahār—[? Skt. prāgra = summit]—(1) a moun-
tain; (2) an elephant. Kahār's slang (hāthl).

Pahārā— } [pahār]—(1) the highlands over a
Pahārī— } river valley: as contrasted with khā-
dar. Central Duāb (bāngar); (2) a heavy club
(lath); (3) an elephant: Kahār's slang (hāthl).

Paharusā—[cf. phārdā, Skt. parashu = an axe]—
the pestle used in husking grain. East districts
(ukhlī).

Pahas— } [? phasā = to stick]—sand brought

Pahasā— } down by floods and mixed with stiff
clay. Mathura.

Pahl—[*gairā, gairiyā, jhād, kūndar, saikhā*]*—*a stack of produce: generally used of spring crops piled to dry in the threshing-floor before threshing. Duāb.

Pahl—[Skt. *paksha* = side] (*pāśkashī*)
Pāhī—*—*a holding in a village other
Pahl kāsht—*—*than that in which the cultiva-
Pāhī kāsht—*—*tor (*pāhī kāshtkār*) lives: dis-
 tinguished from *chhapparband* or *kāshtkār*
dēhī (qv.) also compare *adhiyār*. Mr. Grierson
 in his Maithili Glossary says: "The terms *pāś-*
kāsht and *pāhīkāsht* are quite distinct, the
 former derived from *pāś* = the foot, means an
 under-tenure and the latter from *pāhī* =
 foreign.

Bagar birānē jo rahē, mānē triyā kī sikh;
Yeh tīnōn rahi jānēgē pāhī jo bovē ikh.

[He that lives in the house of another, he that is
 led by his wife, and he who plants sugarcane in
 another village (where it is exposed to trespass),
 all three will come to grief.]

Jā ghar mantra ghulām kā, aur triyā kī
sikh;

Vē ghar āhat jānēgē pāhī karē jo ikh.

[He that takes the advice of a slave or his wife,
 and he who plants sugarcane in another village,
 will all three be ruined.]

Khētī karē na pāhī kī, laṅgṛī karē na joē.
Kāl kalān bhājan, parē, kūndhē āharṇā
hoē.

[Don't cultivate out of your village, nor marry a
 lame wife. If you ever have to run away you
 will have to carry both on your shoulders.]

Pahir—see **pahar**.

Pahī—cooked pulse. East districts (dāl).

Pahiyā—[acc. to Platts Skt. *pāhika* = going on
 a road, or, according to Pandit Kāshināth, *pāda*
 = foot]—(1) the wheel of a cart (*gārī*); (2) the
 centre plough behind which the sower walks
 when sugarcane is being planted. East districts
 —see *ikh*.

Pahlā—old cotton taken out of a quilt. Lower
 Duāb (*nāmā*).

Pahlāhar—[*pahlā*, Skt. *prathama* = first; *hār*
 = circle of land]—the unflooded portion of the
 sloping sandy bank of a river. Central Duāb.

Pahlaun—[*pahlā*] (*osar*)—a heifer bearing her
 first calf.

Pahlautā—[*pahlā*] (*pailaunīhā, palautāhā*)—a
 first born son.

Pahnā—[P Skt. *apinah, pinah* = to tie on, fasten]
 —the cover of a granary.

Pahnaunī—[*pahnā*; *pinnaunī* = to wear]—pres-
 ents of clothes given to guests at Muhammad-
 an weddings.

Pahnāvā—[*pahinnā* = to wear]—costume;
Pahrāvā—mode of dress.

Pahrēono—[*pahrā*, Skt. *prahara*]—field watch-
 ing. Kumaun (*rakhvālī*).

Pahrūā—[see *pahrēono*]—a field watchman.

Pahtā—a plank harrow. Oudh and Lower
 Duāb.

Pahunchī—[*paunchā, pahunchā* = the wrist]—
 (1) a woman's ornament for the wrist. When
 made of gold or silver chains it is called *torā*
pahunchī; (2) iron rings fixed at the mouth of
 the leather well bucket (*charas*).

Pāl—[*pāś* = foot]—swollen legs in horses.

Pāt—[Skt. *pādika* = one-fourth]—(1) one-twelfth
 of an anna; (2) dues given by tenants under the
 landlord's orders for religious purposes. Kheri,
 Oudh.

Pāl—[Skt. *pālī* = a line]—the pieces of cane on
 which thread is stretched before weaving—see
kargah.

Pāl—(*pāhī*)—an insect which injures stored grain.
 East districts.

Pāl—a small box like the *pāndān* (qv.) for keep-
 ing ornaments.

Pāl—see *pāhī kāsht*.

Paīā—(*peid*)—indifferent fructification of the
 rice flower resulting in empty ears. Azamgarh.

Paidāish—[*paidā* = produced]—birth, delivery.
 For some of the ceremonies in connection with
 young children see *avāntī, ānprāsan, barahī,*
barasgānth, baruā, chauk, chhaṭī, chillā,
dashtan, dūdhdhulā, godlānā, kanchhēdan,
mūṇḍan, nāmā, paichvāsā, pistān dhu-
lā, sātmasā. "If a boy is born a net is hung
 over the doorway, a charm stuck on the wall,
 and a fire lighted on the threshold, which is
 kept up night and day to prevent evil spirits
 from passing. The swaddling clothes should be
 borrowed from another person's house. On the
 night of the 6th day the whole household sits
 up, and watches over the child; for on that day
 (*chhaṭī*) his destiny is determined, especially as
 to his immunity from small-pox. If he go
 hungry that day he will be stingy all his life:
 and so a miser is called *chhaṭī kā bhūkhā*, and
 a prosperous man *chhaṭī kā rājā*. None of
 these precautions are taken on the birth of a
 girl." (Ibbetson, Panjāb Ethnography, 118.)

Paighambarī—[*paighambar* = a messenger, prop-
 het; *paighām* = message] (*rasūlī*)—a curious
 round-grained variety of wheat and barley,
 supposed to have been imported from Arabia.
 It is like our pearl barley.

Paihar—} a cotton picher. Central Duāb and
Paiharā—} Bundelkhand.

Paikār—[corr. of *pāśkār. pāś* = foot]—(1)

Paikārā—} a dealer, trader, hawker, a cattle
 dealer; (2) a cotton picker. Upper Duāb and
 Rohilkhand.

Paikhānā—[*pāśkhānāh*] (*sanāḥ*)—a privy, lat-
 rine, in which the compartments are *khudī,*
qadamchah.

Paikorā—[*pāś* = foot]—a rope used for tether-
 ing cattle. Upper Duāb (*paghā*).

Paikrā—[*pāś* = foot]—(1) a rope used for tether-
 ing a camel (*dāman*); (2) a woman's ornament
 for the feet.

Pailā—a large wicker basket used for measuring
 and storing grain, etc. (*khānchā*).

Pailaunthā—[*pahlā* = first]—a first born
Pailauthā—} child (*pahlautā*).

Pail—[*pailā*]—a measure of weight used in
 Bundelkhand: 1 *pail* = 2 *kūrayyā* or 10 *sēr*;
 20 *pail* = 1 *mān* (qv.).

Paimāl—[*pāśmāl*; *pāś* = foot; *malnā* = to
 grind, crush] (*ḍūṇ, ḍūṇḍ, mismār*)—of crops
 —trodden down by cattle.

Pain—} [Skt. *pravayana*] (*panēṭī*)—a carter's

Painā—} or ploughman's whip: a smaller size
 is *painī, painiyā*. In Bundelkhand the whip is
parainā, and in Kumaun *sēṭya*. For other

whips see *angâ*, *châbuk*; and for the lash *sânâ*.

Pain— } [Skt. *pâli* = a line]—the pieces of

Painâ— } wood forming the wheel in the Persian wheel. Bundelkhand (*arhat*).

Pain— } [Skt. *pranâli*, *pranâla*]—a water

Painâ— } channel in a field made for irrigation. East districts (*barhâ*).

Pain— } [P conn. with *pâni*]—(1) (*pâen*, *suhâgd*)

Painâ— } the flux used by a brazier, etc., in melting metals; (2) (*phalâ*) a bar of prepared native iron. Kumaun.

Painch— } (1) a temporary loan. West districts

Painchâ— } (*dastgardân*); (2) reciprocal exchange of labour among agriculturists. East districts (*paith*); (3) see *pênchâ*.

Painch— } [P *pâneh* = five]—(*jhutlâ*, *jûrî*)—a

Painchâ— } small bundle of four or five sugarcanes. Duâb.

Painchnâ—to winnow grain. East districts (*usânâ*).

Paindâ— } [Skt. *pâli* = a row; *handa* = a

Paindî— } pot] (*dhêrâ*, *gharunâchî*, *ghartari*, *palvâindâ*, *parêndâ*)—a stand for water vessels—cf. *latkan*.

Paindî— } [acc. to Platts Skt. *prati pada*]—a

Paindî— } path, a road. *Zâlim kâ paindâ nirâdâ* = the tyrant's path is a queer one.

Paini— }

Painiyâ— } [*painâ*]—a small cattle whip.

Painijânâ— } [Skt. *pâda* = foot; *ranjanî* = de-

Painijani— } lighting]—(1) jingling bells worn as foot ornaments by women; (2) a curved piece of wood in a cart, which passes outside the wheels, and through a hole in which the axle works (*gârî*, *bahlî*).

Painkar— } [*pâe* = foot; *karâ* = hard] (*tabki*,

Painkar— } *paikrâ*)—a hobble tethering the

Painkrâ— } two fore legs of an animal; specially

Painkrâ— } ally used by camelmen and wandering cattle dealers like the Banjarâ caste, etc.

Pain kûân—[P Pers. *pâin* = below]—a large well surrounded by buildings and flights of steps.

Painr— } [? Skt. *pinâ* = a lump]—slips of

Painrâ— } sugarcane cut up ready for sowing. Azamgarh (*gênr*).

Painr— } the main well rope attached to the ir-

Painrâ— } rigation water bag. West districts (*chhor*).

Painr— } [P Skt. *pâda* = foot]—the place where

Painrâ— } the workmen stand in lifting water (*pairâ*).

Pairârhâ—[P Skt. *pâda* = foot]—the circle in which the oxen move in working the sugarcane mill. Rohilkhand (*kolhû*).

Pairriyâ— } [*pairr*]—the man who feeds the

Pairriyâ— } sugarcane mill. Rohilkhand (*mutthiyâ*).

Pairrnâ—to fold cattle. Bundelkhand (*oliâb*).

Painâ—[*pâe*, *pâda* = foot]—the place where the workmen stand while raising water. West districts (*pairâ*).

Paintê—[*pâe* = foot]—the end pieces of a bed (*chârpâi*).

Painth—[Skt. *panya-sthâna* = place for trade]—(1) a market: usually a small periodical village market; (2) market day: opposed to *anaith*

(*pênth*); (3) the duplicate of a bill of exchange (*hundî*).

Painthi—see *pâintê*.

Pairpûjâ—[*pâi*]—dues given for religious purposes by tenants under the orders of the landlord. Kheri, Oudh (*pujaurâ*).

Pair— } [Skt. *pâda*]—(1) a foot; (2) the cut

Pairâ— } crop spread out on the threshing-floor West districts.

Pair gahâ jo rakhê pâs,
Bin barsê na pâvê râs.

[If you keep your crop unwinnowed, the rain will come before you get the cleaned grain.]

(2) the wheel of a cart. Lower Duâb (*gârî*); (3) the circle in which the oxen move in working a sugarcane mill: the slope for the oxen working a well. The phrase *pair jotnâ* is used in the Central Duâb for to work a well. Upper and Central Duâb; (4) an enclosed space surrounded by matting in which grain is collected (*thêk*); (5) sowing broadcast. Bundelkhand (*bonâ*); (6) rice straw—see *dhân*; (7) a landslip, an avalanche. Hill districts; (8) terrace walls in fields. Kumaun (*pugar*); (9) a measure of length: a pace (*qadam*).

Pairâ—[P Skt. *pâda* = a foot]—(1) (*annâ*, *chaurhâ*, *pairrâ*, *painthâ*, *pandar*, *paurhâ*) the place where the workmen stand while lifting water; (2) the intervening spaces in a betel conservatory—see *pân*; (3) wooden bathing shoes (*paulâ*).

Pairbâtâi—[*pair* = cut crops; *bâtâi* = division]—division of crops between landlord and tenant on the threshing-floor.

Pairh— } [P Skt. *pâda* = foot]—the slope for

Pairhâ— } the oxen at a well. West districts.

Pairhâ—[*pairh*] (*bukihâ*, *hanâkâ*, *hanâkrâ*, *hânkrâ*, *hânkrâh*, *kiliyâ*)—the man who drives the oxen at a well.

Pairhi—see *pairh*.

Pairi—[*pair*]—(1) cut crops on the threshing-floor (*pair*); a woman's anklet.

Pairi—see *pairh*.

Pairi karnâ—shepherd's slang: to shear sheep.

Pairpûjâ—(*pânu pakhârûd*)—the washing of the bridegroom's feet by the representatives of the bride when the marriage arrangements are complete (*biyâh*).

Pair uthâi—[*pair* = cut crops; *uthâi* = to remove]—a cess paid by tenant to the landlord at division of crops. Rohilkhand.

Paisâ—[Skt. *pâlika* = one-fourth]—(1) (*berlâ*, *dugâni*, *numnahân*, *piti*) a pice, one-quarter anna. The square lumps of copper used as pice are known as *dhîbudâ*, *dhêbudâ*, *kachchâ*, *Manâsûrî*, *Naipâli*. In Sunâr's slang—*sariyâ* = one pice; *chitâ* = two pice; *puchkarihâ* = half a pice; *sauhan* = a quarter pice.

Ek jânvar aisâ
Ôs ki dum mên paisâ.

[There is an animal that has a pice in his tail: a peacock]—(2) a quarter of a town.

Paisâr—[*paithnâ* = to enter]—a road for ingress.

Paitân— } [*pâe* = foot]—the end pieces of a

Paitânâ— } bed. Central Duâb and Bundelkhand (*chârpâi*).

Paith—[*paithā* = to enter]—(1) (*paich, ramaiti, sai*) reciprocal exchange of labour by agriculturists. East districts; (2) the duplicate of a bill of exchange (*hundl*).

Paithār—[*paith*]—a road for ingress.

Paithsāl—} [*paith-shāla* = house]—a house
Paithsār—} staircase (*zīnah*).

Pavand—see *pēvand*.

Pāyā—[Skt. *pādika* = one-fourth]—a quarter of a *ser*.

Pāyā hal kā bonā, sab khētī kā sājh.

Tin chij ki kasar hai—hal, bail, andj.

[Sow a quarter of a *ser* of seed to each plough and take a partner in your entire holding: you will come to lose three things—plough, ox, and grain.]

Pajāvā—[Pers. *puḥtan* = to cook]—a brick-kiln (*pazāvā*).

Pajhar—[Skt. *praja* = progeny]—persons other than cultivators such as tradesmen and artisans resident in a village (*parjā*).

Pajokho—a visit of condolence after a death. Bundelkhand (*mātmursi*).

Pakaurā—} [*pakā* = to be cooked]—round
Pakaurī—} cakes of gram flour cooked in butter or oil.

Pākḥ—[*paksh*]—the lunar fortnight: *chār din ki chāndni aur phir andhērā pākḥ* = four nights of moonlight and then the dark fortnight.

Pākḥā—[Skt. *paksha* = side]—(1) an end or gable wall; (2) the side of a hill. East districts.

Pakhāl—} [Skt. *payasa* = water; *khalla* =
Pakhār—} leather]—(1) a large water skin bag carried by an ox: *chha chāñeal nau pakhāl pāni* = only six grains of rice and nine bags of water to cook it! (2) the leather sides of a pair of bellows.

Pakhar—} shallow mould found on the edges
Pakharā—} of ravines, filled with lumps of calcareous limestone. Farrukhābād (*kakrēt*).

Pakhārā—the second watering of a crop. Mathura.

Pakhēo—} [*bāt, harēnā, thūlī*]—special food
Pakhév—} given to cows when calving: the feeding up of cows so that they may give a quantity of milk. East districts.

Pākhi—[Skt. *paksha* = side]—an instrument used for making irrigation beds (*kiyāri*). Central Duāb (*jandrā*).

Pākhi—(*pākhi*)—the mat put in the bottom of a cart. West districts (*gārī*).

Pākho—[Skt. *paksha* = side]—the roof of a house. Kumaun.

Pākhi—see *pākhi*.

Pākhi—[? Skt. *paksha* = side]—the spokes of the spinning wheel. Rohilkhand (*charkhā*).

Pakkā—[Skt. *pakva*; rt. *pak* = to cook]—(1) well cooked; well baked—of bricks, etc.; (2) of a well-lined with masonry; (3) of a plough—heavy; (4) foot and mouth disease in cattle (*khurpakkā*).

Pakī—a net for straw, chaff, etc. West districts (*pañs*).

Pakorā—} see *pakaurā pakaury*.
Pakori—}

Pakpān—see *pagpān*.

Paksh—[Skt. *paksha*] (*pākḥ*)—a lunar fortnight: the light or moonlight fortnight is *sudi, sudi, shukla paksh, anjor paksh*; it extends from the *parvā* first day to the *pūṇā*, or full-moon: the dark fortnight is *kṛishna paksh, andhēriyā paksh, ladi*. Worship of the gods (*dēokārya*) is done in the light fortnight, and oblations to the dead *pinā kārya* in the dark fortnight.

Pakthā—} [*pakkā*]—ripe—of crops. East dis-
Pakthās—} tricts.

Pakvān—[*paknā* = to be cooked]—(1) various messes or puddings, etc., made of flour, vegetables, etc., cooked in butter. *Blākh mēn ghār hī pakvān* = When you are hungry wild figs are a dainty: *ūñchī dukān phikā pakvān* = a grand shop and tasteless edibles! (2) a metal cooking-pot like the *karāhī* (qv.).

Pal—[Skt. *palā*]—(1) a measure of time; a second; (2) a weight for weighing metals, products of the country, copper, brass, etc. = 6 *tolā*. Garghwal.

Pāl—[Skt. *patala*]—the sail of a boat (*nāo*).

Pāl—[Skt. *pāl, pāla* = protecting]—a clan or division of a tribe: a word used by Jāts, Minas, and Mōos of the western districts. Tod states that it originally meant a defile or valley suited for cultivation and defence. It is properly applied to the twelve largest *got* (qv.) and a thirteenth is called *palākhā*—cf. *chhat, kūrī*.

Pāl—[Skt. *pālī* = a line]—(1) an embankment to keep in water for irrigation. East districts (*bāndh*); (2) the space formed by the collapse of the sides of an earthen well. East districts (*kūān*).

Pāl—[Skt. *palāla* = straw]—(1) straw bedding; (2) a matting made of grass stems (*sirkī*) used to cover carts: this is possibly from *patala*—see above; (3) unripe mangoes ripened artificially under straw.

Palā—} [Skt. *palā* = a measure for liquids]
Pālā—} (*pālī, pālī*)—a ladle.

Pālā—[Skt. *palāla* = straw] the leaves of the *gharhēri* (qv.) plant given as food to milch cattle (*chārā*).

Pālā—[Skt. *pralēya*] (*tari*)—frost. In Azamgarh frost-bitten crops are *palmarūā, tharūā, thar-marūā*. The phrase in the Duāb is *jāpā nē mārā*.

Jai din Poh mēn pālā parē

Tai din Jēth tuigēn chālēn.

[For as many days as frost comes in Pās, hot winds will blow in Jēth.]

Palāhā git—a song sung by the labourers at the sugarcane mill.

Palai—[*palā* = border]—(1) the branches of a tree; (2) the belt of field furthest from the village site. East districts (*barhā*); (3) the upper part of the bamboo (*bāns*).

Palaindā—[Skt. *pālī* = row; *haṇḍa* = pot]—a stand for water vessels (*paingā*).

***Pālak**—[Skt. *pālanka*] (*pālki*)—spinach (*Spinacea oleracea*).

Palakā—[Skt. *polyanka*]—a bed (*chārpāt*).

Nāk ki nakṭi, bichī kām,

Palakā baith māngārō pān:

Pān māngārō qai voh so:

Kyūn Rāyā jī anakh nā ho.

[My lord king, have not I cause to be displeased with my wife? She has had her nose cut off and her ears cropped. She sits on the bed and calls for betel, and then off she goes to sleep!]

Pālak bēṭā—[*pālā* = to protect]—an adopted son (mutabannā).

Palākhṛā—see pāl.

Palān—} a pad for a loaded ass (chhai).

Palāṅ—[Skt. *palāyanka*]—a bed (chārpāl).

Palāṅgposh—a bed cover or quilt.

Palāṅgrī—[*palāṅ*]—a small bed or couch.

Palāni—[Skt. *palā* = straw]—a thatch: a small hut. East districts (jhoṇprā).

Palariyā—[Skt. *palā*]—a wooden ladle. Lower Duāb and Oudh.

Palautā—[*pālai*]—twigs or splinters of bamboo (bāns).

Palautā—[*pahlā* = first]—a first born son (pahlautā).

Palāvā gīt—see palāhā gīt.

Paléh—} acc. to Platt's Skt. *plava* = flooding;

Paléo—} rt. *plu* = to float) (*chhapānā*, *paléva*, *palévat*, *paréh*, *puréhā*, *paréo*, *parévat*)—irrigation of land preparatory to sowing. Duāb (ābpāsh).

Paléthan—[*palothan*] (*palothan*, *parthan*)—dry flour rubbed on cakes while they are being made.

Palévā—} see paléh.

Palévat—} see paléh.

Palgī—[*palāṅ*]—a small bed or couch. Rohilkhand (chārpāl).

Palhaṇḍā—see palaiṇḍā.

Pāl—[*pal*]—the unit of the liquid measure in Garhwāl: 1 *pālī* = $\frac{1}{2}$ *chhatāṅk*; 12 *pālī* = 1 *tāmī*: 4 *tāmī* = 1 *nālī*; 2 *nālī* = 3 *sér*.

Pāl—the changing of the cattle at the sugarcane mill, well, etc. Upper Duāb (bārī bārī).

Pālī [palā]—a ladle: *Rahmān jorēn pālī pālī*; Pālī } *Luqmān turhāvēn kuppā* = Rahmān collects by ladlefuls and Luqmān makes it fly by barrelsful at a time!

Pālīhar—land kept fallow during the rains for the following spring harvest. East districts (chaumās).

Pāliyā—} (*galsū*, *nēlū*, *rāl*)—throat inflam-

Pāliyā—} mation with cough in cattle. Rohilkhand. In some places it is apparently applied to rheumatism and rheumatic fever—see *ghatērevān*.

Pāliyā—a small basket. Upper Duāb.

Pālkā—a cloth, often embroidered, worn round the waist (dhoti).

Pālki—[Skt. *pariyanka*] (*huddā*)—a palanquin, of which the varieties are—the *chaukarī*, known to the East as *kharḥkariyā*, which has four bearers; the *duallā*, which has only two; the *chandol*, which has two poles; the *miyānd*, of a middle size; the *dolā*, *dolī*, a small litter for women; the *pīnas*, an ornamental litter for people of rank and used in marriage processions; the *nalki*, an open litter used by rich people.

Pālki—see pālak.

Pālki—pieces of wood put under the legs of a bed to raise it off the ground (chārpāl).

Pallā—[Skt. *palā*]—(1) the outer or treading out grain. Central Duāb (dāṇ); (2) a beam placed across the mouth of a well. West districts

(sardar); (3) the plates of a pair of scales: *kad kī tēlin*, *kad kī pallā*; *sir mēn mārd khal kī qald* = what an oilman's wife and what a pair of scales she has! she hits me on the head with a lump of oil-cake! (4) (*kiḍr*, *kiḍrā*, *kiḍrī*) the leaf of a door—see *darvāzh*; (5) a weight equal to about 3 maunds. Rohilkhand; (6) the upper bar of the yoke. East districts (hal); (7) a large wicker basket (*khānchā*); (8) a large cloth for tying up grain; (9) a winnowing fan. Farrukhābād.

Pallādār—[*pallā*]—a porter.

Pallādārī—[*pallādār*]—porterage.

Palmaruā—[*pāl* = frost; *mārd* = to strike]—crops injured by frost. Azamgarh (pālā).

Palnā—the lintel or plank over a doorway. Rohilkhand (sardal).

Palnā—} [*pālnā* = to cherish]—a child's cradle.

Palnā—} [*pālnā* = to cherish]—a child's cradle.

Pālo—[*palai*]—(1) the belt of fields farthest from the village site. East districts (barhā); (2) rice land, as contrasted with *pēr* (qv.). Azamgarh.

Paloch—sugarcane planted in land, which has been fallow during the previous autumn. Rohilkhand (ikh).

Palothan—[Skt. *pralēpana* = smearing; rt. *lip* = to smear]—dry flour rubbed on cakes as they are being made (paléthan).

Palrā—} see pallā.

Palrā—} see pallā.

Paltā—[*palatnā* = to turn over]—(1) the platform on which the rower sits in a boat. East districts (nāo); (2) a broad iron spoon (koñch); (3) a kind of bread or cake in which the dough is in three layers. Central Duāb (paramthā).

Palthano—the Hill form of *palothan* (qv.).

Palt—the Bhotiyā term for the buck wheat of the Hills (*Fagopyrum esculentum*) (ogal).

Palto—} [*paltd*]—reciprocal assistance in culti-

Palto—} vation. Kumaun (aṅvārā).

Pāltū—[*pālnā* = to rear]—a trained or domesticated animal.

Palval—[Skt. *paṭola*]—a kind of gourd (parorā).

Palvār—[*pāl*] (*paléo*)—(1) a system of growing sugarcane in which a layer of weeds or grass is thrown over the cuttings when planted, to act as a hot bed. Duāb and Bundelkhand; (2) a boat of 15 or 20 tons burden: according to Wilson said to be originally considered of Dacca build.

Palvaṭ—[*pāl*] (*kānchī*)—a small broom made of palm leaves. East districts (jharū).

Pān—[Skt. *parṇa*; rt. *parṇ* = to be green]—the betel plant (*piper betel*). "A leaf of it is rolled round a few small pieces of the astringent areca nut, with a little caustic lime, a few heads of spice, for the purpose of being chewed, acting as a carminative and ant-acid tonic" (Wilson). At marriages it is tied up in packets of a triangular shape and covered with foil or gold or silver leaf. The best kind is *nāgurpān*.

Subhāt acchhī baithē khāiyē nāgar pān :

Burī subhāt baithē, kutāiyē nāt aur kām.

[Sit in good company and eat Nāgar betel: sit in bad company and have your nose and ears cut off.]

Bind vasīlē chākari, bind phāl kē jūn ;

Yē tinoṇ phikē lagēn, bind tamakū pān.

[Service without a patron, a young man without a shield, and betel without tobacco are all tasteless.]

For the betel conservatory see *barêj*; the mound on which it is built is *bhit*, *bhit*, *bhit*: the rows in a conservatory *âtar*, *âtar*; in the Duâb *manâhâ*; to the East *mûrâ*, *khât*: the intervening passages *pah*, *pairâ*: the walls *taffi*: the roof *mânro*: the seedlings *bêl*: a second crop from the same roots *pêri*: a packet of 50 leaves to the East *kaurî*: a bundle of 200 leaves *dhôli*: 60 *dhôli* make one *lêso*: the leaf rolled for chewing *bîrâ*, *bîrî*, *gilaurî*: the catechu eaten with it *kath*, *kathâ*, *khair*: the areca nut (the fruit of the areca catechu) *supârî*, *chhâliqâ*, and among Muhammadans *qali*, *kaseilî*. "On the *Dasahra* of Jêth the oldest member of the family goes to the middle of the mound (*bhit*), worships the godling (*dêotâ*) with a burnt offering of butter and molasses: and picks 200 leaves (*dhôli*), which he distributes to his friends, from whom he receives presents." (F. N. Wright, Cawnpur Memo., p. 69.)

Pân—the upper storey of a house. Kumann (atâ).

Pan—alluvial deposits left by rivers (khâdar).

Panâ—[Skt. *panasa*]=tamarinds or mangoes soaked in water and the stones removed: used as a cooling drink in hot weather.

Panach—[acc. to Platts Skt. *pratyanch* = turned]—the bridge in the cotton carder's bow (*dhunlyâ*).

Panai—[*panhai*]=shoes. East districts (jâtâ).

Panâl—} [Skt. *prandâî*]=a drain: the spout
Panârî—} for the juice in a sugarcane mill (kolhû).

Panautâ—} [Skt. *parṇa-vâṭa*] (*panbattâ*)=a
Panautî—} box for carrying betel—see *sandûq*.

Panbalâ—[*pâni* = water; *balnâ* = to turn]—the man who distributes the water for irrigation in the field. West districts (*hathvaiyâ*).

Panbhattâ—see *panautâ*.

Panbharâ—[*pâni* = water; *bharṇâ* = to fill]—(1) a rope used for drawing water from a well; (2) a water-carrier.

Panbhattâ—[*pâni* = water; *bhât* = boiled rice]=rice water, barley water.

Pañch—[Skt. *pañcha*]=a jury of five—see *pañchâyat*.

Pāñchâ—[*pañch*]=a sort of rake, usually with five prongs, used for collecting grass manure, etc. (*kathphānvri*).

Pāñchâ doḥ—} [*pañch* = five; *do* = two]—in
Pāñchâ dûḥ—} division of crops—two-fifths to the landlord and three-fifths to the tenant. Oudh (*pachdo*).

Pāñchâgni—[Skt. *pañcha* = five; *agni* = fire]—(1) the five sticks thrown into the pyre by each relation when the corpse is nearly consumed (*pañch kathiyâ*); (2) five fires lighted in a circle, in the midst of which an ascetic sits.

Pāñchak—[Skt. *pañchaka* = consisting of five]—an aggregate of five asterisms—*Dhanishṭha*, *Shatbhikha*, *Pūrva Khâra*, *Uttara Khâra* and *Rêvati*: this is an unlucky time for doing any work: in particular roofing a house, making a thatch, burning of corpses (*prêddâh*) [persons who die in these days are usually thrown into

rivers, not cremated], cutting firewood, putting tape on a bed, and journeying towards the south. It is said that burning a corpse in the *pañchak* involves five more deaths in the family; so when a corpse is removed in this time five men join together to perform the cremation, so as to divide the sin among them and thus lessen the chance of divine vengeance.

Mâl galiyâ pun Bhaddâlî bolê bisnâ bis.

Sâvan kî pañchak jharî; âs samê kî dâs.

[If there be cloudy weather in the asterism of Mâl, says Bhaddâlî, "There will be rain in the unlucky days in Sâvan": see the hope of the season]—see *pachkhâ*.

Panchakki—[*pâni* = water; *châkki* = wheel] (*gharât*)=a water mill.

Panchalvaiyâ—[*pâni* = water; *chuland* = to move]=a man irrigating. East districts (*panihârâ*).

Pāñchamî—[Skt. *pañcha* = five]—the fifth day of each half lunar month: the *Nâgpañchamî* (qv.) falls on *Sâvan sudi 5* or the 5th light half of Sâvan—see *pañcheinyân*.

Pāñchanṅurâ—[*pañch* = five; *anṅur* = curved]—a sort of rake, usually with five prongs, used for collecting grass manure, etc. (*kathphānvri*).

Pāñchapâtr—see *pañchpâtr*.

Pāñchâyat—[Skt. *pañcha* = five] (*pañch*)=a body of arbitrators or the head executive committee of a caste assembled for the purpose of settling petty disputes among the people, particularly in matters affecting the usages of caste or occupations. Towards the East they are graded as follows—*ânvân*—of only one village: *javâr*—of the neighbourhood: *bâsî*—of 22 villages: *pañch mahâl*—of five parishes: *chaurâsî*—of 84 villages. The head man of the body is usually *sarpañch*, *pradhân*, *pardhân*, *mukhiyâ*, *makto*, *mugaddam*. In the East districts *thâp* is a reference to arbitration. A body of four arbitrators is *chokrâ*, *chokrât*. The headman among Banias and other trading castes is *chaudhri*; among Telis and Chamârs *miktar*; among the Gûjars of the Upper Duâb *pradhâna*, *pardhân*, *padhân*; among Banjâras *Nâik*. The respect paid for the decisions of this body is shown in the proverbs. *Pañch hai Paramêshar* or *Pañch mil Khuddâ*, *Khuddâ mil pañch* = the law of the Panch is as that of God Almighty. *Pañch kahên billî to billî hai sahî* = if the pañch say it is a cat, a cat it must be! *Pañch pañch mil kijê khî, hârê jîtê na âvê lāj* = manage your business before five arbitrators; and whether you win or lose you cannot come to shame. (Pandit Kâshinâth taken it to mean if you undertake anything associate respectable men with you, and you cannot be blamed.)

Pāñcheinyân—[*pañchamî*]=the name in the East districts for the festival of the *Nâgpañchamî*, the 5th of the light half of Sâvan, observed by women in honour of the patron snake. On that day no work is done, especially with cattle, which receive salt and special food. This is also generally the rule on the *Amâvas* (qv.) *Makar kî Saṅkrânt* (qv.) and *Gordhan* (qv.). Also see *ajotâ*.

Panchhannâ—[*pâni* = water; *chhānnâ* = to strain]=a water-strainer.

Panchhor—[*pāni* = water; *chhorā* = to let go]—a small rope joining the main well rope to the bucket. East districts (chhor).

Pañchkathiā—[Skt. *pañcha* = five; *kāṣṭha* = wood; *lākariyā*—] = wood; *lākri* = wood] (*kaṭhāḍā*, *pañchāgnā*)—the five sticks thrown by each relation on the pyre when the cremation is nearly over.

Pañchpātr—[*pañch* = five; *pātra* = cup] **Pañchpātra**—(*pañchapātra*)—a small water vessel containing five cups collectively used in a Hindu temple for pouring water over the idol during worship.

Pañchvāsā—[Skt. *pañcha* = five; *māsa* = month]—the ceremony in the fifth month of pregnancy. "When a woman is in the 5th or 7th month of her pregnancy for the first time, a place is consecrated and Ganesha is worshipped there: then a coconut, a betel-nut and some sweetmeats (*butāshā*) are put into the lap of the woman. This is to congratulate her for the approaching period when she is to become a mother." (Ishri dās, Manners and Customs, p. 190.)

Pandāni—[*pāni*, *dēnā*]—a light ploughing of rice after flooding the ground. East districts (gāhan).

Pāndān—[*pān*] (*kāśāḍān*)—a vessel or box with a cover used for holding betel; sometimes used for holding jewellery, etc.

Pāñḍī—a large fishing net. Rohilkhand (mahājāl).

Pāñḍit—[Skt. *pāñḍita*]—a learned man, a scholar, a learned Brahman. *Pāñchoñ pāñḍit chhaṭē Nārāyan* = five Pandits and God Almighty makes the sixth! (said when a man greater than the rest arrives)

Pāñḍivaiyā—[*pāni* = water; *dēnā* = to give]—a man irrigating. East districts (panihārā).

Pāñḍiyā—[*pañḍi*]—a female buffalo calf.

Pāñḍoh—[Skt. *prañḍāhi*]—a small drain. East districts.

Pāñḍrā—
Pāñḍrā—
Pāñḍrī—(*pañḍrā*, *pāñḍrō*)—land left fallow for sugarcane from the previous spring
Pāñḍrī—
Pāñḍūr—harvest. Rohilkhand.
Pāñḍūr—

Pāñḍūr—
Pāñḍūr—see *pānk*.

Pangāt—[Skt. *pañkti* = a row] (*panghat*, *Pangati*)—*panghati*—a feast: a line of guests at a feast.

Pangayat—the strings at the end of a bed (*chārpāi*).

Pāñḡ—an insect which attacks rice. North Oudh.

Pāngo—[*pāng*, *pānk*]—alluvial deposits. Kumaun (khādar).

Pānhā—see *panhāl*.

Pānhai—[Skt. *pada* = foot; *naddha* = bound] (*panai*)—shoes. *Jin pāñ pānhai nahin, tanhēn dēt gajraj* = God gives an elephant even to the man who has no shoes to his feet!

Pānjā—[? rt. of *pānā* = to obtain] (*langūri*, *panhā*, *pharothā*, *pharoti*, *phērautī*)—black mail paid to thieves for the restoration of stolen property, especially cattle.

Panharā—a weed injurious to wheat. Rohilkhand—see *akrā*.

Panhārā—[*pāni* = water; *kāra*] (*panihārā*)—a water-bearer.

Panhāri—see *panihāri*.

Panhāri—[*panhārā*] (*panihāri*)—a female water-bearer.

Panhās—a bunch of thorns used as a harrow. Rohilkhand.

Panhin—[*panhai*]—a pair of shoes (*jūtā*).

Pāni—[Skt. *pāniya*; rt. *pā* = to drink]—In the Duāb the varieties are distinguished as follows:—sweet *dabkā*, *ādkā*, *mīthā*; brackish *khāri*; bitter *kāruā*; oily *tēliyā*; slightly brackish *marmarā sakhar*; sweet but slightly brackish *matvārā*; good but slightly saline *khāri bangā*; oily and sweet *mīthā tēliyā*; oily and brackish *khāri tēliyā*; bad tasted saline *khāri jarēl*; bitter and oily *kāruā tēliyā*; oily and brackish *sakhar tēliyā*, *marmarā tēliyā*.

Pahlē pīvē jogī;

Bīch mēñ pīvē bhogī;

Pīchhē pīvē rogī.

[The ascetic drinks water in the beginning of a meal; the man of the world when he has taken half the meal; the sickly man when he has finished eating.]

Pāni pīyē chhānkār;

Guru kīyē jānkār.

[Filter water before you drink it, and do not appoint a man your spiritual preceptor unless you know him.]

Pāniāuā—[*pāni*]—sugarcane juice mixed with water. East districts.

Pāni bahānā—} to irrigate land (*ābpāshī*).

Pāni dēnā—}

Pānihārā—[*pāni-kāra*]—(1) (*panhāra*) a man who supplies water to private families; (2) (*panchaleayā*, *pāñḍiayā*) a man irrigating a field. West districts. See *ābpāshī*.

Pānihāri—[*panihārā*]—a female water-carrier.

Pānihāri—[*panhai*]—the sole of the plough. Duāb (hal).

Pānikhēt—irrigated land. Kumaun. See *ābpāshī*.

Pānilā—[*pāni*]—a watery swampy place.

Pāniṣatānā—to irrigate land. East districts.

See *paṭanā*.

Pānir—cheese.

Pānir—[*pāni* = water]—a nursery for young plants (*bīyār*).

Pāniṣat—[*pāni*] (*sichauñ*)—fees for irrigating from a well.

Pāniyōn—[*pañ*]—a wooden spoon or stirrer used by cooks. Kumaun. See *nānbāl*.

Pānjā—[*panj* = five]—a sort of rake usually with five teeth used for collecting grass manure, etc. (*kāthphāñvri*).

Pānjālā—the flat board forming the driver's seat in a cart. Upper Duāb (*gārī*).

Pāñjar—[Skt. *pinjara* = a cage] (*pinjar*)—a bone, usually the rib bone of an ox used by sweepers in the Upper Duāb for collecting filth.

Pāñjī—[*panj* = five]—an offering of pice (usually five in number) at a shrine.

Pāñjīrī—[*pan* = five; *zīrah* = cummin seed]—an aromatic food given to women at child-birth

consisting of five ingredients, including sugar, butter, flour, cummin, and sesamum seed—cf. *achhvānī*.

Panjvaqtī—[*pañj* = five; *vaqt* = time]—the five obligatory times of prayer for Mubam-madaus; (1) from dawn to sunrise *fajār ki namāz*; (2) when the sun has begun to decline *zuhr ki namāz*; (3) midway between Nos. 2 and 4 *ʿaṣar ki namāz*; (4) a few minutes after sunset *maghrib, maghrib ki namāz*; (5) when the night has closed in *ishā ki namāz*. The voluntary times are—*ishraq ki namāz* when the sun has well risen: *zohā ki namāz* about 11 A.M.: *tahajjud ki namāz* after midnight (see Hughes' Notes, 114).

Pānk—[*pānkā*]—the finest chaff. East districts.

Pānk—[Skt. *panka* = mud] (*pāng*)—marshy soil: fine mud left after an irrigation.

Pānkātā—[*pānī, kātnā* = to cut]—the man

Pānkātā—[*pānī* = water] who distributes the water in the field. West districts (*hathvaiyā*).

Pānkāh—[Skt. *paksha* = a feather]—a large fan.

Pānkhaṭ—[Skt. *pratyāñch* = turned]—the elastic bow which keeps the woven cloth stretched in front of the weaver. Rohilkhand (*kargāh*).

Pānkhi—[Skt. *paksha* = side]—the instrument for making irrigation beds (*kiyārī*). Central Duāb (*jandrā*).

Pānkhi—[*pānkhi*]—a small fan.

Pānkhi—[*pānkhi* = side]—the lower supports of the spinning wheel. Lower Duāb (*char-khā*).

Pānkī—[*pānkī*]—the finest chaff. East districts.

Pānlagā—[*pānī-lagānā* = to apply]—the man who distributes water for irrigation in the fields. West districts (*hathvaiyā*).

Pānmār—[*pānī, mārnā* = to strike]—(1) (*ālā, bajhā, dābar, dābrā, dāhar, dahri, jhābar, jhāvar, gānjo, sēmar, sim, ugālā*) lands saturated with water; (2) crops injured by rain or too much moisture.

Pānnā—[Skt. *pānasa*]—a beverage made of tamarinds or roasted mangoes.

Pānnā—[Skt. *parṇa*]—a leaf of an account book (*bahī*).

Pānnik—[Skt. *pratyāñch* = turned]—the elastic bow which keeps the woven cloth stretched in front of the weaver (*kargah*).

Pānolā—[*pānī*]—land watered after ploughing.

Pānpāo—[*pānī, pīnā* = to drink]—food and drink taken by the labourer during the intervals of work in the field (*akor*).

Pānrā—[Skt. *prunādi*]—the pipe in the Persian wheel through which the water flows. Bundelkhand (*arhat*).

Pānro—land kept under preparation for sugarcane during the preceding rainy season (*bhad-vār, pāndrā*).

Pāns—[Skt. *parshuka* = a rib]—(1) the iron

Pānsā—[*pānsā*] blade in the *ōkhar* (qv.) plough. Bundelkhand; (2) ploughing a rectangular field across its breadth. West districts (*somarā*); (3) *pānsā lagnā* means the soaking of a field with rain after the first ploughing. Upper Duāb.

Pāns—[Skt. *pānsu* = dung]—manure (*khāt*).

Pāns—[Skt. *pāsha* = a knot, noose]—the knot

Pānsā—[*pānsā*] on the string of a water vessel, etc.

Pānsāl—[*pānī, shāla*]—finding the level of

Pānsār—[*pānsār*] land by pouring water into a trench.

Pānsār—[*pāns* = foot, *shāla*]—the treadle in the loom (*kargah*).

Pānsēlā—[Skt. *pāsha* = a noose]—a net for straw or chaff (*pānsī*).

Pānsērā—[*pānsēr* = five *sēr*]—(1) a measure of 5 *sēr* weight. The *kachchī pānsērī* is 2½ *sēr*. The *lagarāhī pānsērī* is the weight used by merchants who purchase grain in Azamgarh, by the use of which the various deductions mount much higher than they ought to do. *Sēr mēn pānsērī kā dhokā* = if you are robbed in weighing a *sēr* it comes out in five *sēr*; (2) a large pot in which 5 *sēr* of rice, etc., can be cooked. In many places the *pānsērī* is calculated in the small or *kachchā sēr*; hence it comes to only about 2½ ordinary *sērs*.

Pānsī—[Skt. *pāsha* = a noose] (*gānjā, gānjā, jāl, jāld, jāli, khārā, khariyā, pakli, pānsēlā, pānsī, phānsā, phānsī*)—a net for straw and chaff.

Pānsivān—an insect which attacks rice in times of drought. East districts.

Pānsnā—[Skt. *pānsu* = dung]—to manure land by folding cattle on it. Duāb (*khatānā*).

Pānsū—[Skt. *parshuka* = a rib]—an instrument used by the potter for mining clay. Rohilkhand (*kumhār*).

Pānt—[Skt. *pāntī* = a row of five (*naṣṣa*)]

Pāntī—[*pāntī*]—(1) a line or furrow in which extra crops are sown in a field; (2) the feast at the houses of both parties on the day on which the marriage procession starts (*bhatvān*).

Pānvārā—[Skt. *parṇa-vāta*] (*parosā*)—a leaf dish.

Pānvārī—[*pān, vāta*]—a betel garden (*barēj*).

Pānvār—[*pānv* = foot; *dharvā* = to place]

Pānvār—[*pānvār*]—the place where the workmen stand in working a water lift. East districts. See *ḍol*.

Pānv pakhālnā—[*pakhālnā*, Skt. *prakhālnā*]

Pānv pakhārnā—[*pānv* = washing]—the washing of the bridegroom's feet by the representatives of the bride when the marriage arrangements are complete (*paipūjā*).

Pānyāi—[*pānī*]—irrigation of land (*āpāshī*).

Pāo—[Skt. *pādika*]—a quarter of anything.

Pāo Budāyūnī lījē sāth,

Tab lījē lardī kī ās.

Var lect. *Jo kariyē jhanyē kī ās,*

Pau Buddayūnī lījē sāth.

[If you want success in a row, take a quarter of a resident of Budāyūn with you (they are notoriously quarrelsome people).]

Pāo bēnuchī—hard rough ground. Kāhār's slang.

Pāo chhananī—a rope. Kāhār's slang (*rassī*).

Pāolī—[*pāo*]—four annas.

Pāpā—[*pāpā*]—(1) a kind of weevil which attacks

Pāpāhā—[*pāpāhā*] stored grain; (2) an insect which injures millets and rice in seasons of excessive cold. Bundelkhand.

Pāpār—[*pāpār*]—(1) a crisp

Pāpārī—[*pāpārī*] cake usually made of pulse flour; (2) the dark scabby efflorescence which encrusts *āsar* (qv.) plains. West districts; (3) the seum produced in making saltpetre.

Pāp mochanī—[*pāp* = sin; *mochan* = release]—one of the sacred elevents—see *ēkādāsī*.

Papri—see papari.

Pār— } (*pārā*)—(1) scaffolding; a platform used
Pārā— } for field watching—see machān, rāj;
(2) the wooden framework at the mouth of
a well.

Baith kulan kī pār par;

Goṛ dījē laṣkādē;

Pīth malvāṇē saut sē;

Yih marnē kā bhalā uhāē.

[Sit on the framework of a well; let your legs hang down, and get your co-wife to rub your back—this is a good way to end your life.]

Pār— } lands sown after one ploughing: the
Pārā— } first ploughing of a field. Upper
Duāb: cf. *chhāntā*.

Pārā—(*parai, pāri, pāro*)—an earthen saucer used for covering other vessels (*sarposh*).

Putr kuputr, kulakshana nāri,

Laṣkā pāroṣi, lajāvan saro,

Bhāt bhiriashī, purohit laṇpaṭ,

Sudharo suān, dimānch pāro.

Dūt dimāno, nēgi nirānkashī,

Aturo Baniyā, Kāyath goro,

Brāhman kāro, Suno Shāh Akbar

Bānāh samundarī boro.

[An undutiful son; an ugly wife; a quarrelsome neighbour; a brother-in-law of whom you are ashamed: a brother out of caste; an amorous family priest; a dog too quiet even to bark: a loose cover to a pot: a foolish messenger; a claimant of dues who has no influence: a hasty Baniya, a white Kāyath, a black Brāhman; Listen King Akbar these are all bad: tie them up and pitch them into the sea.]

Pārā—a male buffalo calf—see *parvā*.

Parachhan—[Skt. *praticchāyā* = a shadow]—the moving of a lamp over the heads of the bride and bridegroom to avoid ill-luck (*ārtā*).

Parag—[Skt. *pada*]=a pace, step (*qadam*).

Parahal— } land prepared for sugarcane during
Parahal— } the preceding rainy season. Rohilkhand (*bhadmār*).

Parai—see *pārā*.

Parainā—[Skt. *pravayana*]=a whip. Bundelkhand (*pain*).

Parakhīyā—[*parakhnā*]= (1) a money-tester (*parkhaiyā*); (2) the spout in the sugarcane mill through which the juice drops. Farrukhabād (*kolhū*).

Parakhnā—[Skt. *parīkshā* = test, examination] (*dēkhnā, tankāib*)—to test coins; *parakhnē-vāḍā, parkhaiyā* = a money-tester; *chhoṭī moṭī, adhik banē, bēsan kī nahīn, khātē nahīn, parkhātē hain* = small shapely, finely made, not of gram flour; they do not eat it; they test it—a riddle. Answer *sikkah* = a coin. There is a pun on *bēsan* = gram flour and *bē san* = without the year: *parkhātē* = they test; *par khātē* = but they eat.

Parāl—[Skt. *palāḍā*]=rice straw.

Parāl— } sugar sown after a rainy season fallow:

Parāl— } opposed to *khariṭ* = that sown immediately after an autumn crop. Duāb.

Paramthā—see *parāthā*.

Parānī—[Skt. *prāna* = beloved]—the members of a family; a wife. East districts (*joṛā*).

Parāt—(*parātī*)—a deep circular brass pan,

generally used for kneading paste: it is like the *thālī* (qv.) except that its sides curve gradually up to the top.

Parāthā— } (*paramthā, prāthā*)—a cake made
Parāthī— } with butter like piecrust: it can be eaten by Hindūs on a journey without taking off their clothes and even if cooked by a Baniya—see *mārē, phainā*.

Parāthī—see *parāt*.

Paraunī—small cakes made of pulse flour.

Parautā—the winnowing sheet. Benares (*jhūll*).

Parautī—[? Skt. *prithivi*]=land left fallow or uncultivated. Duāb. See *banjar*.

Parautī—[*pār* = across]—land at the other side of a river, canal, etc. Central Duāb.

Parbā—[*parvā*]=a male buffalo calf.

Parbhāt—[Skt. *prabhāta*; rt. *prabhā* = to shine] (*prabhāt*)—morning: a word used in Braj and also by Hindū ascetics (*fajar*).

Parbhāṭī—[*parbhāt*]=a stick used for cleaning the teeth in the morning: a Hindū mendicant's word (*datuan*).

Pārchá— } [*din*. of *pārāh* = a piece]=cloth,

Pārchá— } clothes (*kaprā*).

Pārchá—see *pārchhā*.

Pārchhā—[cf. *parchhātī*]=a thatch supported by one wall. Upper Duāb (*ēkpallā*).

Pārchhā— } [acc. to Fallon *pagas* = water;

Pārchhā— } *raksh* = to protect]—(1) the catch basin at a well, and near the Persian wheel (*arhat, chauñṛhā*); (2) one of the boiling pans in a sugar factory. Rohilkhand (*kolhvār*).

Pārchai—a rake used on the threshing-floor and for covering seed (*dānt, kathphāñvī*).

Pārchanī—[*para* = above; *chhānā* = to sift] (*pachhni*)—the layer of fine sugar which collects under the layer of grass in a sugar factory.

Pārchhatī— } [Skt. *pari*; Hind. *pār* = across;

Pārchi— } *chhat* = roof]—(1) a thatch resting on one wall. West districts (*ēkpallā*); (2) (*darhiyā, ladāo, palāni, taṭṭī*) a thatch put on the top of a wall to protect it from rain.

Pārchiyā—an instrument for making irrigation beds (*kiyārī*) in a field. South Rohilkhand (*jandrā*).

Pārchiyā—[*pārchhā*]=an iron cooking pan (*karāh*).

Pārchun— } [Skt. *prachūrna*] (*purchun*)=fil-

Pārchūn— } ings of metal: coarse flour, meal.

Pardā— } a screen: the part of the coat or jacket

Pardah— } covering the breast—see *aṅgā*: *pardahnashīn* = a woman that sits behind the screen and does not appear in public.

Pardādā—[*par* = beyond; *dādā* = grandfather] (*parpājā*)—a great-grandfather on the father's side.

Pardādī—[*pardādā*]=a great-grandmother on the father's side.

Pardānī— } [*pardā*]=a waist cloth (*dhotī*).

Pardaniyā— } *Baniyā kī ris pardhaniyā*

Pardhanī— } a Baniya's passion only goes so

Pardhaniyā— } far as to make him hitch up

his loin cloth (and prepare for action).

Pardhān—see *pradhān*.

Parēh— } [Skt. *pāva* = flooding or *paribāh*

Parēhā— } = flowing round]—(1) irrigation of

land in a dry season preparatory to ploughing.

Duāb (*palāh*); (2) the condition of land when

Partāl—{ [Skt. *para*, *tāl* = a span]—testing of
Partāl—} measurement village papers, etc.

Partauvā—[? Skt. *parita* = surrounding]—a
winnowing sheet. Oudh, Rohilkhand and parts
of the Duāb (jhūll).

Parthan—see palothan.

Partī—[? Skt. *parita* = surrounding]—(1) a
drum on which silk is wound,—see *patvā*; (2) a
winnowing sheet. Oudh, Rohilkhand and parts
of Duāb (jhūll).

Partī—{ [Skt. *prithivi partī* as if from *parud*
Partī—} = to lie waste]—waste, fallow land
(bañjar).

Partilēnā—{ [*partī*]—to winnow grain with a
Partiyānā—} sheet (*usānā*).

Paruā—{ [? *parud* = to fall]—an ox that sits
Paruā—} down at work. East districts (ga-
liyā).

Paruā—(1) a variety of soil found in Bundel-
khand. "It is ordinarily a lighter soil than
kābar (qv.), but like that soil varies a good deal;
in some cases approximating closely to the loam
of the Duāb, but generally with a large admix-
ture of sand. The good substantial level *parud*
is still often called *sigānā*, and is distinguished
from the light undulating *parud*, which is called
dādhā, both terms very frequently met with in
the old records. But the latter term is very
loosely used, and is often applied to broken soil
which has not now been classed with *parud*.
Another name for *parud* is *bhāt*, but this term
has a very general meaning, and was used to
signify inferior land of any kind, and was ap-
plied in one village to *kābar*, in another to poor
parud, and in a third to *moṭi rākār*" (A. Cadell,
Banda Sett. Rep., p. 4); (2) alluvial land that
requires no artificial irrigation: being flooded by
the river in the rains, it retains its moisture all
through the year. Mathura.

Paruī—the pit in front of the fire-place into which
the grain falls as it is parched (*bharbhūñjā*).

Parvā—[acc. to Platts Skt. *prithuka* = the young
of any animal] (*paṭhā*, *paṭrā*, *paṭrā*, *paṭhā-
gā*, *paṭrā*, *paṭrā*, *paṭrā*, *kaṭrā*)—a male
buffalo calf.

Jo sorē ās kē parvā;

Jo jāgē ās kē parvā.

[He that goes to sleep gets the male buffalo calf:
he that lies awake gets the female—the more
valuable of the two. (The early bird findeth the
worm.)]

Parvā—[corr. of *parivā*, Skt. *pratipada*]—the
first day of the lunar fortnight.

Parvā—irrigation beds in a field. East districts
(kiyārī).

Parval—} see palval.

Parvar—} see palval.

Pās—[*pasānā* = to skim]—the fermented fruit
of the *mahuā* tree used for distilling. East
districts (*mahuā*).

Pās—{ [Skt. *pāsha*]—(1) a noose; (2) the
Pāsā—} ring fastening the blade of the spade
to the handle: *pasā mānā* = to strike any-
thing with the back of the mattock. East dis-
tricts.

Pasāhī—{ [Skt. *prasātikā*]—a kind of wild tank
Pasāī—} rice (*chanau*).

Pasāī—} rice (*chanau*).

Pasānā—[Skt. *prasavāna* = pouring forth]
(*pasāngī*)—to skim milk, etc.

Pāsāng—

Pāsāng—{ (*aiṇḍā*, *dhārā*, *dhārā*)—a weight
Pāsāngā—} used as a counterpoise in adjust-
Pāsāng—} ing a pair of scales (*tarāzū*).

Pāsāngā—

Pāsāngī—

Pāsāngī—(1) a fire kept burning for 12 days in
the room in which a woman has been delivered.
East districts (*dhunī*); (2) a fire kept lighting
for 10 days by the person who has performed
the obsequies of another.

Pāsāngī—see *pāsāng*.

Pasar—see *pasā*.

Pasar—[? Skt. *pasara* = extending]—(1) early
dawn. West districts (*fajar*); (2) the feeding
of buffaloes, especially at night. The phrase is
pasār chārānā.

Pasārhattā—see *pasrattā*.

Pasārhi—[*pasāhi*]—a kind of tank rice (*cha-
nau*).

Pasārī—[Skt. *paṇya-shālā* = a warehouse]—a
dealer in spices, drugs, etc.

Pasārī—[*pasāhi*]—a kind of tank rice (*chanau*).

Pasāuā—[*pasānā*]—skim milk (*chhinui dahi*).

Pasāvā—[Skt. *prasāda* = sweat]—(1) sugar-
cane juice boiled down; (2) molasses separated
from *rāb* without putting it into bags. Rohil-
khand.

Pasāvan—[*pasānā*]—(1) skim milk (*chhinui
dahi*); (2) rice water.

Paschimā—[Skt. *pashchima* = western]—diarr-
hea in cattle: supposed to be caused by west
winds—see *peṭbhāgt*.

Pasē—[Skt. *prasāda* = sweat]—the juice of
opium, out of which *kafā* (qv.) is made.

Pasērī—[*pāñch* = five; *sēr*]—a weight of five *sēr*.
Dāmī kī ghōṛī chha pasērī dānah = a horse
worth a farthing and getting five *sēr* grain a day.

Pasēvā—see *pasēo*.

Pashu—[Skt. *pashu*] (*pasu*)—horned cattle. It
is considered unlucky to send them into a town or
village in the asterisms of *Chitrā* the three
Uttarāṣāṭhā, *Śrāvāṇa*, *Rohiṇī*, and on the last
day of the dark fortnight (*amāvās*) or on the
8th or 14th.

Pās—see *pāñsi*.

Pasānā—see *pasēo*.

Pasni—[Skt. *pra* = before; *ash* = to eat]—the
first ceremonial feeding of a child on grain when
it is about 6 or 7 months old (*annaprāsana*).

Pasrā—see *pasā*.

Pasrattā—[*pasārī* (qv.) *haṭṭa* = a market]
(*pasārhaṭṭā*)—a market where spices, drugs,
etc., are sold.

Pasu—[*pashu*]—horned cattle.

Dhol, gaṇḍār, shudr, pasu, nārī—

Yē sab tārān kī adhikārī.

[A drum, a boor, a low caste man, cattle and a
woman are all the better of a beating; a woman,
a dog and a walnut tree, the more they're
beaten the better they be.]

Pāt—[Skt. *pattra*]—(1) (*patanā*) a leaf: the
upper leaves of the sugarcane (*āg*).

Āndhī rāndhī pipāl tū dērā:

Pāt patkē—salām tō mērā.

[The blind old hag lives under the *pipāl* tree

whenever a leaf rattles she says "Good-bye, Sir!"

(2) (*lâtâ*) a mess made of the fruit of the *mahud* (qv.) tree; (3) a small field. East districts (*gâtâ*); (4) the refuse sugarcane after the juice is expressed. Central Duâb and Rohilkhand (*khôl*); (5) a broad plate of metal worn across the ear like the *tarkî* (qv.).

Paṭ—[Skt. *paṭa*—silk cloth.

Paṭ—[? Skt. *pat* = to fall]—used in the phrase *paṭ parṇā*—of land, to fall out of cultivation; become waste or barren from drought, flooding, excessive moisture, deposits of sand, etc. West districts.

Pât—[Skt. *paṭṭa* = a plank]—(1) a beam or plank; (2) the treading floor in a sugar refinery (*khaṇḍā*); (3) the screening wall of a cooking place. East districts (*chûlā*); (4) the wedge which holds the share and sole of a plough in the body (*hal*); (5) the upper part of the double yoke. East districts (*hal*); (6) the upper stone of a flour mill (*chakki*); (7) the breadth or bed of a river.

Paṭā—} a leather bag for holding molasses (*gori*).

Paṭā—} a leather bag for holding molasses (*gori*).

Paṭāgan—the space inside a house. Kumaun (*āngan*).

Paṭahuan—[*paṭānā* = to realize]—lands held on a usufructuary mortgage. East districts (*paṭāvan*).

Paṭāi—[*pāt*]—the upper leaves of the sugarcane (*āg*).

Paṭāiā—[*paṭānā*]—irrigation of a field preparatory to ploughing. East districts (*palēh*).

Paṭāilā—[*pāt*]—(1) a plank used as a harrow. Duâb and Rohilkhand (*hēngā*); (2) a sort of covered decked boat.

Paṭākī—[*paṭaknā* = to crack]—the lash of a whip (*sāntā*).

Patalo—[*pāt*, Skt. *pattra* = a leaf]—a broad flat platter made of leaves. Kumaun (*daunā*).

Pātan—[Skt. *pāda*]—shoes (*jūtā*).

Paṭānā—[Skt. *paṭṭa*]—(1) to roof a house; (2) to flood a field preparatory to ploughing. East districts (*palēh*); (3) to cause a debt to be paid or a bill cashed.

Paṭānr—[? *pāt*, Skt. *pattra*]—slips of sugarcane cut for planting. East districts (*gēnr*).

Paṭānr baithāvan—[*paṭānr*, *baithānā* = to set] (*andhēriyā karnā, dhurāvan, dhurigāvan*)—the first hoeing of sugarcane. East districts.

Paṭāo—[*pāt*]—(1) a beam, such as that used to support a roof (*ballā*) or the beam resting on the pillars of a well. Duâb (*miyār*); (2) the roof of a house made of beams and pressed mud: *paṭāo kâ makān* = a house roofed in this way.

Paṭār—[*pāt*] (*chhararā*)—the flooring planks in a cart. Upper Duâb (*gārī*).

Pātar—[another form of *pālā*, Skt. *pratana*]—thin—of sowing, of a crop, jungle, etc. East districts (*bonā*).

Paṭāst—[*pāt*]—a small chisel used by carpenters (*barhā*).

Paṭauā—[*pāt*]—the leaf of a tree. Central Duâb.

Paṭaulī—[*pāt*]—the yellow dress worn by the bride at a marriage (*piarī*).

Paṭaulī pīl—[*pāt*]—the bride at a marriage (*piarī*).

Pataur—[*pāt*]—(1) a small leaf basket with Pataurā—} high sides used for holding cooked provisions (*daunā*); (2) a house cup-board. Kumaun (*tāq*).

Patauri—[*pāt*] (*pataura, patiaura*)—a mess of pulse flour cooked in the leaves of the *arun* (*ghuiyān*).

Paṭautī—[*paṭānā*]—the annual rental demand to be collected from tenants. Central Duâb.

Paṭauvā—see *patauri*.

Paṭāuvā—[*paṭānā*] (*paṭāhuān*)—land held under usufructuary mortgage. East districts.

Paṭbañdhak—[*paṭānā, bañdhak*]—a usufructuary mortgage. East districts (*bhog bañdhak*).

Paṭdēhl—[*pāt* = beam; *dēhl* = threshold]—the plank below the threshold of a door.

Paṭēl—[*pāt* = a beam]—(1) a flat-bottomed ferry-boat, the boards of which it is built overlap and are not joined edge to edge; (2) the cross bars in a cart behind the driver's seat. Central Duâb (*gārī*); (3) (*paṭāhā*) a plank harrow. Duâb and Rohilkhand.

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Paṭēlī—[*pāt* = leaf]—a flat piece of metal worn in the ear. Kumaun.

Paṭēvārā—[*pat* = a leaf]—the sheath of the cob of maize. West districts (*khūhā*).

Path—[Skt. *prathuka, prishaka* = the young of an animal]—(1) a young male animal such as a goat—see *paṭṭhā*;

(2) a young she-goat that has not been covered. East districts; (3) a young elephant.

Pāthā—(1) an insect which attacks stored grain; (2) the body of a plough. Rohilkhand and West Oudh (*hal*).

Arē mērē Kārtik kâ hālī,
Dharjā pāthā aur phālī.

[O my my Kārtik ploughman! put down the plough-sole and share! (said ironically)] "I am paying you high wages and work is urgent. Please take it easy!" (3) the sole of the plough in which the share is fixed. Duâb (*hal*); (4) a measure of grain and area: in Dehra Dûn the *kachchā sēr* is called a *sēr*, and a *pakkā sēr* = $2\frac{1}{2}$ *sēr*; 4 *kachchā sēr* make one *pāthā* of rice or *arad*, and the quantity of land sowed with this amount of seed is also a *pāthā*; 16 *pāthā* = 1 *don*; 20 *don* = 1 *khar*—also see *mutṭhī*.

Paṭhār—[*pat* = silk; *kāra* = maker]—a fancy silk and fringe-maker (*paṭvā*).

Pathaunī—[*pāthnā*]—a Muhammadan festival in honour of Shah Madār (qv.).

Pathauniyā—[*path*, Skt. *pathin* = a road] (*anvāṇī, anvināṇī, gunnahī*)—the newly arrived bride and her party. East districts.

Pathaurā—[*pāthnā, pāṭa*]—a place where cow-dung fuel is made into cakes—see *gobar*.

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Pathāurā—[*pāthnā, pāṭa*]—a place where cow-dung fuel is made into cakes—see *gobar*.

Paṭhiyā—[paṭh]—a young female animal, such as a goat.

Pāṭhnā—[Skt. *sthāpanā* = fixing, arranging] (*sthāpnā*)—to make cow-dung into cakes for fuel—see gobar.

Pathnaur— } [pāṭhnā, vāṭa]—the place where
Pathnaur— } cow-dung fuel cakes are made—
Pathnaurā— } see gobar.

Patho—see pāṭhā.

Pathrautā— } [patthar = a stone, vāṭa]—a
Pathrautī— } stone dish used for grinding
spices, etc. (patthar).

Pāthur—[pāṭhnā]—large slates for roofing. Kumaun.

Pathvārā— } (1) see pathnaur; (2) (*gānān*)
Pathvārā— } *Dēbī kā ṭhān* the place sacred
Pathvārī— } to the village goddess. Duāb.

Pāṭī—[pāt]—(1) a leaf: specially a poppy petal; (2) the outer bullock in a team treading out grain (*dāēn*); (3) the dry leaves at the top of the sugarcane used as bedding for cattle (*lk*); (4) the refuse sugarcane after the juice is expressed. Central Duāb and Rohilkhand.

Pāṭī—[pāt]—(1) a small plank; (2) the side pieces of a bed. East districts (*chārpāṭ*); (3) the driver's seat in a sugarcane mill. Kumaun (*kolhū*); (4) blinkers for cattle or horses. Bundelkhand (*andhiyā*).

Patiaurā—[pāt]—a mess of pulse cooked in the leaves of the *arum* (*ghuizān*) (*pataurī*).

Patihā—[pāt] (*pāṭiyā, pēriyā, katharvāh*)—a man who drives the sugarcane mill. Upper Duāb.

Patilā—[Skt. *pāṭilī*]—a flat pot usually made of copper like the *dēghchī* (qv.) used for boiling meat, etc.

Patilī— } [patilā]—a smaller cooking pot
Patiliyā— } than the *patilā* (qv.).

Patiyā—[pāt]—a leaf; a poppy petal.

Patiyā—[pāt]—(1) a long narrow oblong field. Central Duāb; (2) an oblong slab of stone.

Pāṭiyā—[pāt]—the man who drives the sugarcane mill. Upper Duāb (*paṭihā*).

Pāṭiyārā—[pāt]—the horizontal driving beam of the sugarcane mill. North Oudh (*kolhū*).

Patjhār— } [pat = leaf; *jharṇā* = to fall]—
Patjhārā— } the fall of the year; the season of
early spring when the leaves fall. East districts.

Paṭkā—[pat = silk]—(1) the red handkerchief or sheet used in the marriage ceremony (*kanhāvar*); (2) the boy's sash worn at a wedding.

Paṭkab—[*paṭakānā, paṭkānā*]—to flood a field for the purpose of irrigation. Eastern districts. See āpāshī.

Paṭkan—[*paṭakānā* = to dash against]—a walking stick (*chharī*).

Patki—[Skt. *pāṭrā*] (*patukī*)—a small earthen vessel used for cooking, etc. (*hāñḍī*).

Paṭlā—[pāt]—the board on which bread is made. Rohilkhand (*chaklā*).

Paṭlā— } (Skt. *pratunū*)—(1) thin, weak; (2)
Patil— } (*patrī, rūkhā*) poor—of soil; (3)
thin poles which run along the bottom of a cart. Rohilkhand (*gārī*).

Paṭṭī—[pāt]—the flat board forming the driver's seat in a cart. Central Duāb (*gārī*).

Pāṭnā—[pāt]—to thatch or cover a house (*chhānā*).

Paṭnā—[*pāṭnā*]—(1) to be covered, roofed; (2) to be paid—of a bill or debt.

Patnālā— } [Skt. *pranāla, prandlika*]—(1) a
Patnālī— } drain for a house; (2) a drain for
Patnārā— } the juice in a sugarcane mill
Patnārī— } (*kolhū*).

Paṭnaur—[pāt]—the board forming the
Paṭnor— } driver's seat in a cart. Bundel-
khand (*gārī*).

Patoh— } [Skt. *putra* = son; *vadhū* = wife]

Patohū— } — a son's wife: a daughter-in-law.

Patol—[pāt]—the scum which rises on boiling sugar (mail).

Patpar— } [*paṭparnā*]—(1) a large open plain
Patpar— } (*maidān*); (2) newly formed land
on the banks of rivers which receives an annual alluvial deposit; (3) the ripe pod of gram: *paṭparī ho rahi hai* = the gram is at the stage of ripeness.

Paṭrā—[pāt]—(1) a plank; (2) a plank harrow; (3) a curved piece of wood fixed outside the wheel of a cart—see *bahlī*.

Paṭrī—[*paṭrā*]—(1) a small plank or board; (2) a small plank harrow; (3) the footway on the side of a road, canal, etc.

Paṭsan—[Skt. *paṭṣa* = leaf; *śaṇa* = hemp] (*amṛī, laṭṭiyā san, piṭā*)—a kind of fibre (*Hibiscus cannabinus*). It must be carefully distinguished from *san* (see Field and Garden Crops, N.-W. P., I. 82). The fibre of the plant is *tilohrā*.

Paṭtā—[Skt. *paṭṭra*] (1) a leaf; (3) a thin piece of metal attached to an earring, etc.

Paṭṭā—[pāt]—(1) a board or plank; (2) a lease of land, etc.

Pattal—[pāt, Skt. *paṭṭra* = a leaf] (*pattar, pattarī*)—a leaf platter for holding cooked food and distributing cooked food at marriages and other feasts. *Pattarī mēn chhēd karṇā* = to make a hole in your leaf platter—ingratitude.

Paṭṭāphēr—[*paṭṭā* = seat; *phērnā* = to change]—part of the marriage ceremony when the bride and bridegroom change seats—see *biyāh*.

Paṭṭhā—[Skt. *paṭṭra*]—(1) a leaf, blade of grass; (2) broad lace (*gotā*).

Paṭṭhā—see *paṭh*—a young animal.

Patthal— } [Skt. *prastara*]—(1) a stone; (2) the
Patthar— } carpenter's grindstone (*barphā*);
(3) large hail-stones (*olā*).

Pattharī—[*patthal*]—(1) (*bhoṇḍ, pattharilā, pattharī*) stony or gravelly soil; (2) the stone on which the bangle maker shapes his bangles (*chūrhār*); (3) (*pathrautā, pathrautī, kūñḍī*) a stone dish used for grinding spices, etc.

Pattharilā—see *pattharī*.

Pattharī—see *pattharī*.

Patṭī—[pāt]—(1) a leaf; (2) a thin plate of metal, etc.

Paṭṭī—[pāt]—(1) a wooden board: a strip of board, cloth, matting, etc.; (2) the side pieces of a bed (*chārpāṭ*); (3) a share or division in a

village: the expression *thok paṭṭī* is used in the same sense—see *thok*.

Paṭṭidārī—[*paṭṭī*]—a form of land tenure in which the village is broken up into shares or divisions known as *thok, paṭṭī*. Of this tenure there are two varieties:

(a) *Paṭṭidārī mukammal*—perfect *paṭṭidārī*.

Here the lands are divided and held in severalty by the different proprietors—each managing his own land, and paying his share of the Government revenue through a headman *lambardār*: while the whole body of owners is responsible for the default of any of its members. In the Eastern districts an arrangement known as *phāṭbandī* is common, where the rents payable by certain tenants are assigned to a certain *paṭṭī*, and collected by its manager.

(b) *Paṭṭidārī ghair mukammal* or *nāmukammal*, imperfect *paṭṭidārī*. Here part of the land is held in severalty and part in common. The Government revenue and village expenses are paid from the common stock, and any deficiency is made up by a contribution from the sharers in proportion to their shares or according to village custom. This is known as *bārhī* (qv.).

Paṭṭivā—[*paṭṭī*]—one of the men who performs *Paṭṭivāh*—} at the ceremony of the *dihbandh-rāī* (qv.). East districts.

Paṭṭī—[Skt. *patra*]—the horoscope of a child (*janampatṭī*).

Paṭuā—see *paṭsan*.

Paṭvā—see *paṭvā*.

Paṭvāhā—[*pāṭ*]—a beam harrow. *Allahābād* (*patēlā*).

Patul—[*pāl*]—a disease in the castor oil plant. East districts.

Putukī—see *patkī*.

Paṭvā—[*paṭ* = silk] (*ilāqēband, paṭhār, paṭhārā, paṭvā*)—a fancy silk or fringe maker. He uses a wooden reel with a handle *baṭani*; a small wooden reel *ānī*; a winding stick *tīlī*; scissors *qainchī*; a coarse needle *salāī*; a large darning needle *sūā*; a small needle *sūī*; an iron ring with a hook, which goes round the toe, *ānkurā*; a bamboo frame or drum on which the thread is wound *parēlā, parēṭī, parṭī*.

Patvāl—[Skt. *pātrapālī* = vessel protecting]—*Patvār*—} the helm of a boat.

Patvārī—[Skt. *patra* = a leaf; *vārṇika* = a scribe]—a village accountant.

Paṭvārī barchhā,

Kabhī na sacchā;

Jo sacchā;

To bāndī barchhā;

Bāndī barchhā;

To qalam kā kachhā.

[A *paṭvārī*'s brat never told the truth in his life: if he does tell the truth, sure to be a bastard, and a bad hand at his pen.]

Paulā—[Skt. *pāda, pādika*]—(1) a quarter *sēr* weight; (2) an earthen vessel used for measuring milk, etc., holding a quarter of a *sēr*.

Paulā—[*pān* = foot]—wooden sandals worn while bathing (*paulā*).

Paubhar—[*pu* = quarter; *bhar* = full]—a quarter *sēr* weight.

Paul—[Skt. *potaka* = a young plant] (*bā*—

Paulā—[*han, bichār, bijā, biyār, odhā, paudh, paudhā*]—a seedling: a young plant, tree.

Paudkhānā—[*paud, khānā* = house]—a **Paudakhānā**—} nursery for young plants or trees (*biyār, zakhīrah*).

Paudar—[*pāndar*]—(1) footmarks on muddy soil; (2) the place where the workmen stand in working a well or raising water. East districts.

Paudh—} see *paud*.

Paudhārī—[*paudh*]—a nursery for young plants (*biyār*).

Paul—[Skt. *pāda*]—(1) the inside washer of **Paulā**—} a wheel. *Rohilkhand*; (2) (*kathānāhī, kaṭṭnāhī, kharāun, paṛā, paṛā, pāṛī*) wooden bathing sandals.

Paulī—[Skt. *pura, purva*—cf. *gopura* = cattle gate] (*paurī*)—the entrance or vestibule of a house (*dālān*).

Arē buhāpā bāvarā! āyo mērī kānī;

Ghar kē kahā na mānkhī, bairī karē na kānī!

Bairī karē na kānī: bās paurī mēn dīno;

Gayo rāshī kā nām: nām dōkar dhar dīno!

Kahī Girdhar kavi rāē—kahān yeh lāggō pāpā?

Dushman hūn ko mil, kabhūn nahīn hoi buhāpā.

[O mad old age! you have come to ruin me! My relatives pay no attention to me; and my enemy does not fear me. I have been lodged in the entrance to the house: my zodiacal name is forgotten, and I am called "old fellow!" Says Girdhar, prince of poets: "Old age is a great misfortune! O friend! How I wish old age were not the lot even of an enemy!"]

Paunā—[Skt. *parana* = purifying]—a ladle or skimmer shaped like a sieve.

Paunār—[Skt. *pranāla, pranālika*]—a small **Paunārī**—} flat drain (*nālā*).

Paunā—[Skt. *paundra, paundrakā*] (*paunā, pōndā, pōṇā*)—a soft thick variety of sugarcane much valued for eating.

Mērē āngan mīl,

Tāpē lāgo tāt:

Dalī kā māṭkō jhar jhar parē.

Khō lē launlā paunā.

[A tamarind tree in my yard. Mulberries grow on it. The curds go drop drop out of the pot. Come, boy, eat the sugarcane! (out of the native "Book of Nonsense.")]

Paunī—[Skt. *prāpana* = attaining, acc. to Platts] (*paunīyā*)—artizans and other persons not cultivators resident in a village. East districts (*parjā*).

Paunī—[see *paunā*]—a small ladle.

Paunī—[Skt. *puṇjika* = a ball of hail]—a ball of carded cotton (*dhuniyā*).

Paunparichhā—[Skt. *pavna* = wind; *parikshā* = examination]—the ceremony by which astro-

logers foretell the character of the season by watching the wind on the *Bydaspāno* or full moon of Āsāph. If the wind is west a dry season is probable. If a little more favourable, the answer is *kumhār kā pāni* or rain suitable to potters, who delight in fine weather. If from the north, moderate rains may be expected, and the answer is *mūlī kā pāni* or gardener's weather. If from the east, copious rains are to be looked for, and the season is said to enjoy *dhobī kā pāni*, or a deluge sufficient to satisfy a washerman—cf. dhajā.

Paunrā—see *pauṇḍā*.

Paunrhā—[*pānv* = foot]—the place where the workmen stand at a well or when raising water for irrigation (*paīrā*).

Pausār—[*pāno* = foot, *shāla*]—the treadle of a weaver's loom. East districts (kargah).

Paunṭoti—[corr. of English *town duty*]—octroi (chuṅgi).

Paur—[*pauli*]—(1) a door, gate; (2) the **Paurā**—entrance or vestibule of a house (barothā).

Pausāl—[*pīā* = father; *shāla* = house]—**Pausār**—[the house of the wife's parents (maikā)].

Pausēr—[*parā* = quarter, *sēr*]—a quarter *sēr*.

Pauth—in Banda "a system of rotation under which a plot of land passes in annual succession to a different co-sharer or cultivator. It has occasionally been found to exist with reference to upland soils, but its chief utility and indeed its *raison d'être* is found in the peculiar circumstances of some of the alluvial villages." (A. Cadell, Banda Sett. Rep., 41.)

Pauzēb—[*pānv* = foot; *zēb* = adorning]—an ornament covering the ankle and fitting on and covering the upper part of the foot.

Pavāi—[*pānv* = foot]—a single shoe (jūtā).

Pavānā—to sharpen a plough share. West districts (chaṇḍvānā).

Pāvas—[Skt. *prāvarisha*]—the rainy season (barsāt).

Jān hijē pāvas samē, bhāi kōkilā man :
Dādur ab bakā bhāe, hamē pūchhi hai kaun.

[Knowing the approach of the rainy season, the cuckoo is silent. That is the time for the frogs to croak: who cares for me?] (Said when a good officer is transferred and one who "knows not Joseph" replaces him.)

Pāvāt—[*parānā*]—the bevelled sides of the cavity in the sugarcane mill. East districts (kolhū).

Pavērā—[*pabērnā*]—sowing brouleust.

Pavēsi—[Skt. *pīgūsha*; rt. *pina* = fat]—milk given by a cow for about four days after calving. Rohilkhand (pēusi).

Pavitrā—[Skt. *paṭra* = pure, the sacred grass]—(1) the Brahmanical cord (janēū); (2) a silken wreath or garland.

Pavitrī—[*pavitrā*]—the ring of the sacred *kusha* grass worn on the finger during the Hindu worship (pūjā).

Pāvri—[*pānv* = foot]—(1) the circle in which the oxen move at the sugarcane mill. Central Duāb (kolhū); (2) a wooden frame on which cow-dung fuel is stored; (3) wooden bathing sandals (paulā).

Pâyā—[*pāē* = foot]—(1) a piece of wood tied to the neck and leg of vicious cattle. Rohilkhand (*dāingnā*); (2) the legs of anything, such as a bed, etc.; (3) (*pâyā kī bimārī*) disease of the sinew in the legs of a horse.

Payāl—[Skt. *palāṭa*] (*payār*)—rice straw—see *pūlā*.

Payal—[*pāē* = foot]—a silver ornament with bells worn by women on the feet.

Payār—see *payāl*.

Pazāvā—[acc. to Fallon *pukhtan* = to cook; **Pazāvah**—[acc. to Platts Skt. *pach* = to cook; *āpāka* = a kiln] (*paṇāvā*)—a brick kiln.

Pēch—[Pers. *pēchūtan* = to twist] (*pēnch*)—(1) a knot, a screw; *rūi kā pēch* = a cotton screw; (2) the folds in a turban (*pagrī*); (3) a small kind of twisted turban (*pagrī*).

Pēchī pagrī—[*pēch*]—a folded turban.

Pēchkas—[*pēch*, *kasnā* = to tighten]—a **Pēchkash**—corkscrew.

Pēchvān—[*pēch*]—a long heavy coiled pipe stem (naichāband).

Pēh—alluvial lands cultivated in the third year after their formation. Oudh (Bijar).

Peiā—see *paia*.

Pēliyā—[*pēlā*]—the man who feeds the sugarcane mill. Upper Duāb (muṭṭhiyā).

Pēlnā—[Skt. *pīlana* = squeezing; rt. *pāl* = to squeeze]—(1) to work a sugarcane mill or oil mill; (2) to churn milk (*mathnā*).

Pēlnā—a fisherman's net. Upper Duāb (mahājāl).

Pēnch—see *pēch*.

Pēnchā—[*pēch*] (*paīnchā*)—the tied up bags of grain in a Baniya's stall. Upper Duāb.

Pēnd—[Skt. *prānta* = edge, margin]—the **Pēndā**—bottom of any article, such as a box, **Pēndī**—granary, etc.

Pēnnhāb—[*parēsi*]—of a cow dropping her milk after calving. East districts.

Pēnth—[*paīnth*] (*paīnth*, *pīnth*)—a local fair or village market: market day, as opposed to *anāth*. *Rabūpura kī pēnth mēn kis kā phūphā hūn rī* = a proverb based on a story. At the Rabūpura fair in the Bulandshahr district a girl addressed a hawker as her father's sister's husband (*phūphā*) and took some goods on credit. At next market day he searched for her in vain and then went round other markets asking whose uncle he was at Rabūpura fair! The phrase then refers to a fool who has been cheated. *Uphā pēnth āhūn din* = coming late for the fair the day after it broke up: *pēnth na lāgan pāi ūhāgīrā ān pahnchā* = the fair has not had time to collect when the pick-pocket is on the ground: *Gāngā kī burkī aur Shāh-zādpur kī pēnth* = going to Shahzādpur fair (in the Allahābād district) and having a dip in the Ganges as well: killing two birds with one stone!

Pēnthī—a ring, especially one made of *dāh* or *kusha* grass used when presents are being made to Brahmans in the name of deceased relations and at other festivals or ceremonies.

Pēorā—one of the local gods (*ghivār*).

Pēorī—[Skt. *pīta* = yellow] (*mamraj*, *pēvri*, *rāmraj*)—a kind of yellow earth.

Pēr—[Skt. *viṣṭapa* = a young branch or *pattra*]
—(1) a tree (darakht).

*Gharī bhar barsē, do gharī chuchiyāē,
Jhak mārē to pēt tēn jāē.*

[When it has been raining for half and dropping
for a full hour, what an ass you are to go under
a tree for shelter.]

(2) the land near the village site on the analogy
of a tree, when *pālo* = the branches represents
the outlying fields. In parts of Azamgarh *pālo*
is applied to the rice lands and the rest of the
village area is *pēt* (gauhānt).

Pērā—[*pēr*]—the pole forming the back of a
cart. West districts (gāri).

Pērā—[Skt. *piṇḍa* = a lump]—(1) (*pērī*) lumps
of dough for making bread (loṭ); (2) a sweet-
meat made of milk boiled down to about one-
fifth of its bulk (*mārā, khoḍ*) and fine sugar
(*chūni*) in equal proportions, made into flat
round cakes. "*Pērā* is a preparation of cream,
sugar, and some spices. No flour is used in it.
It is used at feasts given to Brahmans. If
flour were used and the sweetmeat made by any
one but a Brahman, and that of the highest
caste, a Brahman would not eat it: this is the
reason that other sorts of sweetmeats in which
flour is used are not eaten by Brahmans. Flour
in the preparation of sweetmeats is polluted
by the touch of a man of inferior caste, but
cream and sugar in sweetmeats are not so."
(Ishridās, Manners and Customs of Hindus, 83.)

Pēraunī—[*pēlnā*]—wages in the form of oil-
cake (*khulī*) or cash taken by the oilman (*Tēli*)
for the trouble of extracting the oil.

Pērī—[*pēr*]—(1) a second crop of sugarcane,
betel, tobacco, etc., taken from the same plants;
(2) a cess levied by landlords on valuable trees,
such as palms, mangoes, *mahuā*, etc. Azam-
garh; (3) lands sown after sugarcane. Azam-
garh.

Pērī—see *pērā*.

Pēriyā—[*pēlnā*]—the man who feeds the sugarcane mill. Upper Duāb (muṭṭhiyā).

Pērnā—see *pēlnā*.

Pērvā—[*pēlnā*]—the man who works the
Pērvāh—[*pēlnā*]—sugarcane mill. East districts
(muṭṭhiyā).

Pēshgi—[*pēsh* = before] (*agaur, agaurī, agī,
ajaurī, angaurī, bhāntā, dādā, haraurī,
uthaunā*)—advances for various purposes to
cultivators, labourers, etc.

Pēshvāz—[*pēsh* = in front; *vāz, hāz* = open]
(*ilak*)—a full-dress gown not unlike the male
jāma, but only reaching to below the knees,
worn by dancing girls and by the Muhammadan
bride when she goes to her husband's house.

Ṣētārā—see *piṭārā, piṭārī*.

Ṣēt bhāgi—[*pēt* = belly; Skt. *bhagna* =
Ṣēt chalnā—[*chāl* = splitting, tearing; Hind. *chal-*
nā = to go] (*būti, chhērā, poknā, poṅkua*)—
diarrhoea in cattle. It is sometimes used as a
synonym for rinderpest (*chēchak*). The last
edition of the Cattle Disease Manual gives *pēt*
bagiyo and its synonyms *samlāhi* and *pas-*
chindā. The disease is defined as "dysenteric
diarrhoea accompanied with swelling and ulcera-
tion of the lips."

Pēthā—[Skt. *pēthikā*]—(1) (*kumhrā, konḍhā,
bhuñā, chāl kumhrā*) the white gourd melon
(*Benincasa cerifera*); (2) (*pēthē kī mīṭhāi*) can-
died melon: the best is made at Agra or
Sahāranpur. The astrology books recommend
people not to eat it on the *parivā* or first day
of the lunar fortnight.

Pēti—[*pēt* = the belly]—(1) a waist band, some-
times used as a purse; (2) the rope which goes
round the body of the leader in a team of oxen.

Pēt pochhanā—[*pēt* = belly; *poṅchhā* = to
Pēt pochhnā—[*pēt* = belly; *poṅchhā* = to
wipe]—a woman's last born
child. East districts.

Pēusi—[Skt. *pāyusha*; rt. *pina* = fat] (*gilaurā,
pavēsi*)—the biestings, beistyn or milk given by
a cow for about four days after calving. West
districts.

Pēvand—[*chakti, jor, pavinā, thēglī*]—
Pēvdā—[*chakti, jor, pavinā, thēglī*]—
patch on clothes.

Pēvni—[Skt. *pūṇjika*]—balls of carded cotton
(*dhuniyā*).

Pēvri—see *pēori*.

Phadiyālo—[Skt. *spand* = to shake]—the win-
nowing sheet. Kumaun (jūhli).

Phadkā—[Skt. *spand* = to shake, quiver]—one
of the boiling pans in a sugar factory. Rohil-
khand (kolhār).

Phāg—[Skt. *phalgu* = reddish: the red-
Phaguā—[*phalgu* = reddish: the red-
powder thrown at the Holi]—the
Holi festival—see *Holi*.

Jiyā so khēlē Phāg;

Mūd so lēkhē lāg.

[The living man amuses himself at the Holi,
but it is all up with the dead man.]

Phaikāṭ—[*phēknā* = to kick out] (*phai-
kāṭ*)—a vicious, kicking ox. East districts
(markahā).

Phail—[*phailānā* = to stretch out] (*chikkān*)—
thinly scattered—of trees in a jungle. Gorakh-
pur.

Phainā—a kind of bread prepared with butter
(*ghī*), which can be eaten by Hindūs on a jour-
ney with their clothes on even if cooked by a
Baniya—cf. *mārē, paramthā*.

Phal—[Skt. *phala*]—fruit.

Phal—[Skt. *phal* = to cleave]—the blade of a
knife (*chhurī*).

Phāl—[Skt. *phal* = to cleave]—(1) a piece of
iron for stirring up the sugarcane as it is being
crushed in the mill. West districts (kolhā);
(2) the share of a plough. West districts (hal);
(3) a piece of betel-nut.

Phalā—[Skt. *phal* = to cleave]—a bar of pre-
pared native iron. Kumaun (pain).

Phalahārī—[Skt. *phala-kāra*]—delicacies pre-
pared with milk, such as *pērā, burphī, kharī
dūdh, mīsrī kā laddū* or from the *siṅghārā*
nut or flour (*bhojan*).

Phalaṅg—[Skt. *ṛari, langa* = lame ace. to
Phalāṅg—[*ṛari, langa* = lame ace. to
Platts]—(1) a long stride; (2)
the tag end of the waist cloth tucked in behind
(*dhoti*).

Phaldān—[Skt. *phaladānu* = giving fruit]—(1)
(*chhēnkā*) when a man wishing to marry his
daughter sends his barber to look for a suitable
boy, and he selects one and returns with a
favourable report about him and his family, he
is sent back with the *phaldān*, which usually

consists of a rupee and $1\frac{1}{4}$ sēr of *ladḡā* sweet-meats, which are given to the boy's relations as a sort of ratification of the marriage engagement; (2) among the Thākūr caste, the regular betrothal ceremony (*sagāt*).

Phalēhrā—[*phal* = to cleave]—gram; Sunār's slang (*chanā*).

Phālgun—[Skt. *Phālguna* = red, reddish; *phalgu* = the red powder thrown at the *Holi* ceremony which occurs in this month]—the 11th luni-solar Hindū month (February-March).

*Phāgun badi sudōḡ dīn bādāl hoē na bīj,
Barsai Sāvan Bhādrān; sādho khēlo tīj.*

[If on the 2nd of the dark half of Phāgun there be neither clouds nor lightning, there will be rain in Sāvan and Bhādoḡ: so piously enjoy the holiday on the 3rd day of the month.]

*Māḡalvārī māvasī Phāgun Chaitī joē,
Pashu bēcho, kan saṅgraho: avasi dukālo hoē.*

[If the first day of the lunar fortnight in the months of Phāgun or Chait fall on Tuesday, sell your cattle; collect your small grain: there will certainly be famine.]

Phāgun shudījo septamī, āḡhai, naumī, garbh,

Dēkhi amāvas Bhādrē paigē mēh sūlabb.

[If there be clouds on the 7th, 8th or 9th of the light half of Phāgun, you will get satisfactory rains on the last day of the dark fortnight of Bhādoḡ.]

Pānch Māḡal hoē Phāguno, Paukh pānch Shani hoē.

Kāl parai tub Bhāḡdālī, bīj bovo mat kōi.

[If there be five Tuesdays in Phāgun or five Saturdays in Pūs says Bhāḡdālī—"there will be famine. Let no one sow his seed grain."]

Phālgunī—[*Phālgun*]—(1) the indigo sowings in February (*nīl*); (2) the full moon in Phāgun on which the *Holi* festival takes place.

Phālī—[*phal* = fruit]—the pod forming in leguminous crops, such as peas, *arhār*, *urad*, etc.

Phālī—[*phāl*]—(1) the share of a plough. West districts (*hāl*); (2) a large hoe or spade. Rohilkhand.

Phālī guār—[*guār*]—the fodder plant *Cyamopsis psoralioides*—see *guār*, *gavār*.

Phālkā—[*phala*] (*ghan*)—iron ore partially smelted. Kumaon.

Phalkar—[Skt. *phala* = fruit; *kara* = tax]—the produce from fruit-trees reckoned as part of the assessable income of a village—cf. *bankar*, *jalkar*.

Phalnā—[Skt. *phala* = fruit]—(1) to give fruit.

*Sāvan phulē, Chait phalē,
Is kī jāminī kaun karē?
Kī jāḡhī sākḡ babūl bhārē.*

[Who will go bail for the untrustworthy acacir that flowers in Sāvan and fruits in Chait? i.e., ten months after.]

(2) of a cow—to be covered by a bull (*bardānā*, *dhanānā*).

Phalorā—[*phāl*]—cakes made of the flour of

Phalorī—[gram, *mūṅg* or *urad* pulse. They

are fried in butter (*ghī*) or oil, while the *adaurā* or *maṅgōrā* (qqv.) are sun-dried.

Phalpārī—[*phāl*]—the circular piece of iron fixed in the share of a plough to prevent it from going too deep (*hāl*).

Phalrā—[*phāl*]—the blade of a knife (*chhurī*).

Phalsā—[*phāl*]—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor. Upper Duāb.

Phaltā—[Skt. *phala-stha*]—any shoot: a **Phalthā**—[Skt. *phala-stha*]—any shoot: a piece of split bamboo used as a stick (*phatthā*).

Phānchā—bags for pack animals. Kumaun (*khurjī*).

Phāṇḍ—[Skt. *pāsha*]—(1) a noose; (2) **Phāṇḍ**—[*gadhalo*] a large bundle of sugar-cane (*kḡh*).

Phāṇḍā—[Skt. *pāsha*]—(1) a noose; (2) **Phāṇḍā**—[*gadhalo*] a large bundle of sugar-cane (*kḡh*).

Phāṇḍanā—[*phāṇḍ*]—the knot round the **Phāṇḍnā**—[*phāṇḍ*]—the knot round the neck of a water vessel (*ubkā*).

Phannā—[? Skt. *phana* = a cobra's hood]—(1) the loose end of the loin cloth hanging down in front; (2) the wedge which holds the share and sole of the plough in the body. East districts (*hāl*).

Phannī—[*phannā*]—the spikes used to fasten the quadrants of a wheel together (*bahī*).

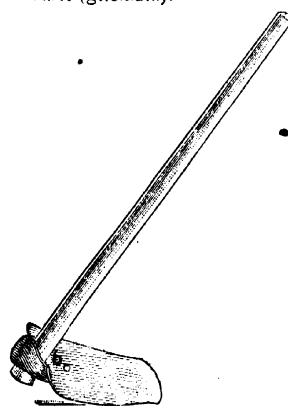
Phāṇphī—tobacco: Sunār's slang (*tambākū*).

Phāṇr—[? *phāṇḍ*]—the knots in the loin cloth for holding money and valuables. East districts (*āṇḡ*).

Phāṇrbāṇḍhā—[*phāṇr*, *bāṇḍhā* = to bind]—a piece of cloth tied round the waist like a belt. East districts (*kamarband*).

Phāṇs—[Skt. *pashū*]—(1) the knot round the **Phāṇsā**—[*phāṇs*]—neck of a water vessel (*ubkā*); (2) **Phāṇsī**—[*phāṇs*]—a wedge; (3) a small fibre of wool; (4) a net for grass or chaff. West districts (*pāṇsī*).

Phāo—[acc. to Platts Skt. *sphāti* = swelling]—a handseal or something additional given to a purchaser (*ghēlaunī*).



Phaura.

Phāorā—[acc. to Wilson from Arabic *fatah* = opened! more probably Skt. *parusha* = an axe] (*phaurā*)—a large-sized hoe or spade: the *kudārī* (qv.) has a narrower blade. *Pārdā kē hāth phāorā pankaḡ mā' alūm dētā hai* =

the child thinks the spade in his father's hand as light as a feather. *Phāorē kē nām gil*

ṣafā = calling a spade "mud cleaner"! (a skit at language pedants). *Phāorā na kudrā*, *barā khēt hamārā* = mine is a grand field, though I have no hoe or spade.

Phāori—[*phāorā*]—(1) a small hoe or spade; (2) a sort of rake for removing grass or manure (*kaṭhphānvri*).

Phar—[*phā*]—the shafts or thin poles which run along the bottom of a cart (*gārī*).

Phār— } [*phāl*]—(1) see *phar*; (2) the share of

Phārā— } a plough (hal).

Phār—see *phānr*.

Phāran—[*phārnā* = to tear]—the sediment deposited in making clarified butter. East districts.

Phard—[Arabic *fard*]—single; not put to the male, barren—of cattle. West districts (*bah-lā*).

Pharhuvā—see *phāorā*.

Pharhuvī—see *phāori*.

Phari— } [*phār*]—(1) the share of a plough (hal);

Phāri— } (2) the shafts or transverse bars in front of the driver's seat in a cart (*gārī*).

Phariyā—[*phar* = a mart]—a retail corn-seller.

Phariyā—the vat in a sugar refinery.

Phariyā—[*phālā*]—the spokes in the wheel of the Persian wheel which support the water vessels. Upper Duāb (*arhat*).

Phariyā—[*pharyā*]—a girl's petticoat (*lahāgā*).

Pharkā—[Skt. *phalaka* = a board, plank] (*pharkā*)—(1) one side of a double thatch. East districts: cf. *dopallā*; (2) a hurdle used instead of a door. West districts (*chān-char*).

Pharkan—[*pharaknā* = to tremble; Skt. *sphar*]—(1) swift or nimble—of oxen. East districts; (2) excitable, given to shying—of oxen. East districts (*bharkan*).

Pharkāpēlan—[*pharkan*, *pēlnā*]—an ox one of whose horns is erect, and the other hangs down (*kaīnchā*).

Pharki—see *pharkā*.

Pharkil—

Pharkilā— } [*phār*, *kil* = a nail]—(1) the peg

Pharkill— } of the linch pin in a cart, (*gārī*).

Pharkillā—

Pharkilli—

Pharkuṭāl—[*phāl*, *kūtnā* = to beat]—fees to a blacksmith for welding ploughshares (*kharhak*).

Phāro—[*phāl*]—the share of a plough. Central Duāb (hal).

Pharothi— } [*phērnā* = to return]—black mail

Pharoti— } paid for the return of stolen property, principally cattle. Bundelkhand (*pan-hāt*).

Pharpitā— } [*phāl*, *pītnā* = to beat]—fees for

Pharpitā— } welding ploughshares paid to the blacksmith (*kharhak*).

Pharrā—bricks sized 9" × 4½" × 2. Central Duāb (*hāt*).

Pharrā— } (Skt. *sphaṭ* = to burst)—stalks of

Pharṭe— } maize. Upper Duāb (*makkā*).

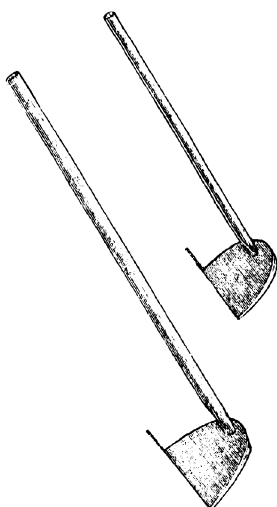
Pharūā— } (Skt. *phala*) (*pharvā*)—a mendicant's

Pharuā— } wooden bowl (*kajkol*).

Pharuā—

Pharūhā— } [*phāorā*]—a spade, mattock.

Pharuā— }



Pharui.

dragged towards the workman, piling up a small mound round the bed. Towards Allahābād it is used almost altogether by the Kāchhī caste, while others use the *karhā* (qv.)—see *jandrā*.

Pharusā—see *phāorā*, *pharuā*.

Pharusī—see *phāori*, *pharui*.

Pharvā—see *pharūā*.

Pharvār—[*phāl* = a ploughshare]—fees to a blacksmith for welding ploughshares (*kharhak*).

Pharvār—a threshing-floor. East districts (*khalihān*).

Pharyā—[*phariyā*]—a bordered sheet, generally of a blue colour, worn round the hips by girls, and to the East usually by those of the Murāo or Kāchhī tribes (*lahāgā*, *sārī*).

Pharyā na sārī,

Bārī sobhā tumhārī.

[What a swell you are without petticoat or sheet!]

Pharyā—[*phar* = a mart, a place of public resort]—a retailer of grain within the limits of a market (*gañj*).

Phasan— } [*phasnā* (Skt. *pāsha* = a noose)

Phasuā— } = to stick—soft muddy ground in which a person sticks—cf. *bhās*.

Phaṭ—[*phaṭnā* = to crack]—a piece of matting put in the bottom of a cart. Bundelkhand (*gārī*).

Phaṭ—see *phaṭbandī*.

Phaṭā dūdh—[*phaṭ*]—curdled milk. West districts (*sajjāo dahī*).

Phātak—[? Skt. *karpāṭa*]—(1) a gate: *phātak tūtā*, *garh tūtā* = when the gate is broken the fort is plundered; (2) a cattle pound (*mavēshi khānā*).

Phatakānā—[Skt. *sphaṭ* = to break]—to winnow grain by throwing it about: opposed to *kirānā* (qv.). Duāb (*usānā*).

Pharuhi— }
Pharūhi— }
Pharuī— }

[*phāorī*]—
(1) a small spade, mattock (*phāorī*); (2) an instrument for beating up the indigo water in the vats (*nīl kī kothī*); (3) an instrument for making irrigation beds (*kriyārī*) in a field. It consists of a semi-circular wooden blade fastened into a long handle; the blade is stuck into the ground and

Phâtbandi—[*phatná* = to break, Skt. *sphaṭ*] (*phântbandi*)—an arrangement in imperfect *paṭṭāpārī* (qv.) villages where certain lands are divided off among certain sharers.

Phatêrâ—[*phatná* = to crack]—stalks of maize. Upper Duâb (makkâ).

Phatîngâ—[Skt. *patāṅga*]—a flying bug or Phatîngî—} grasshopper which devours Phatîngiyâ—} young crops.

Phatkā—[*phatná* = to crack]—(1) an instrument for teasing cotton (*dhuniyâ*); (2) a scarecrow fixed in a tree and rattled by pulling a string. East districts (*dhokhâ*); (3) a poor sandy soil found in the low lands in the Central Duâb. In Farrukhâbâd it consists of from one to three feet of goodish loam or mould overlying pure sand. It is sometimes covered with a saline efflorescence (*bhâḍī*).

Phatkânâ—} see *phaṭaknâ*.

Phatkârab—} see *phaṭaknâ*.

Phatki—} [*phaṭkā*]—a scarecrow fixed on a Phatkiyâ—} tree and rattled by pulling a string. East districts (*dhokhâ*).

Phatkorab—} see *phaṭaknâ*.

Phatkornâ—} see *phaṭaknâ*.

Phatjâ—see *phat*.

Phatjâ laṭnâ—*lit.* to turn over the mat : to become bankrupt; so called because failure is announced by turning over the shop mat (*divâlâ nikâlnâ*).

Phatthâ—[*phatthâ*]—a piece of split bamboo used as a stick.

Phaurâ—} see *phâorâ*, *phâorî*.

Phaurî—} see *phâorâ*, *phâorî*.

Phêd—} the roots of the edible arum. East

Phêdâ—} districts (*ghuiyân*).

Phêdî—} see *phâorâ*, *phâorî*.

Phên—[Skt. *phēna*] (*jhaḡ*)—froth : scum on a boiling liquid.

Phênî—[*phēn*]—threads of sweet paste like vermicelli twisted into various shapes and eaten with milk and sugar.

Phêntâ—[Skt. *phēnt* = surrounding]—a loose cloth worn over the head as a turban. Upper Duâb (*pagrî*).

Phêntî—[*phēntâ*]—a skein of thread (*âṭī*).

Jaisâ sūt vaisî phêntî ;

Jaisî mû vaisî hēṭī.

[As is the thread so is the skein, as is the mother so is her daughter.]

Phêphrî—[*phêphrâ*, Skt. *phupphusa* = the lungs]—the disease pleuro-pneumonia in cattle.

Phêrauṭî—} [*phêrnâ* = to return]—the yearly

Phêrauṭî—} repairs to a tiled roof. East districts. See *chhânâ*.

Phêrê—[*phêr* = turning]—the circumambulation of the bride and bridegroom round the sacred fire—see *sâthphêrê*.

Phêrî—[*phêr* = turning]—an instrument for twisting rope (*ainṭhâ*).

Phêrî'phêrî—[*phêrî*]—the alternate turns of the workmen at the sugarcane mill, well, etc.

Phêrpatâ—[*phêr*, *patnâ*]—the second visit of the bride to her husband's house—see *gaunâ*.

Phêruâ—} [*phêr* = turning]—a finger or ear-

Phêrvâ—} ring made of coiled gold or silver wire.

Phikâr—a small kind of millet grown in Rohilkhand, which seems to be the same as the *Panicum miliaceum*—see *chênâ*, *chinâ*.

Phîch—[*phîchnâ* = to squeeze]—a wedge, such as that which fastens the side pieces of a bed into the legs (*chârpâi*).

Phîchâi—[*phîchnâ*]—wages for washing Phîchâi—} clothes.

Phîchnâ—to wash clothes by beating them on a plank or stone. West districts (*pachhârâ*).

Phirak—[*phirnâ* = to revolve]—a light village east. Rohilkhand (*gârî*).

Phirî—[*phirnâ*]—fees to a village carpenter. Rohilkhand (*nibaurî*).

Phirihirî—[*phirnâ*]—a little fast ambling pony. East districts (*ghorâ*).

Phirkî—[*phirnâ*]—anything that turns on an axle or spindle : a whirling toy for children : an instrument with a wheel for embossing the binding of books (*jildsâz*).

Phirnâ—to turn, revolve, move : to visit the relatives of a deceased person for the purpose of condolence.

Phirnî—[*phirnâ*]—grain given to servants and other dependants at sowing time. Central Duâb (*arjâl*).

Phirnî—[corr. of *firanî*]—fine flour (*sâjî*), sugar, milk, butter (*ghî*), cardamoms, cloves, aniseed, boiled in syrup made of milk and sugar, spices and kernels : a Muhammadan dish.

Phirti—[*phirnâ*]—a dishonoured bill of exchange (*hundî*).

Pholâ—the butt end of a stick. West districts (*hûlâ*).

Phonkâ—the young shoots of peas and similar plants pipped off to make the plant spread and used as pottage. East districts (*maṭar*).

Phrûhâ—} see *phâorâ*, *phâorî*.

Phrûhî—} see *phâorâ*, *phâorî*.

Phuâr—} a drizzling rain. *Parosî kû ghar*

Phuhâr—} *mênâ barsêḡ, to phuhâr â rahêḡ*

Phuhâr—} = if it rains in the next house it is sure to drizzle at least in yours.

Phûl—[Skt. *phull* = to expand]—(1) a flower; (2) ornamental marks on the binding of books, etc. (*jildsâz*); (3) bell metal : an alloy of four parts copper to one of zinc. For other similar alloys—see *bharat*, *kânsâ*, *kâṇṣî*, *kaskuṭ*; (4) first class sugar, liquor, flour, etc.; (5) the bones of a corpse after cremation reserved for removal to some sacred river or shrine. The bones should be collected from the pyre when it becomes cold by the four men who carried the bier who use the thumb and little finger in doing this. The phrase is *phûl chugnâ*. They should then be washed in the five products of the cow (*pâncha gavya*) and clarified butter, placed in a cloth and buried for a year before being taken to the sacred stream. "Ghosts cannot set foot on the ground, and you will sometimes see two bricks or pegs stuck up in front of the shrine for the spirit to rest on. Hence whence going on a pilgrimage or with ashes to the Ganges, you must sleep on the ground all the way there to avoid them; while the ashes must not rest on the ground, but must be hung up in a tree, so that their late

owner may be able to visit them" (Ibbetson, Panjāb Ethnography, 117); (6) among Muhammadans offerings of fruit, etc., made at the grave of a deceased friend or relation on the 3rd day after death, known also as *tijā*, *ziārat*—see (*uthāoni*). The ritual is given in detail in Herklot's *Qānu-ni-Islām*, p. 285; (7) in the Hills, another name for the constellation *Makar* or Capricornus: so called because children on that day place flowers on the threshold of friends and relatives who in return give presents of rice or grain (*Makar ki Saṅkrānt*); (8) a silver ornament worn on the toes by women.

Phūlā—[*phūlā* = to swell]—(1) one of the vessels in a sugar-boiling house (*kolhvār*); (2) grain which swells in parching like maize, *judr*, etc. (*chabēnā*).

Phūlaurā—[*phūlā* = swell]—large balls of **Phūlaurī**—*urad* flour fried in clarified

Phūlauriyā—butter and oil and then soaked with spices in tyre when they become very spongy. *Yek manā aur phulauriyān* = such a mouth and eating spongy cakes!

Phulāvā—[*phūl*] (*chabukī*, *zhakhurā*)—a string used by women for tying up their hair: a hair net is *mūhāf*.

Phūldār—[*phūl*]—anything ornamented with flowered figures such as a bed, cap, etc.

Phūldol—[*phūl* = flower; *dol* = moving]—a festival held on 11th light half of Chait (*Chait badi ēkūdashī*). Rājās and land-owners who have armed guards exercise them at target practice. The mark is a flower. Whoever hits it gets a prize: a festival held at Mathura in honour of Krishna, when a swinging seat adorned with flowers is made for him.

Phulél—[*phūl*]—perfumed oil.

Phulēl—[*phulēl*]—a flash or phial for perfumes.

Phūlgobhī—[*phūl* = flower; *kohī* = cauliflower]—**Phōlgobī**—[*phūl*] (*phūlkobī*)—the cauliflower (*Brassica oleracea*).

Phūliyā—[*phūl*] (*phullī*)—ornamental brass, etc., worn in the form of flowers.

Phulkā—[*phūl*]—(1) a strong kind of native liquor—see *ābkarī*; (2) a kind of light wheaten flour cake.

Phūlkārī—[*phūl*, *kār* = work]—an embroidered sheet: chiefly worn by the Jāt women of the Western districts. It is the custom for each woman to work one for herself before she is married.

Phūlkobī—see **phūlgobhī**.

Phulli—see **phūliyā**.

Phūl rahnā—of cereals—to be in the stage at which they flower.

Phūl sapēl—an ox with one horn turning to the right and the other to the left (*bail*).

Phulā—[*phūl*]—a silver ornament worn on **Phūlā**—the toes by women: so called from its shape.

Phuluriyā—a cloth put under infants. West districts (*gañritarā*).

Phuṇḍnā—(1) a tassel; (2) the centre string of a pair of scales (*tarāzū*); (3) (*taryā*, *turyā*, *taryā*, *turyā*) the thong of a whip lash.

Phūṅk—[*phūṅknā* = to blow, Skt. *phut*, **Phūṅknī**—[*phūṅ*]—the pipe of a pair of bel-

lows (*lohār*). *Phūṅk dūlū* = to blow over a person and mutter an incantation to exercise a spirit or remove the effects of the evil eye.

Phūṅs—see **phūs**.

Phūpā—[Skt. *pitṛi* = father]—the husband **Phūphā**—[*phūphā*]—of one's father's sister—see proverb under **pēṅth**.

Phupērā bhāi—[*phūpā*]—a cousin; the son **Phuphērā bhāi**—[*phūphā*]—of one's father's sister.

Phūphī—[*phūphī*]—a father's sister.

Phūpī—[*phūpī*]—

Phupī—the end of a woman's sheet gathered and tucked in front (*sārī*).

Phuruā—[*phurūā*]—(1) a little wooden platter (*arhiyā*); (2) a vessel for holding clarified butter. Rohilkhand.

Phūs—(*phūṅs*)—dry straw. *Āg aur phūs mēn bair hai* = straw and fire are deadly foes.

Phūt—[*phūtū* = to burst, Skt. *sphut*]—a musk melon (*Cucumis melo*).

Barhē mēn huē sab koī khāē,

Ghar mēn huē ghar bah jāē,

var. lect.

Khēt mēn upjē sab koī khāē,

Ghar mēn huē to ghar bah jāē.

[If it is in the fields every one eats it. If it is in the house the house will be swept away (a pun on *phūt* = (1) a melon; (2) quarrels).]

Phūtā—[*phūl*]—broken ears, etc., gleaned in a field. East districts (*sillā*).

Phūtā binab—[*phūtā*]—to glean. East districts.

Phūtā binnā—[*phūtā*]—

Phūtāo—[*phūt*]—the first sprout from a seed (*ānkur*).

Phūṭhērā—[*phūt*]—parched gram or peas. East districts (*chabēnā*).

Phuṭkar—[*phūt*]—(1) small change; (2) **Phuṭkariyā**—[*phūt*]—retail sales as opposed to *ēk muth*, *thokfāroshī* = wholesale.

Pī—[Skt. *priya* = a lover]—a husband (*khā-vind*).

Piānī—[*pīnā* = to drink, smoke] (*pīnī*)—smoking tobacco, as opposed to *khaīnī*, *sarlī* = chewing tobacco (*tambākū*).

Piārā—[*pīlā*, Skt. *pīlā*]—yellowish coloured—of cattle (*pīlā*).

Piārī—[*piārā*]—(1) (*chokī*, *pataulī*)—the bride's yellow wedding dress; (2) *piārī mattī*—a red or yellowish ochreous clay. East districts (*gērū*).

Pich—[Skt. *pichcha* = seum of boiled rice]—rice water: a term used by Muhammadans equivalent to the Hindu *mānd*, *mān*; *pich pē hazār nā amat kahāi* = a thousand blessings for a cup of rice water! thankful for small mercies.

Pichariyā—a sugarcane mill in which the cavity for the cane is small. Rohilkhand (*kolhū*).

Pichhauṇḍiā—[*pichhē* = behind]—the pointed ends of the lower shafts of the pūy cart (*ekkā*).

Pichhār—[*pichhē*]—(1) the space behind a **Pichhārī**—[*pichhē*]—house (*pichhvarā*); (2) the heel ropes of a horse.

Pichhaurā—[*pichhē* = behind]—a woman's **Pichhaurī**—[*pichhē*]—or man's sheet: so called because worn over the back.

Haiki pichhauri ur ur jêh = a light sheet goes flying about in the wind (*dopattâ sâri*).

Pichhvâr— } [*picchê* = behind, Skt. *vâta* =
Pichhvârâ— } enclosure] (*kuriyâ, picchâr, pi-*
Pichhvâri— } *chhârî*)—the space behind a
house as opposed to *agvâr, agvârâ* (qv.).

Pighlânâ— } to melt jewellery: for the special
Pighlânâ— } sense in connection with mort-
gaging—see *galnâ*.

Pih—[*pî*—] a husband (*khâvînd*).

Pihân— } [Skt. *pidhâna*—] the cover of any-
Pihânâ— } thing, such as a granary, etc.
Pihâni— }

Pihar—[Skt. *pitra graha*—] the house of the
wife's father and her relations who live there,
as the wife calls it (*maikâ*).

Pinkar—a wooden poker. East districts (*kot-
vâl*).

Pik—(1) the juice of betel, etc., spat out; (2) *dye*
when first strained—see *raṅgrêz*.

Pikdân— } [*pîk*—] a spittoon.
Pikdâni— }

Pikhâ— } the rotting of the shoots of early sown
Pikhâ— } sugarcane. East districts.

Pilâ—[Skt. *pîla*] (*piârâ*)—yellow coloured—of
cattle, etc.

Pili chitthi—see *chitthipili*.

Pili dhoti—a yellow loin cloth: specially worn
when a solemn oath is being taken.

Pili patauli—the bride's yellow wedding dress
(*piârî*).

Pili phatê—the first breaking of yellow in the
sky, very early in the morning. Central
Duâb (*fajar*).

Piliyâ— } [*pîlâ*—] a yellowish loam in which the
Piliyâ— } sand is somewhat in excess of the
clay. Central Duâb.

Piliyâ rêtar—a light sandy loam. Mathura.

Pilû—a large fishing net. Bundelkhand (*mahâ-
jâl*).

Pinâ—see *pinnâ*.

Pinâlo—[Skt. *pinḍa* = a lump; *âlu* = a tuber]—
the root of the edible arum. Kumaun (*ghui-
yân*).

Pinas—[? Eng. *pinna*, from its shape]—an
ornamented palanquin used by people of rank
(*pâlkî*).

Pind—[Skt. *pinḍa* = a lump]—(1) the rim
of mud round the edge of the cavity in the
sugarcane mill which prevents the pieces of
cane from falling out (*kolhû*); (2) the drum
of the spinning wheel. Rohilkhand (*char-
khâ*).

Pind— } [Skt. *pinḍa* = a lump]—(1) the offer-
Pindâ— } ings made to the souls of deceased
relations made at the ceremony of the *pitra*
puksh (qv.). "The man who sets fire to the
funeral pyre makes a *pind* or ball every day
till the 10th: on that day he takes them all and
goes to a river, a temple, or a grove and there
cooks rice and milk, makes balls of the dish and
puts them on the ground. On these balls they
put some *ghumrâ* (*Phlomis indica*), the sweet
smelling root of the *klas* grass, and sweetmeats,
and pour on them a libation of milk and water,
burn incense of butter (*ghî*), and light a lamp
before them After the ceremonies, on the
11th day rice and milk are again cooked in two

different places: of one of these preparations
one ball is made for the deceased, and of the
other three: of these three one is meant for the
grandfather of the man who set fire to the
funeral pile, another for his great-grandfather
and the third for his great-great-grandfather.
These balls are then bathed with water and
chandân (sandal); rice, *tulsi* flowers, food,
clothes, and money are offered to them. By this
ceremony the departed spirit is admitted into the
society of its ancestors. Then the man who set
fire to the funeral pile gives a present to the
Mahâ Brahman, who blesses him. After this the
pandit burns incense in the house of the
deceased: now the man who set fire to the pyre
puts on his full dress and salutes his relatives
and friends. From this day they eat food
cooked in iron utensils..... In the time of the
pitra puksh they offer water to their ancestors
for 15 days and on the date of the father's
death perform some ceremonies called *shrâdh*
and invite Brahmans to a dinner. Those who
are possessed of means also go to Gaya and
there offer balls for their ancestors and give a
good deal to Brahmans." (Ishridâs, Manners
and Customs, 197 ff.) The presentation is
pinḍa dânam and the person entitled or bound to
present them *pinḍâdhikârî*.

*Gayâ pinḍ jo dēya, pitra âpan ko
târê,*

*Karaj lēi kē dēya, latê parivâr sam-
bhârê:*

*Harî bhâmi gahî lēya; shatru sir khañj
bajârê;*

*Paropkâr hi karêh, purush mên shobhâ
pârê.*

Sot vañsh sardâr, talê hairi dal malî:

Itnâ kam na karê, tuhî son kanyâ bhali.

[Ho who wins heaven for his forefathers by offer-
ing up oblations at Gaya, who pays off his own
debts and supports his needy family, who
recovers his own lost lands and overcomes his
enemy, who does good to others and wins
honour among men,—such a one is the chief
of his race, to subdue his foes; but if he cannot
do so much, it were better he were born a
girl.]

(2) the fixing and consecration of the site of a
house by Brahmans. East districts; (3) balls
of manufactured tobacco (*tambâkûgar*); (4)
(*bharotâ, bindâ*) a bundle of fodder.

Pindiyâ—span thread.

Pindiyâ—[*pinḍ*]—a small ball of coarse sugar.
East districts.

Pindor—[*pinḍ*]—a whitish kind of clay used in
whitewashing.

Pini— } [*pinḍ*] (*pînâ*)—oil cake made of poppy
Pinnâ— } seed or sesamum.

Pini—[*pînâ* = to drink, smoke]—smoking
tobacco as contrasted with *suglî* or *khaini*,
chewing tobacco (*tambâkû*).

Pinnâ—to card cotton.

Pinnan—[*pînnâ*]—a cotton carder's bow. Upper
Duâb (*dhuniyâ*).

Piâr— } [Skt. *pîṭha*]—(1) a seat, a wooden
Piârâ— } stool; (2) the mud-rim round the
Piârî— } cavity in the sugarcane mill which
Piârîyâ— } prevents the pieces of cane from

falling out (kolhū); (3) the rammer used by the potter for consolidating his clay (kumhār).

Pinriyā—see *pindiyā*.

Piñh—see *pēñh*.

Pipā—[Port. *pipa*]—a cask.

Pirahā—[*pīr*]—the man who feeds the sugar-cane mill. Rohilkhand (muṭṭhiyā).

Pirāī—a grain measure in Garghwal = the *don*—see *muṭṭhi*.

Piran—[*pair* = foot]—a hobble for an animal.

*Suh sē bhālī gadhiyā,
Tākū piran lagē na paqhiyā.*

[Best off of all is the she-ass, who has no tether nor halter.]

Piran kaliyar—[Pers. *pīr* = saint]—one of the local gods: he has a shrine near Rurki in the Sahāranpur district (dihvār).

Pirhā—[*pīr*]—(1) the dough board; the stone with which the bangle-maker shapes his bangles (chūpīhār); (3) a seat, a wooden stool. The sizes as they decrease are *pīrhā*, *pīrhi*, *pīrhiyā*. In the Central Duāb it means something like a small bed (*chārpāī*) such as dogs sleep on.

Pirhai—[*pīrhā*]—the lower supports of the spinning wheel (charkhāi).

Pirhi—[*pīrhā*]—(1) a small stool—see *Pirhiyā*—} *pīrhā*; (2) the platform for the lingam in a Hindu temple; (3) the sloping platform for the oxen at a well. North Oudh (naichī), but cf. *paīrhā*.

Pirich—[Port. *pires*]—a saucer.

Piriyā—the pipe through which the water is discharged in the Persian wheel. Bundelkhand (arhat).

Piriyā—[*pīlā* = yellow]—a variety of the large millet in which the head bends down and ripens late (juār).

Pirojan—[*pironā* = to pierce]—the ceremony of boring a child's ears. West districts (kan-chhidan).

Pironā—[*pīlā* = yellow]—a hard reddish loamy soil. Mathura.

Pisāl—[*pisnā*]—wages for grinding grain.

Pisān—[*pisnā*]—flour (āṭā).

*Jah bāyu chālē isān,
To kuttā na khāē pisān.*

[The dog won't eat flour when the north-east wind blows.]

Pisanhārā—[*pisnā*, *kāra*]—a man or woman who lives by grinding grain.

Pishāch—[Skt. *pishācha*; rt. *pisha* = flesh]

Pishāchā—} —a kind of male and female

Pishāchī—} ghost which haunts burial grounds and cremation places (bhūt).

Pisiyā—[*pisnā*]—(1) flour (āṭā); (2) (*pissē gēhūn*) a variety of small soft red wheat.

Pisāl—[Skt. *pēshana* = grinding]—to grind flour.

*Badlī mēn din na dīsē
Phibay bāṭhī pisē.*

[The slut on a cloudy day does not know when it is dawn and goes on grinding.]

Pis mūt, **pakā mūt** *dē lūṭhī kahā gayī* = I killed myself grinding and cooking, and called a lout in the end.

Pisnā—[*pisnā*]—a share of the grain given as wages for grinding grain.

Pissi—see *pisiyā*.

Pistān **dhulāi**—[*pistān* = breasts; *dhonā* = to wash]—presents given to the women who wash a new-born child (dūdā dhulāi).

Pitā—[Skt. *pitā*, *pitri*]—a father (bāp).

Pital—[Skt. *pittala* = the colour of bile (*pitta*)]—brass: *pital chātar* = sheet brass.

Pitām—[Skt. *priyatama* = most beloved]—a husband (*khāvind*).

Pitāmbār—[Skt. *pīta* = yellow; *ambara* = clothes]—a yellow silk loin cloth worn by men and women. They are now made also of other colours.

Pitārā—[Skt. *pitaka* = a basket] (*pētārā*)—a box made of wicker work or tin in a wooden casing used as a portmanteau for carrying clothes and other small articles. Grierson quotes a Bhojpurī proverb, *thākal bard kē pētār bhāri* = for a tired ox even a small portmanteau is too heavy = the last straw will break the horse's back.

Pitāri—[*pītārā*]—a small portmanteau for clothes, etc.

Pitāro—see *pītārā*.

Pīthī—} see *pīṭhī*.

Pīthī—}

Pithiya—the marking of the forehead of the bridegroom before the marriage ceremony—see *tikā*.

Pitil—[*pital* = brass]—a piece—Sunār's slang (*paisā*).

Pitiyā—[Skt. *pitriyaya*] (*chachā*, *kākā*)—a paternal uncle; a father's younger brother, opposed to *tāt* (qv).

Pitiyān—[*pitiyā*]—an aunt on the father's side, a father's younger brother's wife = *chachī*, *kākī*: contrasted with *bād*, *phāphī* (qv).

Pitor—[*pīṭhī*]—a mess made of pulse mixed with curds.

Pitr—[Skt. *pitri*]—the ghost or manes of a person's relations. "Tiny shrines to the *pitri* or sainted ancestors will be found all over the fields, while there will often be a larger one to the common ancestor of the clan. Villagers who have migrated will periodically make long pilgrimages to worship at the original shrine of the ancestor, or if the distance be too great will bring away a brick from the original shrine and use it as the foundation of a new local shrine, which will answer all purposes. In the west of the province the *saltī* takes their place in every respect, and is supposed to mark the spot where the widow was burnt with her husband's corpse. The 15th of the month is sacred to the *pitri*, and on that day the cattle do no work and Brahmins are fed." (Ibbetson, Panjāb Ethnography, 115.) Also see Wilson, Essays II. 61.

Pitrakriyā—(*kandgat*, *nauhān*, *shrāṭh*)—ceremonies in honour of the spirits of deceased relations performed in the month of Kuār (August-September)—see *pind*, *pitri*.

Pitra pakh—} the fortnight in the dark half of

Pitr pakh—} Kuār during which ceremonies are performed in honour of the sainted dead—see *pind*, *pitri*.

Pitra shrādh—ceremonies in honour of a deceased father—see *pitra kriyā*.

Pittāl—[*pīṭal*]—a brass dish.

Piṭṭhī—[Skt. *piṣṭhaka*; rt. *piṣh* = to grind]—pulse soaked, the husk removed by rubbing (*mūlhnā*) it in the hand, washed, and crushed fine on a grindstone (*sil baṭṭī*).

Piṭuā—[*piṭnā* = to beat]—(1) another name for the fibre of a kind of hemp (*Ilhiscus cannabinus*)—see *paṭsan*; (2) a small club used to break the clods in a corner of the field where the harrow cannot reach. Lower Duāb.

Piṭuān—[*piṭuā*]—of jewellery—beaten out of the metal: opposed to *dharaṇā* = moulded.

Piṇī—[Skt. *puṇjika*]—circular shaped rolls
Piṇī—[*pūnī*]—of carded cotton ready for spinning (*pūnī*).

Piūr—[*pīlā*]—a thin yellow plant of rice. Rohilkhand (*muār*).

Piūsār—[*piū* = father; *shāla*]—the husband's father's house.

Piyā—see *pl*.

Piyā—see *piyāz*.

Piyāla—

Piyālah—} a cup.

Piyālī—

Piyār—[Skt. *palāla*]—rice straw (*pūlā*).

Piyārē jē—[Skt. *prīya-dā*]—one of the local gods or ghosts (*dīhvār*).

Piyāz—(*piyā*)—an onion (*allium cepa*). The roots are *ganṭhī*: the green stalk *āl*.

Poārā—[Skt. *pulāla*]—rice straw. East districts (*pūlā*).

Podinā—[*puḍinā*, *puḍinah*]—mint (*Mentha*
Podinah—[*sativa*].)

Pohā—[Skt. *pashu*]—horned cattle. Upper and
Pohē—[Central Duāb (*mavēshī*).

Pohar—[*pohā*]—grazing ground for cattle. West districts (*charāgāh*).

Pohiyā—[*pohā*]—a cattle herdsman. Agra (*guāl*).

Poi—[Skt. *pota* = a young plant]—(1) sugarcane sprouting. East districts (*kallā*); (2) the pieces between the knots in sugarcane; (3) young wheat about six inches high. Rohilkhand and Bundelkhand. In the Central Duāb it usually means the young blades just as they sprout (*kulhā*).

Poi—[Pers. *pūya*]—the galloping pace in a
Poiyā—horse. The canter is *halkī poiya*.

Poiyā—[*poi*]—young plants of millets and cereals (*poi*).

Pokhar—

Pokharā—[Skt. *pushkara* = a lotus; a tank
in which the lotus grows]—a

Pokhari—

Pokhariyā—} tank (*tāl*).

Pokhariyā mēn pān na borā :

Kahē lambā saurā morā.

[He never put his foot in the tank and says, "The big mud fish is mine!"]

Poknā—[*poṅknā* = to be purged]—diarrhoea.
Poktā—[*poṅknā* = to be purged]—diarrhoea.

Polā—[Skt. *pula* = extended]—(1) hollow—of trees, bamboos, etc.; (2) friable—of soil.

Polach—[*polā*]—(1) fallow that was broken
Polchā—up in the preceding autumn harvest—

Polich—cf. *jauṇāl*. West districts; (2) land

in the third year after being broken up. North Oudh. See *banjar*.

Poliyā—[*polā*]—a hollow foot ornament worn by women.

Polnā—[*p polā*]—to be chopped up—of fodder, etc. Bundelkhand.

Poñchhigar—[*pūñchh*, Skt. *puchcha* = a tail] (*puñchhgar*)—of cattle—having long tails; opposed to *hanṛā* (qv.).

Poñchhittā—[*pūñchh* = tail]—the tag end of the loin cloth tucked in behind (*dhottī*).

Poñchhiyā—[*poñchhnā* = to clean out]—the stoke hole of the furnace in the sugar factory. East districts (*kolhvār*).

Poñdā—see *pauṇḍā*.

Poṅgā—[Skt. *poragala* = a kind of reed (Platts)]—a hollow piece of bamboo: a round box made of tin, etc., used for holding maps, papers, etc.

Ponī—[Skt. *puṇjika*]—circular rolls of carded cotton ready for spinning (*pūnī*).

Poñknā—to get diarrhoea—of cattle. Oudh (*poknā*).

Poñrā—see *pauṇḍā*.

Poñvār—[*paul*, *paur*]—the vestibule of a house (*barothā*).

Por—[Skt. *parvan*]—(1) the knots in sugar-

Porā—[*porā*]—cane or bamboos. *Bāns dūbēn*, *porēn thāh māngēn* = the water is deep enough

to drown a bamboo and the knots ask, is it out of our depth? (2) the pipe in the drill plough. Bundelkhand (*hal*); (3) stalks of millets, etc., used as fodder. East districts (*darthā*).

Porā—[*pourā*]—rice straw. East districts (*pūlā*).

Poraut—

Porautā—[*porā* = *vāṭa*]—a stack or enclosure

Porautī—[*porā* = *vāṭa*]—of straw. East districts (*bauṅgā*).

Porāvāt—

Pori—[*por*]—small knots in bamboos and sugarcane.

Porsā—[*porā*]—the refuse straw of those

Porsi—[*porā*]—crops which are not trodden into chaff. East districts.

Poshāk—[Pers. *poshidan* = to cover]—cloths (*kaprā*).

Post—[Skt. *pusta* = covered]—(1) hide, crust

Postā—[*postā*]—shell; (2) the opium poppy: the opium crop (*afiyūn*).

Pot—[Skt. *protā* = stretched] (*mankā*)—a

Potā—[*potā*]—bead: a string of beads is *guckhā*, *guckhī*.

Pot—[*potnā* = to whitewash; Skt. *pā* = to

Potā—[*potnā* = to whitewash; Skt. *pā* = to clean]—(1) a brush used for whitewashing, etc.; (2) a kind of clay used for whitewashing.

Pot—[Pers. *foṭah*]—rent, cesses (*abvāb*,

Potā—[*potā*]—lagān).

Boya na jotā,

Muft kā potā.

[Never ploughed nor sowed and paying rent for nothing.]

Potā—[Skt. *pautra*] (*nabirā*)—a son's son: a grandson.

Pothī—[Skt. *pūṭika* = stinking]—a clove of leek or garlic (*lahsan*).

Pothī—[Skt. *pushtaku*]—a book. *Jo Panḍit*

kī potḥī mēn so Bāhman kī jībḥ mēn = all that the Pandit has in his book the Brahman has on his tongue.

Potī—[*potḥī*]—a clove of leek or garlic (lah-san).

Potī—[*potḥī*] (*uabirī*)—a granddaughter: a son's daughter.

Potiyā—[Skt. *pota* = a garment]—a small loin cloth worn while bathing or by ascetics—see *dhotti*.

Potlā—[Skt. *poṭalaka*]—a large bundle.

Potlī—[*potlā*]—a small bundle: a bag, purse—see *thailā*.

Potnā—[Skt. *pā* = to clean]—to whitewash.

Potrā—[Skt. *pota* = a garment]—a cloth put

Potri—} under infants. West districts (gañ-ritarā).

Potrī—[*potlā*]—the skin bag used in lifting water. South Oudh (charas).

Prabhāt—[Skt. *prabhāta*]—morning: a word used by ascetics and in Braj (fajar).

Pradhān—} see *pardhān*.

Pradhānā—}

Prajā—see *parjā*.

Prajāvaṭ—} see *parjāvaṭ*.

Prajot—}

Prasād—[Skt. *prasāda* = clearness, approbation]—food, etc., offered to an idol and then divided among the worshippers.

Prasāṇḍā—a sort of meat cutlet.

Prasūti—see *parsūti*.

Prat—[*prabhāt*]—morning (fajar).

Prāthā—(*parāthā*, *parāthī*)—a rich kind of butter pastry.

Pratimā—[Skt. *pratimā* = a creator]—(1) the idol in a Hindu temple; (2) market weights.

Pratishthā—[*prati-sthā* = to stand]—(1) the consecration of a temple for worship, or of the idol in it; (2) presents made to the bride by the elder brother of the bridegroom. East districts (gurēthab).

Prēt—} [Skt. *prēta* = dead, a corpse; an evil

Prētā—} spirit]—a ghost, a demon. "Even though a man have not died sonless or by violence you are not quite safe from him. His disembodied spirit travels about for about 12 months as a *prēt*: and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life, he becomes a *bhūt*, or, if a female, a *churēl* (qv.)." Ibbetson, Panjāb Ethnography, 116 f.

Prētdāh—[*prēt*, *dāh*]—the cremation of a corpse (dāhkriyā).

Prētvāl—} [*p pāri* = turn]—a man who works

Prētvālā—} sometimes for himself and sometimes for a master. East districts (pāri-vālā).

Puā—[Skt. *apāpa* = a flour cake] (*pūi*)—wheat flour mixed with sugar and fried in butter.

Āsārḥ mēn karī gaunṭarī Sāvun khāē pūā:

Kātik mēn pūchhē kis kē kitnā hūā,

[He went about singing in Āsārḥ and ate sweet cakes in Sāvun; and now asks what is his field's outturn in Kātik! i.e., he idled his time when he should have been working.]

Puāl—[Skt. *palāla*]—loose rice straw. East

Puār—} districts (pūlā).

Pūar—a fire of rubbish round which villagers sit

in cold weather (ālāo).

Puāri karab—[*puāl*]—to thresh rice a second

time. East districts (dāēn).

Pūchharihā—half a pie—Sunār's slang (pai-sā).

Puchhēt—the leather sounding board in the cotton carding machine (dhuniyā).

Pūchhī—} [*pūchh* = tail]—fees or "tail

Puchhiyā—} money" paid to a cowherd. Duāb (charāi, charvāhī).

Puchhvā—[*ponchhā* = to clean]—the stoke hole of the furnace of a sugar factory. East districts (kolhvār).

Pugar—(*bīr*, *bīrd*, *paid*)—terrace walls in fields. Kumaun.

Pūjā—[Skt. *pūj* = to adore]—the Hindu religious worship. The Vaishnavite temple is *mandar*, *mandir*, *thākur dūārā*, *thākur bāṛī*; the Shāivite temple *shivādā*; the idol *mūrat*, *thākur*, *pratimā*; his throne *singhāsān*; the temple mat *āsān*, *āsni*, *kushāsni*; the spoon for throwing water on the idol *āchmani*, *gaṇḍā sāgar*; the small water vessel *panchpātṛ*; the larger vessel *jalpātṛ*; the brass dish for offerings *sampatī*; the saucer of stone or metal for the *lingam*, *aryhā*, *jilairī*, *jilāhri*; the platform for the *lingam* *pīnṛ*, *pīnṛyā*, *dandol*; the large bell *gharī*, *ghānt*, *ghānt*, *ghāntā*; *bijōḥ ghānt* which has erect edges: the small bell *gharīyā*, *gharīyā*; the cymbals *jhāñjh*, *jhāl*, *jhālā*, *jhālri*; the drum *ḍaggā*; the conch shell *śākhā*; the implement with which the sandal wood (*chandān*) is ground *horisā*, *hursā*, *chautharā*; the censer *dhūpālā*, *dhūpānī*; the lampstand holding one lamp or wick *dīp-dān*, *dīpānī*; the vessel for holding the ground sandal wood *kaṭorī*, *sampatī*, *sampatī*, *chandān khori*; the string of beads held in the hand *sumāran*, *sumarnī*, *mālā*, *japnī*; the bag for the beads *japmālā*, *japmālī*, *gaumukh*, *gaumukhī*; the Shāivite rosary is *rudrāksh*; the brass vessel for drawing water *kuanḍāl*, *nursinhā*; the ring of *kusa* grass worn on the finger during worship *pavitri*; the deer skin on which devotees sit *mrigicharm*, *mrigichhālā*; the tiger or leopard's skin worn by them *bāgam-bar*.

Pujaiyā—} [*pūjā*]—(1) articles required in Hin-

Pujāpā—} dū worship such as flowers, sandalwood, incense, etc.; (2) the offerings made to a temple or idol; (3) (*bhētī*, *khēlaundā*) an animal let loose as a scape goat to the goddess Kālī or Sītālā. This is usually done by sweepers (*Jhangrī*) who call out *dātā kī kharī*! *sudgē kā paisā* = an alms! a pice for the alms! The fee is also known as *ghēntī chārḥvādī kā paisā* = the alms for devoting the young pig.

Pujaurā—[*pūjā*] (*agaun*, *angaurā*, *angaurāḡā*, *anjul*, *bisā*, *dokhī*, *dokhri*, *lathuthvā*, *pai*, *pai-pūjā*, *sāvri*, *savri*, *siḡḡaur*, *thūpā*)—offerings set aside to propitiate local gods and ghosts.

Pukh—[Skt. *pushya* = a blossom; rt. *push* = to be nourished] (*pukhya*, *pushya*)—the eighth lunar asterism (nakshatra).

*Pukh Punarbas na bharēn tāl,
So bharēn āindah sāl.*

[If the asterisms of Pukh and Punarbas do not fill the tanks, they will not be filled till next year.]

*Pukh. Punarbas bōē dhān
Maghā Ashlēshā khētī ān.*

[Sow rice in the asterisms of Pukh and Punarbas, and miscellaneous crops in Maghā and Ashlēshā.]

Pukhrāj—[Skt. *pushyārāja* = the pollen of a flower]—the topaz stone—see **nag**.

Pukhya—see **pukh**.

Pukli—a machine for twisting rope (aīñhā, bansāz).

Pul—a leather water bag—see **pur**.

Pūlā—[Skt. *pūla* = a bundle; Skt. *pāl* = to collect] (*dāñhā, bīlkā, gahrā, goirā, garā, garāo, pūr, puriyā*)—a sheaf or bundle of cut crops or thatching grass. Loose straw, particularly that of rice, is *narai, puār, piyār, payāl, porā, pourā, parāl, purāl*. For bedding straw see *bichālī*: dry straw **phūns**: straw heaped on a threshing-floor **osā**: a stack of straw or fodder **baungā**: a stack of millet fodder **chhaur**: a straw yard **ghēr**.

Pulahā—[*pul, pur*]—the man who empties the bucket at the well. West districts (*bārā*).

Pūlaj—land near sandhills. Duāb (*dhust*).

Pulāo—[through Pers. Skt. *pulāka* = a lump of boiled rice; rt. *pul* = to be piled up]—a Muhammadan dish—meat, fowls, etc., boiled in rice with butter and spices: when sweet and coloured with saffron it is *zardah*.

Puliyā—see **pulahā**.

Pulā—an ornament worn by women on the nose.

Punarbas—} [Skt. *punarvasu* = restoring
Punarbasu—} goods]—the seventh lunar asterism (*nakshatra*). For the rural proverbs see **Ādrā, Pukh**.

Puñchgar—[*puñchh* = tail]—of cattle: with a long tail: opposed to *bañrā* (qv.) (*poñchhi-gar*).

Pūñchhī—see **pūchhī**.

Pūngīphal—} [Skt. *pūngaphala*]—the betel nut,

Pūngīphal—} the fruit of the *areca catechu* (*supārī*).

Punhā—[Skt. *puñjika*]—a cotton carder (*dhuniyā*).

Puñchī—[*pauñchhā* = wrist]—a woman's ornament for the wrist.

Pūñī—[Skt. *puñjika*, Pers. *punhā*] (*pūñī, pūñī*)—balls of carded cotton ready for spinning.

*Din ko ūñī ūñī
Rāt ko charkhā pūñī.*

[Rambling about all day and spinning all night!]

Pūñjā—[Skt. *punja* = a heap]—a bundle of cut pulse. Rohilkhand (*bojh*).

Pūñjī—} (*pūñjā*) (*bisāt, jamā, māl, māyā,*

Pūñjī—} *māl, sarmaṇyā*)—capital collected and invested. *Ochhī puñjī khamēn khāē* = a small capital is the owner's ruin. *Tukrē māng khānā, puñjī gāñh bāñdhnā* = to go about begging and store up capital all the time!

Pūñjmal—[*puñj-mal* = to grind, crush]—a

noose tied round the nostrils of a vicious horse while he is being shod, harnessed, etc.

Punugī—} the end of a twig (*dāl*).

Punui—}

Pūr—[*pūlā*]—(1) a sheaf or bundle of thatching grass, hay, etc. (*pūlā*); (2) (*tikur, tikur, tāñr, tūñkhur*) the burh in cereals. East districts; (3) the ropes forming the siding of a cart. Rohilkhand (*gāñr*).

Pur—(*jhōlī*)—the leather well bucket. West districts (*charas*).

Pur—} [Skt. *pura* (*purvā*)]—a town, more
Pura—} commonly a hamlet or quarter of a town.

Purā—[Skt. *puṭa* = a fold, pocket]—a packet of anything like sugar, etc.: a small packet is *puṭiyā*.

Pūrā—[Skt. *pūrika*]—a cake made of flour and sugar cooked with clarified butter.

Purakh—} [Skt. *purusha*]—a man, 'a husband
Purakhā—} (*khāvind*).

Purāl—[Skt. *palāla*]—(1) rice straw. East districts (*pūlā*); (2) sugarcane grown after a fallow: opposed to *khurik* (qv.) = sugarcane grown after an autumn crop of rice or pulse.

Pūran—[Skt. *pūrika*] (*karuār*)—pulse flour enclosed in a cake of wheat flour.

Pūranpūri—a dish made of gram and coarse sugar (*gur*) boiled, ground, mixed with spices, and then baked on a griddle.

Pūranmāsī—} [Skt. *pūrṇa māsa*] (*pūrn chān*—

Pūranvāsī—} *dra. pūrnāmā, pūrnās*)—the day of the full moon, generally observed as a bathing (*nahān*) festival. The full moon of Chait is *ajotā*. The houses of the pious are freshly plastered and no animal is yoked. The full moon of Baisakh is the *mādhō pūrnāmā* and is observed in Shaiva and Naga temples.

Purbāñdhnā—} [*pur-bāñdhnā* = to fasten]—
Purbāñdhnī—} the rope which fastens the iron ring round the neck of the leather well bag. Upper Duāb (*kas*).

Purbā rog—[*pūrab*, Skt. *pūrva* = the east] (*butrā rog*)—a disease in cattle, said to be produced by east wind: the symptoms are, swelling of the neck and great irritation of the bowels.

Purbī—[*purbā*]—eastern—of tobacco, bamboo, etc.

Purchhēdā—[*pur-chhēd* = a hole]—the man who empties the water bucket at the well. Oudh (*bārā*).

Purchun—} see **parchūn**.

Purchūn—}

Purbhā—[*kurēbhā*]—a cow that gives two calves within a year.

Purhā—[*pur*]—the man who empties the bucket at the well. West districts (*bārā*).

Purhath—[*pūrā* = full; *hāth* = hand] (*nēoch-hāvar*)—presents given to dependants at a marriage. East districts.

Purho—[*pur*]—the leather well bucket. Central Duāb (*charas*).

Pūri—[Skt. *pūrika*]—small cakes made of fine flour (*maidā*) fired in clarified butter. Native cooks know many kinds among which are *nāgaurī, luchi, missi, mīthī*, and *ḍorē kī pūrī*.

Pārī na kachaurī, Dēvi hāhā! = he has not a cake or a sweetmeat to offer, and goes on shouting "Save me goddess!" *Gadhē ko pārī aur hālā* = cakes and sweets for an ass, throwing pearls before swine.

Pārī sē pārī parē, sab koī pārī khāē;
Chār rōj kē chummun mēn nikar diālo jāē.

[If sweet cakes satisfied one, every one would eat sweet cakes, but they are so expensive that after four days of this hissing and spluttering going on in your house you find yourself bankrupt.]

Muhammadans send a special offering of these cakes (*pūriān*) from the bride's relatives to those of the bridegroom a day or two after the betrothal. And so in Azamgarh the word is generally used for fees to village servants.

Puriyā—pieces of cane on which thread is stretched before weaving. Central Duāb (kar-gah).

Puriyā—[*purā*]—a small packet (*purā*).

Purō—[*purā*]—a small leaf platter. Kumaun (daunā).

Purohihā—[*pur-bāh*]—the man who empties the bucket at the well. West districts (bārā).

Purohit—[Skt. *purohita*; rt. *pur*=to precede; one placed foremost or in front]—a family priest. "The third and most numerous class of Brahmans is purely Levitical, being potential priests, but exercising no sacerdotal functions beyond the receipt of offerings. A considerable number of them are *purohīts* or hereditary family priests, who receive as of right the alms and offerings of their clients and attend upon them when the presence of Brahmans is necessary. But besides the *purohīts* themselves there is a large body of Brahmans who, as far as their priestly office is concerned, may be said to exist only to be fed. They consist of the younger members of the *purohit* families and of Brahmans who have settled as cultivators or otherwise in villages where they have no hereditary clients. These men are always ready to tender their services as recipients of a dinner, thus enabling the peasant to feed the desired number of Brahmans on occasions of rejoicing, as a propitiatory offering, in token of thanksgiving, for the repose of the deceased father's spirit and so forth. The veneration for Brahmans runs through the whole social as well as religious life of a Hindu peasant, and takes the practical form of either offerings or food: no child is born, named, betrothed, or married: nobody dies or is burnt: no journey is undertaken or auspicious day selected: no house is built, no agricultural operation of importance begun: or harvest gathered in, without the Brahmans being feed and fed: a portion of all the produce of the field is set apart for their use: they are consulted in sickness and in health: they are feasted in sorrow and in joy. But with the spiritual life of the people, so far as such a thing exists they have no concern. Their business as Brahmans is to eat and not to teach, and such small measure of spiritual guidance as reaches the people is received almost exclusively at the hands of the regular orders which consti-

tute the first of the priestly classes. In theory, every Hindū has a *guru* or spiritual preceptor: in fact the great mass of the peasantry do not even pretend to possess one; while even those who, as they grow old and respectable, think it necessary to entertain one, are very commonly content to pay him his stipend, without troubling themselves about his teaching: but the *guru* is almost always a *sādik* or professed devotee." (Ibbetson, Panjāb Ethnography, 120.)

Pursā—[Skt. *purusha* = a man]—the height of a man with his arms raised: a measure of the depth of water: the phrase is *pursā bhar pānī*. East districts.

Purso—manure. Kumaun (khāt).

Purvā—a small earthen-pot shaped like an *dh-chorā*, qv. East districts.

Purvā—[dim. of *purā* = city]—a quarter of a town, a hamlet (*pur*).

Purvā—[Skt. *pūrva*]—the east wind (*purvāi*).

Bhūgīdān lot jab chālē purvāi,
Jab jāno rīt bārkhā dī.

[When the east wind blows close to the ground, know that the rainy season has come.]

Pūrva Bhādrapadā—} the 25th lunar asterism
Pūrva Bhādrapadā—} (*nakshatra*). Sugar-cane should not be planted in either of the Pūrva asterisms.

Pūrva khārha—} [*Pūrva Āshārha*]—the asterism
Pūrva shārha—} ism numbered as 18th or sometimes 20th (*nakshatra*)—see **Pūrva Bhādrapadā**.

Pūrva Khārkh sutin dīn jo horē shubh-nār,
Ghar ghar horē badhānāī, ghar ghar māngal chār.

[If the three days following the asterism of *Pūrva khārha* occur on lucky week days (i.e., Wednesday, Thursday, Friday), there will be rejoicings and happiness in every house.]

Pūrva Phālgunī—the 11th lunar asterism (*nakshatra*).

Jo Pūrva purvāi pāvē,
Jhūrē nadiyā nāo chālārē.

[If there be an east wind in *Pūrva*, you will be able to row boats in the dry water-courses: i.e., there will be abundant rain.]

Also see **Magha**.

Purvāt—[*purvā*]—the east wind.

Pavan jo chālē purvāi,
Bādāt kā tūt lagāi.

[When the east wind blows it covers the sky with a screen of clouds.]

Jēth chālē purvāi,
Sāvan sūkhā dī.

[When the east wind blows in Jēth, it brings drought in Sāvan.]

Pūs—rice used in the worship of the local gods. Kumaun. (See Atkinson, *Himalayan Gazetteer*, II, 824.)

Pūs—[Skt. *Pausha*: from the lunar asterism *Pushya*, *Pukhya*]—the 9th Hindu luni-solar month (December-January).

Pūs mās kī septamī jo pānī nahīn dē
Ārdra barse sahī, jal thāl ēk karē.

[On the 7th of Pūs if there be no rain, then it will certainly so rain in the asterism of Ārdra that the dry land will be under water.]

Pās andhīyārī sapṭamī bin jal bādāl hoē,

Sāvan sudi pūnyōn divas bārkā avshai hoē.

[On the 7th dark half of Pās if there be clouds and no rain, there will certainly be rain on the full moon in the light half of Sāvan.]

Pās badi dashmīn divas bādāl chamkē bij.

To barsai bhari Bhādvān, sādhoñ khēlo tij.

[On 10th dark half of Pās if there be lightning in the clouds, then there will be full rain in Bhādon, and you can enjoy the ceremony of the 3rd.]

Pās andhērī tērasai chahu disha bādār hoē,

Sāvan pūnyōn, māvasai jaldhar ati hī hoē.

[On 13th dark half of Pās if there be clouds on all four sides of the sky, there will certainly be rain on the full and new moon of Sāvan.]

Pās amāvas Māl ku saraso chāroñ bāē, Nishchay bāndho jhoñptī, bārkā hoē sirvā.

[On the new moon of Pās and the Māl asterism, if there be wind from all quarters, be sure to prepare your roofs; there will be abundant rain.]

Shanī adit aru Mañgalo Pās amāvas hoē, Dugano, tigano, chuguno, nāj mahāgā hoē.

[If the new moon of Pās fall on Saturday, Sunday, or Tuesday, grain will be two-fold, three-fold, four-fold its usual price.]

Somān Shukrān Surgurān Pās amāvas hoē,

Ghar ghar hoē badhāvāṇī, burā na dīst kō.

[If the new moon of Pās falls on Monday, Friday, or Thursday, there will be rejoicings in every house, and no evil will appear.]

Pās nījālī sapṭamī āthai naumī gāj, Mēgh hoē jānūlī, ab sarīyān sab kāj.

[If there be thunder on the 7th, 8th, and 9th of the light half of Pās, then know that there will be rain, and all your work will be carried out.]

Pushtah—[Pers. *pusht* = the back]—a mound put round the foundation of a wall to strengthen it.

Pūt—[Skt. *putra*]—a son. "Since the son (*trayātē*) delivers the father from the hell named Put, he was therefore called *putra* by Brahma himself" (Sir W. Jones, Manu, IX, 138). *Ātē hī bahū jānamā pūt* = his wife had hardly come into his house when lo! she bore him a son!

Pūt jagūnī kā, chāl chālē andhīyōñ kār = a beggar's brat strutting about like a courtier!

Pūtā—[P Skt. *pūta* = cleansed]—the partitions in a cooking fire-place. West districts (barā-hūñ).

Pūth— } [P *puṭhā* = the rump of an animal, *pūthā* = from their shape]—sand-hills: sandy.

Pūth— } landau hillocks. Duāb (*dhus*).

Pūthvāl—[*puṭhā* = the rump]—a "backer": a confederate who stands outside while thieves break into a house.

Pūtī—[P Skt. *pūṭika*]—any tuber: the potato tuber. East districts (ālū).

Putlī—[Skt. *putraka*]—a puppet, doll, image, idol (*mūrat*): *putlīghar* = a cotton mill.

Putoh—[Skt. *putra vadhu*] (*putakū*)—a son's wife.

Putra— } [Skt. *putra*]—a son (*pūt*).

Putrā— }

Putrī—[Skt. *putrakā, putrīkā*]—a daughter.

Putrī—moist sugar (*rāb*) partially cleaned of its molasses.

Putṭhā—[Skt. *puta*]—the rump, buttocks of an animal.

Putṭhī—[*puṭhā*]—(1) the quadrant of a cart wheel (*bahli, gārī*); (2) wells made of large curved bricks laid one on the top of another without cement. Allahābād.

Puttī—see *pūtī*.

Puvar—see *puar*.

Q

Qāb—a large earthenware saucer or dish used among Muhammadans for serving round food and kneading dough.

Qabā— } a long coat shaped like a dressing

Qabah— } gown worn by Muhammadans: "a long gown with flaps in the skirts; the skirt and breast open, and sometimes slits in the arm-pits." (Herklot's *Qāwān-i-Islām*, Gloss. sv.)—cf. *choghā*.

Qadam—[*qag, pair, pairā, parag*]—a pace: a yard: the amble pace in horses.

Qadamchah—a compartment in a privy (*paikhānā*).

Qahāṣālī— } a year of drought (*akāl*).

Qahṣālī— }

Qainchī—(1) a pair of scissors; (2) a truss for a roof.

Qaiṭūn—a kind of lace used as an edging (*goiā*).

Qalāī—(1) tinning of vessels; (2) whitewashing: *purānē gambaz par qalāī* = whitewashing an old dome!

Qalāīgar—[*qalāī*]—a tinker or tinman. He uses a bellows, *khāl*; *bhāthī, dhauñkūī*, of which the handles are *qandā*; the pipe *nal, choñgā*; the solder (*rāñgā*) is spread with a soldering iron, *kaiyā, kaiyāṣ*; the tin cutter *qainchī, katarī, sohani*; to solder is to the west *tāñka, tāñkā laṣānā*, to the east *tāñsah*.

Qalam—[Skt. *kalama*: Latin *calamus*]—(1) a pen; (2) a sort of knife used by masons for smoothing the mortar between bricks; (3) a graft.

Qalamī—[*qalam*]—(1) grafted—of fruit trees; (2) common marketable nitre (*khārī*).

Qalichā— } [corr. of *qalichā*]—a thread mat

Qalichah— } (*shatrañjī*).

Qālin—[*farsh*]—a floor cloth: usually one made of thick cotton.

Qamis—[Portuguese *camisa*]—a shirt: part of the Muhammadan shroud—see *kafan*.

Qarz—a money loan: *udhār* (qv.) is a loan where the exact thing lent is to be returned: but this distinction is often neglected. *Qarīr, qarz Ekhūā, laykā—tīnoñ nahīñ samajhtē* = a beggar, a creditor and a child are three who will not listen to reason.

Qimâm—(1) syrup; (2) the juice of opium
Qivâm—boiled down to make *madak* (qv.).
Qistbandi—(*kandî*)—paying a debt by instalments.
Quff—the lock of a door (*tâlâ*).
Qulfi—(1) the curved copper snake or joint of the stem of a tobacco pipe (*huqqâ*); (2) a metal vessel (usually of zinc) used for making ice-cream.
Qullâbâ—
Qullâbah—} a canal water sluice (*mohrî*).

R

Râb—[Skt. *drava* = juice, liquid]—sugarcane juice boiled down and partially coagulated. When more densely coagulated it is *gur*. For other preparations of sugar see *bhelli*, *chauhañdâ*, *chîni*, *khând*, *gur*, *kûzâ*, *mail*, *misrî*, *nigarâ*, *pachhani*, *pâg*, *paniaua*, *pârî*, *phûl*, *putrî*, *ras*, *shakkar*, *shirâ*, *thopârî*.
Rabbâ—[*Parâba*, *'araba*]—a light two-wheeled ox cart (*gârî*).
Rabi—[*lit.* a fourth part of the year] (*chaitî*, *sâhî*, *unhârî*)—the spring harvest: popularly taken to begin with half *Aghan*, *Pâs*, *Mâgh*, *Phâgun*, *Chait*, and half *Baisâkh*. The third Muhammadan month is *Rabî' ul awwal* and the fourth *Rabî' us sâni*.
Râchh—} [acc. to Platts *râkshasî* = a large
Râchhâ—} tooth]—(1) any implement; (2) the heddles in a loom which alternately raise and depress the threads of the warp (*kargah*): (3) the blacksmith's large sledge hammer; (4) the axle of the hand flour mill. Kumaun (*chakkî*).
Râchchhas—[Skt. *râkshasa*] (*rakhas*, *râkshas*)—a kind of demon seen at night. He inhabits trees after nightfall: so many Hindus do not like approaching trees at night, because he causes vomiting and indigestion to those who trespass on his property. It is also wise to halt on a journey at sunset to prevent a *Râchchhas* leading you astray during the night. Also, if a man be eating food by lamp-light and the light go out, he will cover the food with his hands to prevent a *Râchchhas* carrying it off before he can procure a fresh light—cf. *rukchaphvâ*. *Râchchhasî bidyâ* or devils' lore is the popular phrase for a knowledge of foreign tongues.
Râdâ—an oil plant—*Brassica campestris glauca*. Kumaun (*sarson*).
Radhêrâ jâl—a drag net with small meshes. Duâb (*jâl*).
Râerangâ—[*râe* = *râjâ*, prince; *rang* = colour] (*râmdând*, *sil*)—a small grain, considered by Hindus a lawful food on fast days.
Rafidah—[Arabic *rafâdat* = rags]—(1) a saddle pad; (2) among bakers, the cushion with which he fixes the cakes on the sides of the oven (*nânbâf*).
Râh—(1) a road: *râh chhor kurâh châlê*,
Rah—} *turat dhokâ khê* = a short cut is the longest way home; (2) the groove in the base of the block of the sugarcane mill in which the driving gear works. East districts (*kolhû*).

Râhâ—[*râh*]—the mud stand on which the lower stone of the flour mill is fixed (*chakkî*).
Rahaklâ—[Skt. *ratha* = conveyance; *kala* = machine] (*rahkal*, *rahkalâ*)—a light two-wheeled ox cart. Rohilkhand.
Rahar—[Skt. *ârhakî*]—the *arhar* (qv.) pulse. East districts.
Rahasbadhava—[*rahas* = enjoyment; *badhânâ*, *badhânâ* = to increase]—a kind of marriage ceremony—see *godbharnâ*.
Rahat—[Skt. *araghatâ*]—the Persian wheel—see *arhat*.
Rahâvan—[*rahânâ* = to cause to remain]—the manuring of land by causing cattle to remain on it at night. Central Duâb (*khatânâ*).
Rahî—[Skt. *ri* = to go]—the stirrer in a churn (*rai*).
Rahilâ—(*rahlâ*)—gram: properly the acetic acid which exudes from the leaves (*chanâ*).
Rahkal—} see *rahaklâ*.
Rahkalâ—}
Râhin—[*rahn*]—a mortgager.
Rahlâ—see *rahilâ*.
Rahlû—[*rahaklâ*]—a light country cart (*gârî*).
Rahn—[Arabic *râhin* = a borrower]—a mortgage: *râhin* a mortgager; *murâhin* a mortgagee. To give security is *âr karnd*, *arak dênâ*, or in Bundelkhand *gahnai rahkânâ*. For the various kinds of mortgages see *ar*, *bhogbandhak*, *bhoglâbhâ*, *bisul*, *darrahnî*, *dîshî bandhak*, *gahnâ*, *gurkhâi*, *jamog*.
Râhnâ—(*ahornâ*, *aurnd*, *datêono*, *dât karndâ*, *khûñîndâ*, *khûñîndâ*, *khûñîndâ*, *lâknâ*, *lâknâ*, *lâknâ*, *lâknâ*)—to roughen the stone of a flour mill.
Rahrâ—[*rahat*, *arhat*]—a spinning wheel. Kumaun (*charkhâ*).
Rahrêthâ—[*rahar*]—the dry stalks of the *arhar* (qv.) pulse. East districts.
Rahrî—[*rahar*]—the *arhar* (qv.) pulse. Lower Duâb.
Rahrû—[*rahlû*]—a light country cart (*gârî*).
Rahâtâ—[*rahat*, *arhat*]—a spinning wheel. Parts of Rohilkhand (*charkhâ*).
Rahthâ—[*rahar*]—dry stalks of the *arhar* (qv.) pulse. East districts.
Râhû—[Skt. *râha*; rt. *rah*, *grabh* = the looser or seizer]—the demon supposed to seize the sun and moon and cause eclipses. His tail became the comet demon *Kêû*.
He is worshipped by people of the Dusâdh caste in the eastern districts. The worshippers in a state of religious frenzy wash their feet in boiling milk and then run through the fire in a trench filled with burning wood.
Râi—[Skt. *râjîkâ* = a stripe, streak]—mustard (*lâhî*). "*Râi* is a third taller than *sarson* and spreads more; its leaf being larger, but pods smaller. In these the seeds lie with a twist (as if rifled), are small and dark; those of *sarson* lie in two rows, divided by a partition, and are yellow in colour. There are more flowers also in one head of *râi*, and the petals spread more widely than in *sarson*." (F. N. Wright, Cawnpur Memo.) The black mustard *Brassica nigra* is known as *makrâ râi*, *ghor râi*, *jagrâi sarson*.
Rai—[rt. *ri* = to go] (*kharîar*, *mahnâ*, *mâth-anâ*, *mâthani*, *mâthanigâ*, *mâthânî*, *rahî*)—the

stirrer or stick moved in the churn; this is in the Upper Duāb fixed in a pivot called *nondī*.

Raitā— } a mess made of pumpkin and curds.

Raituā— }
Rāj—[Skt. *rājya* = kingly] (*thavai*)—a mason and plasterer. He uses a sort of hammer for shaping bricks, *basulā*, *basulā*, *basulī*, *basulī*: a trowel for mixing the mortar (*masūlā*) *kannī*, *karnī*: a small flat hammer *majhola*, *mānjhola*; a small trowel for smoothing the surface of plaster *nahlā*: a wooden beater for consolidating the plaster, *thāpī*, *thapā*, *khobā*: a plumb *sākul*, *sāhāl*, *sahāval*, in Kumaun *saulā*, of which the string is *ḍor*, *ḍorī*, the piece of wood fixed in it *patṭī*, *kainḍā*: the square *guniyā*: the maul stick *mīstar*: the long stick for levelling the plaster *zēband*, *samādd*: the knife for smoothing the mortar between the bricks *qulam*; the scoop for making mouldings *dalak*; the white-washing brush *kūnchī*, *potā*, *puchārī*: the ladder *sīghī*, *nasainī*: the scaffolding *chālī*, *pār*, *pāt*, and in Eumau *bhararā*; the movable scaffolding *sandī*; the pit in which the mortar is mixed *taghār*, *tagār*, *kuṇḍā*, and in the East districts *gair*; the lever for crushing bricks into dust (*surkhī*) *dhēnkā*, *dhēnki*, *dhēkuli*, of which the pestle is *mīstar*, *mīsal*, the piece of wood on which the bricks are crushed *okhī*, *okhri*, *ukhli*, *ukhri*, and in Oudh *ghariyā*; the mortar pot *nād*, *nānd*, *naṇḍā*; the mortar trough *athra*, *athri*, *tasli*; the wooden mortar pan *kathrā*, *katheliyā*: the mallet for beating the plaster *mugdar*, *mugari*.

Rājā—moulds used by a jeweller (*sunār*).

Rājā kidār—one of the local gods—see *khuājā khizr*.

Rajbahā— } [*rājā* = king; *bahnā* = to flow]
Rajbahā— } (*bambā*)—a main canal distributary.

Rajhnā—[Skt. *radh* = to cook] (*rajuā*)—the pot in which the dyer strains his dyes (*raṅgrēz*).

Rajhnī—[see *rajhnā*] (*rajnī*)—a vessel for cooking milk. Rohilkhand.

Rajiyā—a grain measure, about $1\frac{1}{4}$ *sēr*. East districts.

Rajnā—see *rajhnā*.

Rajni—see *rajhnī*.

Rakābī—[*rakāb* = a stirrup] (*sēkhī*)—a saucer: *jis rakābī mēn khāē ussī mēn chhēl karē* = he would make a hole in the saucer out of which he eats, the height of ingratitude.

Jabtak rakābī mēn bhāt,

Tub tak tērā mērā sātth.

[I am your friend as long as there is any cooked rice in your platter.]

Rākār—a variety of soil in Bundelkhand, and the Lower Duāb. "The original meaning of the word *rākār* seems to be stony, but it is applied generally to all land which is distinctly uneven, and in this district such soil is generally stony: for being situated on the slope between the level upland and rivers or water-courses an unusual proportion of *kankar* (qv.) remains and furnishes the large proportion of lime which assays show to be characteristic of the soil. *Rākār* is ordinarily divided into *moṭī* and *patṭī*, or substantial and slight. Speaking generally *moṭī rākār* is *mār* (qv.) or *kābar* (qv.) on the slope, cut up and injured by the rainfall pass-

ing to the lower level: *patṭī rākār* in the same way is lighter soil injured similarly." (A.

Cadell, Banda Sett. Rep., p. 4.)

Rākḥ—[Skt. *rakhsa* = ashes used as a preservative; rt. *raksh* = to guard] (*khariyā*)—ashes.

Rakh— } [*rākḥ*]—land reserved for grazing

Rakhā— } ground. Rohilkhand (*chārāgāh*).

Rakhāf—[*rakhānā*]—fees for watching fields, or for paying watchmen (*rakhvāf*).

Rakhānā—[Skt. *raksh* = to guard] (*agornā*)—to watch fields (*rakhvānā*).

Rākhas—a night demon—see *rachchhas*.

Rākhasī belā—[*rākhas*]—an hour or two before dawn: the time when demons move about cf. Shakespeare, Hamlet Act. I sc. I.

At his [the cock's] warning,

Whether in sea or fire, or earth or air,

The extravagant erring spirit hies

To his confine.

Rakhat—[*rakhālā*]—a light country cart. Bundelkhand (*gārī*).

Rakhāt—[Skt. *raksh* = to guard] (*rakhēl*)—ground reserved for pasturage. East districts (*chārāgāh*).

Rakhaundi—[*rākḥz*]—the thread tied round the wrist at the Salono festival. East districts (*rākhi*).

Rakhaunī—see *rākhi*.

Rakhēl—see *rakhāt*.

Rakhēl—[Skt. *raksh* = to protect, keep] (*rakhnī*)—a concubine. East districts (*dhari*).

Rākhi—[Skt. *raksh* = to protect]—a bracelet of silk or thread tied round the wrist as an amulet on the full moon of Śāvan (*Śāvan sudi pāran māshī*). The festival is known as *rakhā-bandhan*, *rākhi-bandhan*, *salono*, *salino*, *saluṇā*, *rākhi pūrnimā*, or in the Hills *upā-kurmā*. On this day food and presents are given to Brahmans. After bathing in the morning Hindus retire to some place near running water, and making a mixture of cow-dung and earth on which the sacred *tulsi* plant has grown, anoint their bodies, change the sacrificial thread, and perform *rikh tarpan* or the worship of the seven Rishis. (For the complete ritual see Atkinson, *Himalayan Gazetteer*, II. 886.)

Rākhi—[*rākḥ*]—ashes.

Rakhiyā—[*rākḥz*]—a grove of trees near a village carefully maintained from religious motives.

Central Duāb (*khaṇḍī*).

Rakhnā—[Skt. *raksh* = to protect]—(1) to keep, maintain; (2) to challenge to an oath (*hasar karnā*).

Rakhnī—[*rakhnā*]—see *rakhēl*.

Rakhshī—a coarse fermented stimulant used by the Nepalese and Hill people.

Rakhvāf—[*rakhvānā*]—(1) field watching; (2) fees or remuneration for field watching; (3) (*pitiyā*, *rakhāf*, *rakhvārī*, *shahnagī*) taxes to pay watchmen.

Rakhvālā—[*rakhnā*] (*agor*, *agoriyā*, *ahīḍā*, *bisavār*, *rakhvār*, *shahnā*)—a watcher; a field water: *dūth kā rakhvālā billā* = the tom cat put to watch the milk! *quis custodiet ipsos custodes?*

Rakhvālī—[*rakhvālā*] (*agorāb*, *bātrakḥī*, *khēt-vāī*, *pahreṇo*, *rakhvālī*, *rakhvārī*, *shahnagī*)—field watching.

Rakhvānā—[*rakhānā*]—to have fields watched.

Rakhvâr— } see rakhvâlâ.

Rakhvârâ— } see rakhvâlâ.

Rakhvârî—see rakhvâlâ.

Rakshâ bandhan—the ceremony of wearing a wrist amulet on the full moon of Sâvan—see rākhi.

Rākshas— } a demon—see rāchchhas.

Rākshasâ— } a demon—see rāchchhas.

Râl—a kind of thick country blanket (kammal).

Râl [Skt. *lâla* = saliva]—throat inflammation with cough in cattle (paliyâ).

Râl—[Skt. *râla*, *râlaka*]—the resin of the *sâl* (*Shorea robusta*).

Râlî—[? *valû* = to be crushed]—a small kind of millet in Bundelkhand: apparently the same as *chînâ*, *chênâ* (qqv.).

Râlâ [rîlâ]—to be lost in a crowd—of cattle, etc.

Ramaitî—reciprocal interchange of labour among cultivators. Lower Duâb (pāith).

Ramâs—[*râvâ* = queen; *bâs* = dwelling]—the bean also known as *lobiyâ* (*Vigna catiung*) (ravâns).

Rambâ—[*rammâ*]—a long mortice chisel—see barhai.

Rambatâl—[*Râma* = the god, *batâl*]—division of crops between landlord and tenant (batâl).

Ramchâ—[cf. *chamchâ*]—a spoon (kalchhul).

Râmchakra—[*Râma* = the god; *chakra* = a circle]—a large round cake of pulse flour—see roti.

Râmdânâ— } [lit. the grain of *Râma*]—a small

Râmdânâh— } grain; considered a lawful food for

Râmjau—[lit. the barley of *Râma*]—oats (jai).

Râmlîlâ—[Skt. *Râma-lîlâ* = the sports of *Râma*]—the feast representing the exploits of *Râma* in recovering Sîtâ; performed in the light half of Kâr and ending with the *Dasahrâ* (qv.).

Rammâ—[? Skt. *rambha* = a stick] (*rambâ*)—a long mortice chisel—see barhai.

Râmnâmi—[*Râma*, *nâma* = name]—(1) the Hindû ascetic's sheet worn over the body; a sort of golden neck amulet worn by Brahmans.

Râmnaumi— } [Skt. *Râma narami* = the 9th

Râmnâvami— } of *Râma*]—the feast commemorating the birth of Râmchandra held on 9th bright half of Chait.

Râmpo—[*rammâ*]—a mortice chisel. Kumaun (barhai).

Râmrâj—[*Râma*, *raja* = juice]—salt—a Hindû ascetic's word (non).

Râmsâhâ—a kind of grass used for its fibre—see kâns.

Ramtâ—[*rammâ*]—a long mortice chisel (bârhâi).

Râmtaroi— } the lady finger (*Abelmoschus esculentus*)

Râmturai— } (*lealûs*) (bhindî).

Rând— } [Skt. *rândâ* = mutilated]—a widow

Rând— } (bêvâ).

Rândâ— } (bêvâ).

Triyâ marma, rând so kirak,

Sanjâ pânt na chalyê hirik :

Nripat suâng sovân prabhât,

Râhê ko kant kâl mukh jat ?

[Never tell a secret to a woman or fall in love

with a widow, nor travel in the evening. The Râja and the dog sleep in the morning. Why are you going, husband, into the jaws of death.]

Randâ— } a plane—see barhai.

Randâpâ—[*rând*]—widowhood: *rândâpâ kô kappâ* = widow's weeds.

Rândhnâ—[Skt. *radh*]—to cook: generally used of boiling thick substances like *khichari*, etc.

Rândorâ—[*rând*]—an unmarried man, a widower.

Rândori—[*rând*]—a widow (bêvâ).

Rânduâ—see rândorâ.

Râng— } [Skt. *rangat*]—solder: *hirankhuri*

Rângâ— } *rângâ* is the soft kind.

Rângrêj— } [*ranj* = colour, Skt. *rañj* = to be

Rângrez— } dyed: *rêz*, Pers. *rêkhtan* = pouring—

a dyer. *Hari lagi na phitkari rang chokho de* = when you don't put in the

astrigent myrobalam and alum, how can you expect to fix the dye? He uses a pot sunk in the ground *mât*, *mâtî*, *nând*, *laghârî*, *handî*;

a similar half-round pot *athrâ*, *kanêrâ*; a wooden frame on which the cloth is hung like a bag *ghêrâ*, *tipâî*, *rêvî*, *tiktî*, *tiktî*;

a pot for straining the dye *rajnâ*; a stick for mixing the dye *chalnî*, *chalnui*, *danîâ*, *danî*;

when it is first strained the dye is *pûk*, then *dahar*, finally *jêthâ rang* or *khâtî*.

Rângvâ—[*rañj* = colour]—a cattle disease in Mirzâpur, probably remainderpest.

Râni—[? Skt. *aranga* = a forest]—self-sown—of plants, weeds, etc. Mathura.

Rânpî—[cf. *rammâ*]—a scraper for cleaning leather: worshipped by the Chamâr caste at the Divâlî.

Rântâ—[*arhat*]—a spinning wheel. Bundelkhand (*charkhâ*).

Ranthî—[*arthî*]—a funeral bier. East districts (arthî).

Rântî—see rântâ.

Ranvâsan—[*râni* = queen; *bâs* = abode]—a kind of bean (*sêm*).

Râo—[Skt. *raya* = the stream of a river; rt. *ri* = to go]—a hill torrent: generally applied to a stream that flows only in the rains.

Râoti—(1) a small square tent; (2) (*dorchhannâ chhapar*, *metaiyâ*) a small shed. Upper Duâb.

Râpi—see rântî.

Râpar—(1) uneven ground (*ûsar khâbhar*); (2) a bad clay soil. Rohilkhand.

Râpî rakâvan,

Mughuz khapâvan.

[To cultivate *rapar* is to waste your brain for nothing.]

Raqamî— } [Arabic *raqam* = a number, sum]—

Raqmî— } a tenant who, in deference to tribal feeling, superstition or official position has been allowed to hold land at lower rates than ordinary tenants. Rohilkhand.

Rârâ—an oil plant (*Brassica campestris glauca*). Kumaun (sarson).

Rârî— } a coarse hard grass infesting poor soils.

Rârî— } East districts.

Rarkâ—a coarse broom made of cotton twigs. North Rohilkhand (*jhârû*).

Ras—[Skt. *rasa*]—(1) the juice of plants such as sugarcane, etc.

Ras jo chdhē jagat mēn sikh ikh pē lēo;
Jo vāh sūn anras karē tē adhiḥ ras dēo.

[He that wants happiness in this world, let him learn from the sugarcane. To him who is unkind to it, it gives juice in abundance (i.e., it must be well crushed to get out the juice (a pun on *ras* = juice or pleasure; *anras* = want of juice or unkindness).]

(2) nitre of the first evaporation (*khārī*).

Rās—[Skt. *rāshi*] (*rāsi*)—(1) (*gurāun, tāl, tār*) the heaped grain on the threshing-floor—see pair.

Ustād baiṭhē pās,
Kām avē rās.

[If the master sits by, the grain pile will be secured. "The master's eye maketh the horse fat."]

(2) the best granulated sugar. East districts (*bhūrā*); (3) a sign of the zodiac. The following table gives the signs of the zodiac, the corresponding Hindū luni-solar months and seasons according to the usual reckoning:—

Latin signs.	Hindī signs.	Corresponding months.	Seasons.
Aries . . .	Mēkha, Mēkha	Chait . . .	Vasanta.
Taurus . . .	Briha Brikha	Baisākh . . .	
Gemini . . .	Mithuna . . .	Jēth . . .	
Cancer . . .	Karka . . .	Śāṣh . . .	Griṣhma.
Leo . . .	Siṅgh Siṅha	Sāvan . . .	Varṣhā.
Virgo . . .	Kanyā . . .	Bhādon . . .	
Libra . . .	Tulā . . .	Kāṭ . . .	
Scorpio . . .	Vriśchika	Kāṭik . . .	Sharad.
Capricornus . . .	Dhanu . . .	Aghan . . .	Haimanta.
Aquarius . . .	Makara . . .	Pās . . .	
Pisces . . .	Kumbha . . .	Māgh . . .	
	Mina . . .	Phālgun . . .	Shishara.

Shani chakkar kē sunigē bātā:

Mēkh rāshi kī jai Gūjarāt:

Brikh mēn karai nirōdhārkār,

Bhūkhai Abhū aur Gīrnār.

Mithuna Pingal aur Multān,

Kark rāshi Kāshmir Khurasān:

Jo Shani Siṅha karishi raṅg,

To Garh Dilli hoshi bhāṅg.

Jo Shani Kanyā karai nēd,

To pūrah kachha Mālva nūs:

Tulā Vriśchika Jo Shani jād,

Mārvār nē kāṭi bilt:

Makara Kumbha Jo Shani āē,

Diyo anna na koṭ khāt;

Jo Dhanu Mēn Shanichar jād,

Pavan chalai pāt ko nūshē.

[Listen to the revolution of Saturn—When he is in the sign of Aries there is victory to Gūjarāt. When in Taurus, Mount Abbu and Gīrnār suffer famine. In Gemini, Pingal and Multān: in Cancer, Kāshmir and Khurasān. In Leo the Fort of Delhi; in Virgo the East and Mālwa: in Libra and Scorpio he brings loss to Mārvār: If he appear on the sign of Capricornus and Aquarius, grain will be so plentiful that no one can eat it even if it be given to him. In Pisces and Sagittarius, he brings wind which drives away the rain.]

Rās—[*rasī*]—the reins for a horse.

Rās—[Arabic *rās* = head]—one head of cattle: *ēk rās bail* = one ox (*mavēshī*).

Rasāhvā haṇḍā—[*ras* = juice]—a vessel for collecting the sugar juice before boiling. East districts (*kolhvār*).

Rasārā—[Skt. *rashand*]—a rope: specially Rasārī—coarse ropes made of *bān* (qv.).

Rasaur—[*ras* = juice] (*rasāval, rasāgar, rasāvar, rasidur*)—rice cooked in sugar and water (*bakhīr*).

Rasautā—[in the Hills the July rice sowings;

Rasautī—[in Allahābād it means the rice sowing when the field is ploughed and the seed sown before the rain falls. The seed is then ploughed in and germinates with the first fall of rain (*dhān*).

Rasāval—[see rasaur.

Rasāvar—[see rasaur.

Rās baiṭhānā—[Skt. *rāshi*; *baiṭhānā* = to cause to sit]—to adopt a child (*god lēnā*).

Raschhannā—[*ras* = juice; *chhānnā* = to filter]—the strainer for the juice in a sugarcane mill (*kolhū*).

Rāsi—see rās.

Rāsi—[*rās* = a mass, one of the mass]—a weak inferior kind of native liquor (*ābkārī*).

Rasiāo—[*ras* = juice]—(1) rice cooked in

Rasiāval—[sugar and water (*bakhīr*); (2)

Rasiāvar—[distribution of the sugar juice

Rasiyāval—[on the first day of pressing.

Rasiyāvar—[Central Duāb (*rasvāt*).

Raskārī—[*rās* = reins; *karī* = a ring]—the rings for holding the reins in a pony cart (*ekkā*).

Raskhīr—[*ras, khīr*]—rice cooked in sugar and water (*bakhīr*).

Rās lēnā—to adopt a child (*rās baiṭhānā, god lēnā*).

Rāsnashīn—[*nashīn* = sitting]—an adopted son (*mutabannā*).

Rasoi—[Skt. *rasavat* = tasting]—(1) the mid-day meal. Central and Lower Duāb (*khānā*); (2) (*bāvarchī khānāh, rasoi khānāh, chulhānī*) a cooking house.

Padamānī baiṭhī rasoiyān:

Kushal karēn Gusaīyān!

[Mrs. Lotus face has had to sit down and cook! O Lord! preserve her!]

Deṛh par chūn chāubdrē rasoi = You have only a couple of ounces of flour and want forsooth! to go upstairs to cook it! Another version is—*Deṛh par chūn pul kī rasoi* = you have only a couple of ounces of flour and want to cook it on the bridge (where every beggar in the parish collects).

Rasoi^{khānāh}—see rasoi.

Rassā—[*ras* = juice]—the disease "thrush" in a horse—see *ghorā*.

Rassā—[Skt. *rashand*]—(1) (*ḍor, ḍord, ḍorī,*

Rassi—[*jērd, jērd, jydriyā, pāochhānānī,*

rasarā, rasarī) a rope. For grass ropes see

jūn; ropes of *arhar* fibre *mūrhā*; ropes of

mūhāj grass *bān*; ropes of *ghāk* fibre *bakhēl*;

ropes of leather *muhārī*; ropes for tying cattle

to a peg *khurān*; ropes for tying cattle to a

post or manger *paghā*; ropes for tying a pair

of oxen together *jor*; nose ropes *nāth*; a

double tether *chharkī*; ropes for tying cows during milking *nihānā*; head ropes for horses *agārī*; heel ropes for horses *pichhārī*, *muzam-mā*; camel ropes *dāman*; ordinary hobbles *chhān*; a hobble with a stick *ḍarahī*; a hobble for the two feet of an animal *pañkrā*; for one fore and one hind leg *dhagnā*; for leg and head *galgādā*; ropes used with an earthen vessel for drawing water from a well *ubhan*; the knot round the neck of a vessel *ubkā*; the main well rope *bart*; the short well rope *chhor*; the rope for the irrigation lever *gunārī*; the ropes for fastening the well bucket *kas*; smaller strings of the well bucket *bāndhnī*; ropes for the irrigation swing basket *daur*; those used with the harrow *guriyā*. (2) a measure of area: one square *rassī* of 75 *hāth* = 1 village *bighā*. Bundelkhand.

Rassibāt—[*rassī* = rope; *batnā* = to twist]—a rope-maker (*bānsāz*).

Rāstā—[Pers. *rāst* = straight] (*chaur*, *ḍagar*, *ḍagrā*, *gail*, *ṣarak*)—a road. For pathways see *pagḍāndī*; alleys *kūchā*; a road for ingress or egress *nikār paithār*; the side of the road *patrī*; a junction of four roads *chaurahā*.

Rasūlī—[Arabic *rasūl* = a prophet]—a curious variety of wheat or barley, like pearl barley (*paighambarī*).

Rasvāl—[*ras*] (*bhuṅgaro*, *khapparjār*, *rasiyā-rā*)—the ceremony of distributing sugarcane juice on the first day of cane pressing. Upper Duāb and Rohilkhand.

Rasvat—[*ras*]—the calking of a boat (*nāo*).

Ratā—[Skt. *rakta* = red]—rust in cereals—see *ratuā*, *gīrvā*.

Rātāl—[Skt. *rakta* = red]—an insect which attacks the *juār* millet. Bundelkhand.

Ratāld—[Skt. *raktāld* = red root]—the yam plant (*Dioscorea sativa*).

Ratan—[Skt. *ratna*]—a gem: *pachratana* are the five gems put in the mouth of a dying man—coral (*māngā*), pearl (*motī*), gold (*sonā*), silver (*chāndī*), copper (*tāmbū*).

Ratan Pāndē—one of the local gods (*dihvār*).

Rāt—[Skt. *rātri*]—night.

Ratgarah—[*rāt*! *gīrvā* = to fall]—very early

Ratgarahē—} in the morning: just before daybreak. East districts (*fajar*).

Rath—[Skt. *ratha*]—a large cart with four wheels used for the conveyance of idols and veiled women.

Ratjāgā—[*rāt* = night; *jāgnā* = to be awake]—the night of a wedding among Muhammadans.

Rattī—[Skt. *raktikā* = the blood red-seed] (*kīrī*, *kīrī*)—a seed—that of the *abrus precatorius* or wild liquorice—a seed used in weighing precious metals and other valuables; 4 grs. rice = 1 *rattī*; 8 *rattī* = 1 *māshā*; 12 *māshā* = 1 *tolā*—see *guñghchī*, *man*.

Ratuā—[Skt. *rakta* = blood-red] (*ratvāḍī*)—rust in cereals: It is brought on by excessive damp and cloudy wet weather. "The plant tissues become filled with minute orange-coloured spores, which, when ripe, burst through the plant skin in longitudinal fissures, sprinkling the leaves and ears with a reddish powder. In this condition it is known to botanists under

the generic name of *Trichobasis*, from the fact that each spore is furnished with a short hair-like protrusion or stalk. As the plant ripens clusters of minute bodies appear, each consisting of a stalk fixed in the leaf tissues, bearing a double celled head. These bodies grow out in clusters, each cluster appearing to the native eye a minute black spot. In this stage the fungus is known as *Puccinia*, and was long supposed to be a separate plant from *Trichobasis*, instead of merely a stage in its history." (Field and Garden Crops, North-Western Provinces, I. 5.)

Rātul—[Arabic *raṭl* = to weigh]—a large fixed scales—see *tarāzū*.

Ratvāl—see *ratuā*.

Rau—[Skt. *rauda*]—a hill torrent—see *rāo*.

Raukhur—[*rau*]—land spoiled by, being covered with sand from floods.

Raunā—[Skt. *raṇana* = rejoicing]—the bringing of the bride from her parent's house to that of her husband. It is generally applied to the second visit—see *gaunā*.

Rauṇḍī—[*rauṇḍā*] = to walk about]—an enclosure for cattle (*ghēr*).

Rausā—[*rānī*, *rās* = queen's dwelling]—a kind of bean—see *lobiyā*, *raṇvās*.

Rausl—[Skt. *rāshita*] = covered with dust]—a species of loamy soil. Upper Duāb.

Rātū—[*rāo* = a prince]—a title given to

Rautāin—} fathers-in-law and mothers-in-law among certain castes, e.g., the Ahir. East districts (*susar*).

Ravā—} (1) the pulverized inner husk of wheat; (2) filings of metals melted down.

Ravābiyā—red sandstone. Agra (*khārī*).

Ravāns—[*rausā*] (*lobiyā*, *ramās*, *rausā*, *reṇ-chhā*, *sautā*)—the bean plant (*Vigna catiāng*).

Razāl—[usually derived Skt. *rañjaka* = colouring; Pers. *razādam* = to dye: but "Hobson-Jobson" takes it from a man named *Razā*—cf. *Wellington* or *Blucher* boot, *Spencer* cloak] (*bā-lāposh*, *lēhāf*, *līhāf*, *mīhāf*, *sauṛf*, *saṛfā*)—a quilt. The *lēhāf*, *līhāf*, usually contains much more cotton stuffing than the *razāl*: when made of twobreadths of cloth it is *ḍulāl*, which generally contains less cotton than either the *lēhāf* or *razāl*: when made of rags it is *gūdar*, *gudrī*, *gudariyā*: the stuffing is *bhartī*; *aṅgā*, *gābhāḥā*, *mā rūār* is bits of old cotton padding in a quilt.

Rēgar—[*rēg* = sand]—black cotton soil. Bundelkhand. See *mār*.

Rēgmāl—[*rēg* = sand; *malnā* = to rub]—sand-paper.

Rēh—[acc. to Platts Skt. *rēj* = to shine]—impure carbonate of soda. Land impregnated with this and similar salts is *bhādī*, *rēhāl*, *rēhālā*, *rēhār*, *āsar*. When impregnated with impure carbonate of potash it is *khārī*: when with common salt *nonchā*, *kallār*, *kallārā*. *Chand bājār* in the East districts is *āsar* land in which patches of good soil are found—see *ūsar*.

Rēhāl—}

Rēhālā—} see *rēh*.

Rēhar—}

Rējas—} [corr. of Pers. *rēzish* = a run-disease glands in horses—see *ghorā*.

Rélo—cultivation in very steep places. Kumaun.

Rēnd— [Skt. *éranda*]-the castor-oil plant.
 Rēndā— } East districts. See arañđ.
 Rēndī— }

Rēngtā—[*rainkūā* = to bray]-the foal of an ass (*gadhā*).

Rēni—[Skt. *rañg*, *raj* = to be dyed]- (1) any substance from which dye can be extracted; (2) the frame on which cloth is hung while being dyed—see rañgrēz.

Rēnr— } [Skt. *éranda*]- (1) the castor-oil plant.
 Rēnrā— } East districts (arañđ); (2) young shoots of cereals before the ear appears. East districts.

Rēnriyā—the small pieces of wood supporting the vessels in the Persian, wheel. Upper Duāb (arhat).

Rēnrār— } [*rēnr*, *vāta* = enclosure]-a castor-oil plantation. East districts.
 Rēnrārā— }
 Rēnrārī— } See arañđ.

Rēntā—see rēngtā.

Rēntā—[*rahat*]-a spinning wheel. Duāb (char-khā).

Rēoāchhā—the bean plant (*Vigna catiung*) (*lobiyā*, *raṇāṣ*).

Rēoñrā— } cereals and millets when nearly ripe.
 Rēoñrā— } Basti.

Rēoñrī—see rēvārī.

Rēt— } [P Skt. *rénu*]- (1) sand: generally applied to river sand: while high-lying sand is *batū*; (2) a sand-bank: land covered with sand.

Rēti—[*rēt*]-a file—see barhai.

Rētilā— }
 Rētilī— } [*rēt*]-a variety of sandy soil—see
 Rētilā— } bhūp.
 Rētilī— }

Rēvārī—(*rēoñrī*, *rēvārī*)-a sweetmeat made of sesamum (*tīl*) and sugar. *Andhā bāñtē rēvārīgāñ*, *phirphir apnē hē ko dē* = the blind man divides the sweets and helps his friends time after time. If he is charged with partiality, he says *andhā bēchārā kyā karē jo hāth pāsīr na tē* = what can the wretched blind man do if a person do not stretch out his hand for his share.

Rēvati—the wife of Balarāma: the 27th lunar asterism (*nakshatra*).

Rēvrī—see rēvārī.

Rēz—[Pers. *rēz* = scattering]-rinderpest in cattle. Kheri, Oudh (*chēchak*).

Rik—the height up which water is raised for irrigation (*bodar*).

Rikhū— } [Skt. *ikshu*]-sugarcane. Kumaun
 Rikhū— } (*ikh*).

Rikvāñch—pulse cooked and wrapped up in the leaves of the *arum* (*ghuiyāñ*). East districts.

Rijnā—to be mixed up, lost—of cattle (*rañnā*).

Rin—[Skt. *riṇa*]-a debt (*garz*). *Rinbarī hutigā hai* = debt is a great curse. The astrology books advise people not to borrow on Tuesday, nor lend on Wednesday.

Rinchar— } stony, hard—of land.
 Rinchar— }

Rinhatī—thin, spare—of animals.

Rini— }
 Rinihā— } [*rin*] (*aśāmī*)-a debtor.
 Riniyā— }

Rirh—[Skt. *riḍhaka*]-the spine or back-bone of an animal.

Risān—the stretching or cleaving of thread by weavers (*kargah*).

Rishtā— } [Pers. *rishtan* = to twist] (*hildā*)
 Rishtah— } —relationship; kinship. The
 Rishtādārī— } following terms of relationship
 Rishtahdārī— } are used in an abusive sense:—

sasur = father-in-law; *sālā* = brother-in-law; *bahnui* = sister's husband; *janāī* = son-in-law.

Ritā—[Skt. *rikta*]-empty: *ritē gāṛt* = an empty cart.

Rog—[Skt. *roga*]-disease: used specially in the Central Duāb for murrain or rinderpest—see *chēchak*.

Roghan—fat, oil, varnish.

Roghanī roṭī—[*chupṛī roṭī*]-bread covered with butter.

Rohin— } [Skt. *roha* = rising; *rohinī* = a red
 Rohinī— } cow] the lunar asterism classed sometimes as fourth or sometimes ninth—see *nakshatra*.

Sarb tapēgi Rohinī, sarb tapēgi Māl:

Parivā tapēgi Jēth kī—upjēñ sātoñ phāl.

[If there be heat in the asterisms of Rohinī and Māl, and on the first day of the lunar fortnight of Jēth, then all seven crops will prosper.]

Rohinī māhī Rohinī ēk ghayī jo dikh,

Hāth khupṛāṛ mēdini ghar ghar māngo blākh.

[If during the solar asterism of Rohinī the lunar asterism of Rohinī appear only for half an hour, take a potsherd in your hand and beg from house to house throughout the world, i.e., there will be famine.]

Roia— } the block on which sugarcane, etc., is
 Roiyā— } cut. South Oudh (*nisuhā*, *kolhū*).

Rojinā—see roznā.

Rok— } [Skt. *roka* = lustre, cash]-cash:

Rokar— } *rokar bahi*, *rok bahi* = the merchant's cash-book which is balanced after each transaction.

Ronsā—[*rāñī*, *bās* = queen's dwelling]-a kind of bean (*Dolichos sinensis*)-see *sēm*.

Ropnā—[*rupnā* = to be fixed] (*bahorndā*, *bañhāñdā*, *khāpab*)-to transplant rice, etc.

Rorā—[Skt. *loshaka* = a lump]- (1) (*roṛā phora*) pieces of broken brick (*lūṭ*); (2) a disease in cattle: in some places foot and mouth disease (*khurpakkā*); in others rinderpest (*chēchak*); *roṛā dāñdā*, *roṛā nikāñdā* is used in some places for the ceremony of exercising cattle disease by throwing a buffalo's skull, a lamb, butter and milk, fire, wisps of grass and branches of the *sirus* tree over the boundary of the next village. This is supposed to carry the disease away with it; (3) pieces of wood put into the cavity of the sugarcane mill to help in crushing the cane. West districts (*kolhū*).

Rorā phorā—see *roṛā*.

Roshandān—[Pers. *roshan* = bright]-a skylight in the roof: a hole pierced in the wall of a house to give light and air (*jharokhā*).

Rothā—a variety of millet (*Eleusine corocana*). Bundelkhand.

Roṭī—[Skt. *roṭikā*]- (1) (*nākhī*, *parothnī*, *ṭaik*, *ṭapū*, *ṭipak*) bread. Native cooks recognise two varieties—*prasāddh* = ordinary; *duharī*, *viparī* = made up with butter. If made with burn or yeast it is *khāmīrī*: if cooked in clari-

fied butter and milk, *śhirmāl*. The common cakes are *chapātā*, *chapālā*. The lumps of dough out of which they are made are *loṭ*, *pēṭā*, *pēṭī*; also see *palēthan*; and for various kinds of bread *angākri*, *bhaurī*, *bērhain*, *prāthā*, *pūran*, *rāmchakrā*.

Pēt pariṇān roṭiyān
Sabbhī gallān motiyān.

[Bread in the stomach makes one's talk pompous.]

Roṭī khāiyē shakkar sē,
Dunṡā lījē makkar sē.

[Eat your bread with sugar and use craft in dealing with the world.]

Kāchhī roṭī kachkākhi, *partī mākhkhī bār*;
Phāṭhar vohī jāniyē sapat tapkē lār,
Parsat tapkē lār; *phaput larkā sanchārē*;
Chūtar pōnchhē hāth: *doṭ kay sir khujlāwē*;
Kahī Girdhar kavirāṭ—*Phāṭhar kē yāhi dhainā*;
Kajrautā na hoē: *lukhātan rājē nainā*.

[The signs of a slattern are that she gives you half-baked sticky bread, full of flies and hairs: know her to be a slattern who drops spittle from her lips as she serves the food: she runs off sharp to wash the baby: rubs it behind with her hands, and scratches her head with both of them. Says Girdhar, prince of poets—these are the signs of a slattern. Even if she has no lamp black box, she can blacken her eyes with the half-burnt firewood.]

(2) cakes of poppy petals—see *afyūn*.

Roṭihā chākār—[*roṭī*]=a servant who gets only his food and no wages.

Roṭihā chākār, *ghasahā ghor*;
Khāē bahut, *uparājē thor*.

[A servant on bound wages and a grass fed horse, eat a lot and are good for little.]

Roṭkā—the millet (*Eleusine coracana*). Bundelkhand (*maṇṇā*).

Rozinā—[*roz* = day] (*rojindā*)—daily wages.
Roznāma—{ [*roz* = day; *nāmā* = a letter]
Roznāmā—{ —a diary: a daily account—
Roznāmchā—{ book kept by a merchant in
Roznāmchah—{ which the day's transactions
Roznāmchī—{ are entered as they occur—
see *bahī*.

Rūā—a small measure of surface. Azamgarh.
Rūār—[*rūā*]=old cotton in a quilt (*nāmā*).

Rudrāchh—{ [*Skt. rudrāksha* = with eyes like
Rudrāksh—{ the god Rudra]—the seed rosary
used by Shaivites.

Rugnā—[*Skt. rugna* = broken, diseased]—staggers in cattle. Bundelkhand (*tapkā*).

Rūī—[*Skt. roma* = wool, down]—cotton. The cotton plant is to the west *ban*, *bārī*; and more generally *kapās*, which is properly the cotton with the seeds in the pod. This uncleaned cotton is also known as *bārī*, or *kachhī rūī*. For cleaning cotton see *otnā*; the cotton pod *ghēnṭī*; a large pod *bhoglā*; cotton seed *bināulā*; the highest plant in the field *sardār*; a cotton picker *paikār*; the stages in the growth of the plant *diulī honā*, *dopattī*, *chau-pattī*, *kapās khilnā*; raw cotton *bāngā*; the proportion of cleaned to uncleaned cotton *tihāī*, *chauntālī*, *pachdūī*.

Prīṭaj aisi kijē jaisē rūī kapās;
Jīṭon jīṭon saṡy rahēn mūī jalēgi sāth.

[Let your affection be as that of the cotton and

its pod: in life they are together and in death they are not divided.]

Rūk—[*rok*]=a handseil: something additional given to a purchaser in making a bargain. West districts (*ghēlaunī*).

Rūkh—[*Skt. vriksha*]=a tree.
Rūkh binā na nagarī sohē; *bin bargan na kariyān*;
Pāt binā na mātā sohē, *lākh souē mēn jariyān*.

[No town is pleasing without trees; nor a roof with only rafters and no cross-pieces. A mother pleases not without a child, though she be decked with ten thousand jewels.]

Rūkhā—[*Skt. ruksha* = rough, hard]—food prepared without clarified butter, and hence insipid.

Rukhān—{ a large thick chisel used for coarse
Rukhānī—{ work—see *barhāī*.

Rukhcharhvā—[*rūkh* = a tree; *charhvā* = to climb]—a ghost which lives in trees: his favourites are the sacred fig (*pīpāl*) and the date (*khajār*) under which accordingly people do not much care to walk at night (*bhāt*).

Rūkhī—[*rūkhā*]=poorness of soil. Kumaun (*patī*).

Rukhiyā—[*rūkh*]=ground covered with trees: grazing ground. East districts (*charāgāh*).

Rukhsat—[*bīdā*, *chhūṭī*]=permission to the bride to visit her husband's house—see *gaunā*.

Rukhurī—[*rūkhā* = dry]—grain parched for chewing: a Hindū ascetic's word (*chabēnā*).

Rull—{ [*rolul*]=to roll, to pulverize]—poor,
Rullā—{ uneven, barren—of land: land worn out and needing a turn of fallow. East districts.

Rūmāl—[*rū* = face; *malā* = to rub]—a handkerchief.

Rūmālī—[*rūmāl*]=short drawers worn by wrestlers.

Rūndhnā—{ [*Skt. ruddha* = stopped, restrained]
Rūndnā—{ —(1) to enclose a field, &c., with a fence; see *goārā*—(2) to mix up the pottery clay into lumps for the wheel—see *kumhār*;

(3) to tread out grain (*dāēn*).

Rūngā—[*rok*]=a handseil or something additional in the bargain given to a purchaser. West districts (*ghēlaunī*).

Rūnī—ears of barley and wheat when half ripe. Basti.

Rūniyā—a malignant spirit in the Hills—see Atkinson, *Himalayan Gazetteer*, II. 831.

Rūpā—[*Skt. rūpya*]=silver: often used in the sense of impure silver.

Rupahrā—[*rūpā*]=made of silver.

Rupayā—[*Skt. rūpya* = silver] (*bajnā*, *kanaitī*, *parikā*, *parikahā*)—a rupee.

Jis kē chār bhayā,
Mārē dhaul chūn lē rupayā.

[If a man has four brethren, he can make a charge and carry off the cash. Night is right.]

Its divisions are—

2½ <i>gawā kaurī</i>	= 1 <i>adhi</i> .
2 <i>adhi</i>	= 1 <i>damrī</i> .
2 <i>damrī</i>	= 1 <i>adhēlā</i> , <i>dhēlā</i> .
2 <i>dhēlā</i>	= 3 <i>pai</i> : 1 <i>paīsā</i> .
4 <i>paīsā</i>	= 1 <i>ānā</i> , <i>annā</i> , <i>gawā</i> .

1 *dhībūā, dhēbūā* }
kachchā,
mañsūrī } = 1 *paīsā*.

1 *kanvai* = $\frac{1}{2}$ *ānā, annā*.

1 *tālī, adhēlī* = 8 *ānā, annā*.

1 *sūkā, pālī, badillā* = 4 *ānā, annā*.

1 *ṭakā* = 2 *paīsā*.

Rūpchaudas—[*rūpa, chaturdashī*] (Narak *chaturdashī*)—the 14th dark half of Kārtik, the day before the Divālī.

Ruqqā—} a note : a note of hand given by a
 Ruqqah—} grain merchant to a landlord as security for the demand on a tenant.

Ruriyā—a high piece of ground. Central Duāb (ghihā).

S

Sabañdh—[Skt. *sambandha* = connection by marriage]—the ceremony of betrothal among the Jāt caste (sagā).

Sābar—[Skt. *śambara*]—(1) a large deer or elk; (2) tanned deer skin : chamois leather.

Sabhā—[Skt. *sabha* = an assembly]—the nave of a Hindū temple (mandir).

Sabji—see sabzi.

Sābun—}

Sābun—} soap.

Sabzā—} [Pers. *sabz* = green]—(1) green

Sabzah—} colour; grey: of horses: *milā sabzah* = iron grey.

Sabzi—[*sabzā*]—(1) (*sabji*) greens, pottage; (2) "a beverage prepared from the leaves of hemp, by first washing them and then drying and reducing them to powder with black pepper; cardamoms and sometimes poppy, cucumber and melon seeds and water: and then infusing the mixture either in milk and water or cold water alone." (Wilson sv.) *sabzi māñḍī* = a vegetable market.

Sāchaq—(*barī*)—the interchange of clothes and presents between the bride and bridegroom on the day before marriage among Muhammadans. It is sometimes applied generally to the marriage paraphernalia, to the presents given to the bride by the bridegroom on the second day, and hence comes to mean the 2nd day, while the 3rd is *mēñhāī*—(see Herklot's *Qānūn-i-Islām*, p. 72).

Sād—[*sādhā*]—the 7th month of pregnancy with the accompanying ceremonies (*satmāsā*).

Sādā—} plain, plainly prepared, cooked, etc.

Sādah—} plain, plainly prepared, cooked, etc.

Sadābart—} [Skt. *sadā* = continual; *ṛittī* =

Sadābirt—} maintenance] (*laṅgar*)—a daily

Sadābrat—} distribution of alms to beggars by charitable Hindūs.

Sadahā—a heavy cart for bringing home produce. Bundelkhand.

Sadarī—see sadrī.

Sādh—[Skt. *sadhana* = accomplishment]—the ceremony in the 7th month of pregnancy : sweetmeats, etc., sent from the house of the wife's parents to her in the 7th month of pregnancy (*satmāsā*).

Sādhlēnā—[*sādh*] (*sādhnā*)—to test scales (*hārīlēnā*).

Sadhaur—} [*sādh*]—presents given to the wife
 Sadhavar—} in the 7th month of pregnancy—see under *pachmāsā* and cf. *bīauā, tālvā*.

Sādhnā—see sādhlēnā.

Ṣadr darvāzah—[Arabic *ṣadr* = upper]—the main door of a house (*darvāzah*).

Ṣadrī [*ṣadr*] (*sadurī*)—a coat or waistcoat without sleeves worn by Muhammadans. "Over the shirt in winter or in cool weather most persons wear a *sudeyree, sudeyreh*, a short vest of cloth or of striped silk or cotton without sleeves." (Lane, *Modern Egyptians*, I. 36) (*aṅgā, chapkan*).

Ṣaf—[Arabic *ṣaf* = a rank]—a large mat used at feasts such as marriages, etc.

Ṣafah—[Arabic *ṣaf* = clean]—a soldier's or policeman's turban (*pagrī*).

Safarā—[P. Arabic *ṣafā* = yellow colour, bile]—opium blight. East districts.

Ṣāfi—[*ṣāḍāḥ*]—a filtering cloth.

Ṣāfi randā—a smooth-edged plane for giving the final polish to boards (*barhai*).

Sāg—[Skt. *śāka*] (*sāgpāt*)—green herbs used as pottage.

Sagābhāī—[Skt. *sagarbha* = of the same womb]—a brother by the same father and mother.

Sagāī—[*sagā*]—(1) (*harichhā, bāt thairnā, bīrā, rhhidā, jēmā, jēdā, māng, māngū, nisbat, phaldān, sabāñdh, sambāñdh, sammañd, shagun, ṭikā*) the betrothal of the boy and girl previous to marriage : a term in use among Muhammadans and low caste Hindūs : also see *ārtī, phaldān, tilak*; (2) the second marriage of a Hindū widow—see *karāo*.

Sāgar—[Skt. *sāgara* = the ocean]—a large tank or lake (*tāl*).

Sagnautī—[*shagun*]—an auspicious omen (*shagun*).

Sāgpāt—[*sāg, pāt* = a leaf]—see *sāg*.

Sagsorī—[Skt. *sagotra*]—the house of relatives.

Sagun—} see *shagun*.

Sagunī—} see *shagun*.

Sāgvārā—[Skt. *śāka-vāṭa* = enclosure for herbs]—the circle of land round the village site. Kumaun (*gauhāñf*).

Sāh—[Skt. *sādhu* = respectable]—a merchant, banker (*mahājan*) : *chor sē kuhēn mūs, sāk sē kuhēn jāg* = of a double-tongued man—he says "steal" to the thief, and "keep awake" to the banker! *Sau dīn chor kē ēk dīn sāk kē* = the thief has a hundred chances of stealing, but the day comes when he is caught at last.

Sāhā—} [Skt. *sahitya* = connection]—a
 Sahālag—} year which according to the astrologers is considered a lucky year for Hindū marriages.

Sahāval—[corr. of *sāqul*]—a mason's plumb line (*rājī*).

Sahēj—}

Sahējā—} rennet, runnet, used in curdling milk

Sahēji—} (*jāmau*).

Sahējo—}

Sahēl—[Skt. *sahayata* = help]—help given by a tenant to his landlord in the cultivation of his home farm. The general rule is that each cultivator is bound to give his landlord one day's free ploughing in Āsāḥ, Kuār or Kārtik. Brah-

mans, Kāyaths and Thākurs are generally exempted. Rohilkhand (harī).

Sahiriyā—spring crops left unirrigated. Central Duāb.

Sahnā—corr. of *shahnā* (qv.).

Sāhnā—[Skt. *sahitya* = union]—to copulate—of buffaloes (*būhnā*).

Sāhnak—} a platter, saucer. *Jau loñ sāhnak*.

Sahnak—} *mēñ hoñ, tau loñ mohi toñi sāth* = you and I are friends as long as there is anything in the platter.

Sāhu—} [sāh]—a banker, money-lender (*ma-*
Sāhū—} *hūjan*). *Khēt hai sākūkar* =

Sāhukār—} your field is your best banker:

Sāhukār—} i.e., it will keep the manure, etc.,

you put in it and pay you.

Sāhul—} [corr. of *sāqul*]—a mason's plumb line

Sāhul—} (rāj).

Sahvan—an oil plant (? colza) *Eruca sativa* (duāñ).

Sāi—extra cross-bars fixed above the bottom of the cart behind and above it in front. Lower Duāb (gārī).

Sāi—} [Skt. *sāti* = gaining, obtaining]—(1) car-

Sai—} nest-money to close a bargain (*saīānā*);

(2) reciprocal exchange of labour among cultivators. East districts (paith).

Saifā—[Arabic *saif* = a sword]—the cutter for paring the edges of a book (*jīdsāz*).

Saikā—(*saikhā*)—a stack of spring crops on the threshing-floor. Lower Duāb (pahl).

Saikā—(*bāhni*, *saikī*)—the pot for removing the sugar juice to the boiler. East districts (kol-hū).

Saikhā—see *saikā*.

Saiki—see *saikā*.

Sail—} [Skt. *śalya* = a spike]—(1) the second

Sailā—} wedge used to fasten the beam of the plough into the body. Kumaun (hal); (2) the outer or sometimes the inner pin of the yoke

(*bāhī*, hal); (3) the handle of the rudder of a boat (*nāo*); (4) a sort of flail used in threshing. Kumaun.

Sailābī—[Arabic *sail* = torrent; *āb* = water]—inundation, flooding (gharq).

Sailānā—[? Arabic *sair* = moving about]—to winnow grain. Rohilkhand (*usānā*).

Sailī—(*sail*)—(1) a small plough wedge or yoke pin

(*sail*); (2) ropes made out of the roots of the *dhāk* (*Butea frondosa*). Rohilkhand (*bakhau-*

tā); (3) a shallow oblong basket which the labourer swings round him amidst the wild rice (*innī*) as he collects the grain. Azamgarh.

Saim—[Skt. *śyāma* = the dark one]—one of the local gods or ghosts (*dihvār*).

Sainā—a lawn. Hill districts (sēn).

Sainak—} [*sañnak*]—a flat dish out of which

Sainakiyā—} rice is eaten.

Sainhūñ—wheat that becomes small, black and useless.

Šaiqalgar—[Arabic *šaiqal* = polishing of metals]—a knife grinder (*šiqliqar*).

Sāir—[Arabic *sair* = to go] (*sāyar*)—"the remaining or other sources of income accruing to Government in addition to the land tax from a variety of imports, customs, transit duties, license fees, house tax, etc." (Wilson—Glossary sv.)

"Hobson-Jobson," after an elaborate discussion

(qv.) conclude that the true sense of the Indian term was "current or customary charges." In these Provinces *Amadani sāir* generally means income received by the landlord and liable to assessment independent of his rents or the profits of his home farm, such as rights of produce of woods, fisheries, market dues, etc. *Sāir kharch* = contingent expenditure.

Sairh—a heap of wheat threshed but not winnowed. Central Duāb.

Sāivri—[? Skt. *śhēva* = worship, service] (*sāovri*)—dues given by tenants at harvest time for religious purposes (*pujaurā*).

Sajjādah—[Arabic *sajjād* = prostration in prayer]—a praying carpet; *sajjādah nashin* = the manager or incumbent of a Muhammadan religious endowment.

Sājhā—[Skt. *sahāyātā*]—partnership, association.

Sājhī—}

Sajhiyā—} [*sājhā*]—a partner or sharer.

Kānto huro karil ko, aru badari ki ghām;
Sauti buri hai chūñ ki, aru sājhī ko kām.

[The thorns of the *karil*, the sun on a cloudy day, a second wife even if she be merely a puppet made of flour, are all bad and so is the work of a partner.] Central Duāb.

Sajjāo dahī—} [*sajnā* = to be prepared]—

Sajjuī dahī—} curdled milk. East districts

(*phaṭā dūdh*).

Sakālē—[Skt. *sakāla* = seasonable]—in the early morning.

Sakārā—[Skt. *svikāra* = assent, agreement]—a fee for the acceptance or renewal of a bill of exchange (*hundī*).

Sakārau—[*sakālē*]—early in the morning. Central Duāb.

Sakārē—see *sakālē*.

Sakārnā—[*sakārā*]—to accept or renew a bill of exchange (*hundī*).

Sākhā—[Skt. *śākhā*]—(1) a division of a tribe or family—see *got*; (2) the axle of the flour mill (*chakkī*).

Sakhar—} [*sa* = with; *kshāra* = salt]—(1)

Sakharā—} slightly brackish—of water. Central Duāb; (2) (*kachchā bhujan*) food prepared with salt by boiling, but not in butter, such as rice *khicharī*, etc. Such food can be eaten only within the cooking enclosure (*chakkā*): the opposite is *nikhārā* (qv.). In the Eastern districts chiefly among Kanaujya Brahmans, food containing salt cannot be eaten out of the cooking enclosure.

Sakhi Sarvar Sultān—"the generous Prince Sarvar," also called *Lakhāddā* or the giver of lakhs. "His real name was Sayad Ahmad, and he flourished about the middle of the 12th Century. His principal shrine is at Nigāha in the Dera Ghāzi Khān District" . . . "In the Delhi territory [and in the Western districts of the North-Western Provinces] *Sakhi Sarvar* is not held in such high esteem; but he is generally worshipped, shrines in his honour are common, vows and pilgrimages to him are frequent, and Brahmans tie threads on the wrists of their clients on a fixed date in his name." (Ibbetson, Panjāb Ethnography, p. 115.)

Sākho uchār—} [*sākhā*, *uchārāna* = pro-

Sākho uchāran—} nunciation]—the recita-

tion at the marriage of the genealogies of the married pair.

Sakorā—} [Pers. *sukūrah*] (*parai*)—an earthen
Sakori—} cup or saucer sometimes used as a
cover for a pot (*sarposh*).

Sāl—[Skt. *śalga*]—(1) the mortice holes in the
legs of a bed, etc. (*chārpāi*); (2) twigs used for
basket making (*batthi*).

Sāl—[Skt. *śāla* = a house]—a cow-shed (*gau-
sālā*).

Sālā—[Skt. *śhyāla*] (*sār, sārā, sáro, sārū*)—a
wife's brother, used in an abusive sense—see
susrāl.

Salág—see *salákh*.

Sálahaj—} [*sālā*] (*salaj*)—a wife's brother's
Salahaj—} wife: *lafe kī joe sab gāvo kī sar-
haj* = the poor man's wife is common prop-
erty.

Salái—[Skt. *śalātkā* = a dart]—(1) a large
needle; a catheter or sound; (2) an insect which
attacks maize—see *silái*. *Kān salái* = a cente-
pede.

Salaj—see *sálahaj*.

Salákh—} [Skt. *śalātkā*] (*salág*)—(1) a long
Salákhā—} bar of iron; (2) the long iron poker
on the end of which glass is melted (*chúrpāh*).

Salákhī—[*salákh*]—a needle used for testing gold
coins.

Kāntā bāt salákhī.

Andhā karē garrajī.

[The blind man gets fine scales and a testing needle
and sets up as a money-changer.]

Salāmi—[*salām* = salutation]—(1) special con-
tributions made to a landlord by a tenant at a
marriage in his family or similar occasions; (2)
a slope in land, etc.; (3) an artillery or musketry
salute.

Sālan—[Skt. *sa* = with; *laṇa* = salt]—spicy
food used to make dry food palatable—cf.
boran.

Sālānā—[*sāl* = year] (*barasvāhi, barsaughī,
sāliyānā*)—yearly wages.

Salaunā—see *salono*.

Salēm shāhi—[from some one who wore them.
It is generally said that such shoes were first
worn by *Khwāja Salēm Chishtī*, the religious
preceptor of the Emperor Jahāngir, from whom
he took his name Salēm—cf. "Wellingtons,"
"Bluchers" (*munāḍā, khurdnokā*)—shoes
short at the point (*jūtā*).

Sālgirah—[*sāl* = year; *girah* = knot]—the cere-
mony on a child's birthday among Muham-
madans. It is celebrated with great rejoicings:
the girl's years are numbered by a silver loop or
ring, being added yearly to the *gardanī* or silver
neck ring. These are the only means of regis-
tering the ages of Muhammadan children.
Sometimes an old woman ties a knot in a red
thread brought for the occasion. Toys, sweet-
meats, etc., are given to the boy. For further
details see Herklot's *Qānūn-i-Islām*, p. 26.

Sālāh—}
Salhaj—} see *sálahaj*.

Sālthē—}

Sālthēs—the local god of the tribes of Dom and
Dusād. Eastern districts.

Sālī—[*sāl* = a year]—yearly fees to a carpenter
for repairing agricultural implements (*nibaunī*).

Sālī—[Skt. *śhyālī*]—a wife's sister (especially the
younger sister); a sister-in-law. *Sālī ādhi
mihālī salhaj pūrī joī* = your wife's sister is
only half your brother-in-law, but your wife's bro-
ther's wife is as good as your own wife.

Sāliyānā—[*sāl* = year]—yearly wages (*sālānā*).

Salono—[Skt. *Śhrāvana* = the month of Śāvan]
(*salaunā, salino*)—the festival on the full
moon of Śāvan—see *rākhi*: persons born on this
day are particularly susceptible to the evil eye
(*nazar*), and are themselves able to cast the evil
eye.

Salphā—a large hoe used in cultivating sugar-
cane, etc. East districts.

Sām—} [Skt. *śamha*] (*shām*)—(1) a brass or
Sāmā—} iron ring such as that on the axle of
the pony cart, for fastening the blade of the
weeding spud, etc.; (2) the afterbirth in ani-
mals and women (*anvar*).

Sāmā—[Skt. *śhyāma*, *śhyāma* = black]—a
small millet (*Panicum miliaceum*) (*sānvān*).
Gayē sāmā kē hāj ko, aur dyē kandūt khāē =
he went for *sāmā* seed and came back at the
feast in honour of deceased relations! (one in
Chait and the other in Kuār).

Samādā—} a long stick for smoothing plaster
Samādah—} —see *rāj*.

Samādh milāvā—[*samdhī, milānā* = to cause to
join]—the embracing of the parents of the
wedded pair after the marriage—cf. *āngmālī-
kā*.

Samai—[*samānā* = to be held] (*sammai*)—(1)
a lamp-stand (*chirāghdān*); (2) the pipe of a
drill plough (*hal*).

Samal—[*sambhālānā* = to support] (*sambhal*)
—the inner pegs of a yoke (*hal*).

Sāmān—see *sāmā*.

Sambandh—[Skt. *sambandha*] the betrothal—
ceremony among the Jāt tribe (*sagāt*).

Sambhal—see *samal*.

Sāmbhar—salt from the lake of that name in
Rajputāna.

Samdān—[*sāmdā, dān* = possessing]—a pointed
anvil used by jewellers (*sunār*).

Samdhan—[Skt. *sambandha* = connection]
(*samdhī*)—the mothers of the married pair in
their relation to each other: the men call each
other *samdhī* and their wives *samdhan*.

Samdhānā—see *samdhīyānā*.

Samdhī—see *samdhan*.

Samdhīyānā—[*samdhan*] (*samdhānā*)—the house
of the parents of the married pair. *Chhotā
ghar barā samdhīyānā* = though he is little
his family's great: he is poor himself, but has
married his son in a well-to-do family.

Dē dudā samdhānē ko,

Nahīn phirrē do do dānē ko.

[Pray for the health of the father-in-law or
mother-in-law of your children, or you will have
to go about begging a grain or two.]

Sāmī—a small ring (*sām*).

Samīāhī—diarrhoea in cattle (*pēthhāg*).

Sammai—see *samai*.

Sammal—see *samhal*.

Samosah—wheat cakes filled with varied con-
diments: there are various kinds—*salonā* =
saltish; *mīthā* = sweet; *qimāh barhē* = filled
with mince meat.

Sampatī—} [Skt. *samputa* = a covered box or
Sampitī—} casket]—a dish for holding offerings or ground sandal-wood in a temple.

Samudrī non—[Skt. *samudra* = the ocean]—sea salt (lon).

San—[Skt. *śana*] (*phūlsan*, *sanī*)—hemp (*Crotalaria juncea*). The fibre is known as *arijhā san*, while the fibre of *paṭsan* (qv.) is *latijā san*; a bundle of the fibre is *luchchha*, *guchchhi*. The stalks after the fibre is removed are *sathērd*, *sanaurā*, *sirkī*. The stalks are in Rohilkhand *bāntī*, and in other places *sansutālī*. To the East *khijhurā* is short fibre. The seed pod is *bichhūd*.

*Sān. san aru dūst jan, inko gēhi sabhār,
 Khāl khinchārēn apnī parbāndhan kē dān,
 Parbāndhan kē dān khāl apnī khichācēn,
 Mār kūtkar kūt, tāt par bāj na āvēr.
 Kālī Girdhar kavirdē—jaraṭ apnī kaṭvāi,
 Jal mēn gir sajāde, tāt chhōrī nā khatāi.*

[It is the way of hemp and vicious men that they get themselves flayed to make fastenings for others, and even if you cut off their heads and thrush them, still they will not forbear. Says Girdhar, prince of poets: "The result is that they get themselves cut up from the roots, and even if they are thrown into water and rot, still they do not desist from vice."]

Sān—[Skt. *śāna*]—a grindstone for sharpening cutlery, etc.

Sanakhī—} see *saṅnak*.

Sanakī—} see *saṅnak*.

Sanaurā—see *san*.

Sanbarhī—} [*san* = year; *barhānā* = to
Sanbarhī jama—} increase]—a progressive rate of rent or revenue, usually fixed on newly cleared lands or where a sudden increase is made in the assessment.

Sānchā—} a mould.

Sānchī—} a mould.

Sānd—} [Skt. *śanda*; rt. *śand* = to wound]—

Sāndā—} a bull, stallion (*biṭār*).

Sānd—} hobbles for cattle. Lower Duāb

Sāndā—} (*chhān*).

Sāndās—a privy in which the night-soil is allowed to accumulate in a pit (*paikhānā*).

Sāndās—} [Skt. *sandaṣhaka*; *sandaṣh* = to

Sāndāsā—} bite]—a pair of pincers.

Sāndāsī—} a pair of pincers.

Sāndiyā—(*sāndī*)—a young male camel (*ūnt*).

Sāndī—[acc. to Platts orig. a place for *sandals*]—a movable scaffold (*rāṅ*).

Sāndnī—(*sānd*)—a young female camel (*ūnt*).

Sāndnī—(*sānd*)—a bull let loose in memory of a deceased person—see *brikhot sarg*: a female calf is at the same time presented to the Mahābrahman.

Sāndsi—see *sāndasi*.

Sandūq—a box; for various kinds of boxes see *chapurī*, *chūnēdānī*, *qibī*, *qokī*, *gēhā*, *kaj-rautī*, *panautī*, *pitārā*, *qalamdān*, *sēndūrā*.

Sandūqchā—

Sandūqchah—} [*sandūq*]—a small box.

Sandūqchī—

Sandūqchiyā—

Sāng—} [Skt. *śanku*]—(1) a kind of spear

Sāngā—} used in tapping the spring of a well;

(2) a lever used for raising a heavy weight.

Sāngar—the fruit of the *jānt* tree (qv.).

Saṅgharāb—[*saṅg* = together]—to reconcile a cow or buffalo to its newly born calf by plastering the latter with sugar—cf. *akor*, *lāin*.

Sāngī—[? Skt. *śhikya*]—the netting at the bottom of an ox or pony cart.

Saṅgsī—[Skt. *sandaṣhaka*]—a pair of pincers (*saṅrsī*).

Saṅtarāsh—[Pers. *saṅ* = stone; *tarāsh* = cutting]—(1) a stone cutter; (2) a kind of iron used in cutting stone (*lohā*).

Sant—[*san*]—(1) hemp (*san*); (2) the washer of a cart wheel. Rohilkhand (*gārī*).

Sānī—[*saṅnī*]—fodder cut up mixed with cotton seed, oil cake, etc., and water, and given to cattle: *sānī pānī karnā* = to feed cattle with fodder (*chārā*).

Sani trayodasī—[*śhani* = Saturn; *triyodasī* = 13th]—the 13th of any month falling on Saturday, sacred to Shiva.

Sānjh—} [Skt. *sandhyā*]—evening (*shām*).

Sānjhā—} [Skt. *sandhyā*]—evening (*shām*).

Sānjhaiyā—} [*sānjh*]—the evening meal. East

Sānjhiyā—} districts (*biyālū*).

Sānjhlo—[*sānjh* = evening; *lo* = until]—as much land as a pair of oxen can plough from morning till evening in one day—cf. *juārā*.

Sanjoh—[? Skt. *saṅyoga*, *yug* = to join]—the wooden frame hung from the roof which is moved forward by the weaver as the shuttle passes and drives the thread home. Oudh (*kargah*).

Sānkā—[Skt. *śhikya*]—the net work at the bottom of a bed (*chārpāt*).

Sānkāl—} [Skt. *śhṛīṅkhala*] (*saṅkar*, *sān*—

Sānkāl—} *kar*)—a cattle or door chain; a

Sānkālā—} thick chain of gold or silver worn

Sānkālā—} on the ankle.

Sānkalp—} [Skt. *sāṅkalpa*] = a solemn pro-

Sānkalpā—} mise]—(1) a ceremony performed

at the commencement of all religious rites in which a solemn vow to perform some act is taken; (2) a solemn gift to Brahmins or for religious purposes. "Among Hindus a gift is made as follows by the *sāṅkalp* ceremony,

which is used for giving land for religious purposes, or a feast or other offering to Brahmins,

or in giving away a daughter at marriage. Before the assembled Brahmins and brother-

hood the giver takes a copper coin (*paīsā*) and a little barley (*jan*) in his hand, and a Brahman

pours some water over them. Then the giver places these in the hands of a Brahman, saying

"I have given 2 *bighas* of land, or 101 oxen, or the food of so many Brahmins as an offering

to Krishna, or as the case may be" (Panjab Customary Law, II, 163). *Sāṅkalp Vishṇuprīt*

[*Vishṇu* = the god; *prīt* = beloved] (*achhūdār*) is a religious grant to a Brahman

to secure the merit of sacrifices and offerings made by him.

Sāṅkar—} see *saṅkal*.

Sāṅkar—} see *saṅkal*.

Saṅkaṭ chauth—[Skt. *sāṅkaṭ* = contracted]—

the festival on the 4th dark half of Māgh (*Māgh badi chaturdashi*) in honour of Gaṇeśa.

Sāṅkh—(1) the last of a whip (*sāṅtā*); (2) a piece of the *jalebī* sweetmeat.

Saṅkh—[Skt. *shankha*]*—*the conch shell used in Hindū temples

Saṅkhā—} [Skt. *shanku*]*—*the piece of wood in **Saṅkhā**—} the upper stone of the flour mill through which the axle passes (*chakki*).

Saṅkrānti—[Skt. *sankrānti*]*—*the passage of the sun or other planetary body from one constellation to another—see *nakshatra*, and for the ceremonies at unlucky conjunctions, see Atkinson, *Himalayan Gazetteer*, II, 913 ff.

Jin vārān Ravi saṅkramai tinai amavas hoē,

Khappar hāthōn jag bhramēn bhikk na ghālai koi.

[If the last day of the dark fortnight coincide with the sun's conjunction, take a potsherd and beg, but no one will give you alms, i.e., there will be famine.]

Jih vār Kavi saṅkramai tāsū chauthē vār :

Ashubh paraṅti shubh karai—josi jyōtish sār.

[The 4th day after the sun's conjunction, even if it be on other grounds unlucky, is still lucky according to the astrologers.]

Dūjai tījai kiravō ras kusumbh mahāgātē, Pahlēchhaṭṭē āthvai pīrthi pario jōē.

[If the conjunction occur on the 2nd or 3rd of the lunar fortnight sugarcane juice will be moderately good and safflower will be dear: if on the 1st, 6th, or 8th the world will be destroyed.]

Syālē mēn sūti bhālī, baiṭhi barkhā kāl, Garmī māṅhi kharī bhālī chokho karē sukāl.

[The conjunction is auspicious and will make people happy if it be sleeping in winter, sitting during the rains and standing in the hot weather.]

Rikṭā tithi aru krūr din, dupahar aṭhō prāl.

Jo saṅkramai to jāniyo sambat mahāgo jāt.

[If the conjunction take place on the 4th, 9th, or 14th of the lunar fortnight; and on Saturday in the morning or Tuesday at midday, know that there will be a dear season.]

Kark saṅkramai Māngaladr, Makar saṅkramai Shani ki bichār : Paṇdrah mahārat bārī hoē, Dēsh ujār karui yōn jōē.

[If the conjunction of Cancer be on Tuesday: of Capricornus on Saturday, and that of the moon at 5 hours (15 *ghaṭi*) after sunrise, it will ruin the world.]

Sanmādh—[Skt. *sanbandha*]*—*the betrothal ceremony among the Jāt tribe (*sagāi*).

Sānnā—to knead up flour into dough: the same as *gūndhna* (qv.).

Sanni—fodder cut up for cattle—see *sāni*.

Sānpā—[Skt. *śānpa* = cursing]—(1) lamentation for the dead: (*syānpā*) the period of mourning for a death in a family; (2) visits of condolence paid to the relatives of a deceased person. West districts (*mātamपुरi*).

Sāipan—[*sāipan* = a female snake]*—*a particular mark or curl in the hair of a horse—see *ghorā*.

Sāir—[Skt. *śanda*; rt. *śand* = to wound]*—*a bull, a stallion (*bijār*).

Ikh to karlē rāṅṅ,
Aur pelē usē sāṅṅ.

[Even a woman may plant sugarcane, but it takes a strong man to crush it.]

Sārsā—} [Skt. *sandanśa*]*—*a pair

Sārsi—} of pincers; it is larger
Sārsi—} than the *chimā* (qv.)
and is used by artificers, and in the house for lifting pots off the fire.



Sānsā—[? *sāns* = breath]*—*thin sowing of seed—see *bonā*.

Sānsā—a kind of blanket. Upper Duāb (*kammāl*).

Sansutāl—[*san* = hemp; *sutāl* = string]*—*the stalks of hemp (*san*).

Sāntā—} [*sāntā* = to twist]—(1)

Sānti—} (*chapki, chonkā, paṭāki, sānkhi*) the lash of a whip; (2) a small branch or twig (*dāl*).

Sānvak—see *sānvān*.

Saival—} [*sānvān* = swarthy co-

Saival—} loured]*—*a disease in wheat caused by east winds and excessive rain. Central Duāb.

Saṅsi.

Sānvān—[Skt. *śyāmāka, śyāma* = black] (*jhāngvā, jhāngvā, māṇḍirā, samā, sāmā, sāmān, sānvak, savān, shāmākh*)*—*a small millet (*Panicum frumentaceum*) the varieties in Allahābād are *Kuārā* sown in Asāph, reaped in Kuār; *Jēthi* sown in Baisākh, reaped in Jēth; in Azamgarh the large variety is *ladarvā* and the small *sāin*. It ripens in three fortnights and is thus called *tinpākhā anāṭ* and is pure (*paritra*) lawful food for pious Hindūs during fasts. The *Sādvān*, *Chaitvā* or *Jāithvā* of Bārābanki is the same as the *chānā* or *chēnā* of the N.-W. P. while the ordinary *sānvān* is *sānvān bhadēhā*. It is not considered a healthy food: hence—

Aiyē Muṭrā hidirin basē,
Dēkh samāri kikhil husē;
Samā ki rotī, mīvrā hāth—
Muṭrā kuhē bichhānē khāṭ.
Jamnā māiyā hērē bāṭ,
Kah āvē Muṭrā ki khāṭ.

[Up comes Muṭrā (the impersonation of fever) whose dwelling is in the filth. He bursts out laughing when he sees the (unhealthy) *sānvān* millet. When he gets some *sānvān* bread and a radish (considered unhealthy food) into his hand he says: "Get ready my funeral bier." And Mother Janna is looking out along the road till the funeral procession of Muṭrā comes to her banks.]

Sānvār—} [*sānvārān* = to prepare]*—*the second
Sānvārā—} ploughing of a field. North Oudh (*dochāsh*).

Sānvī—} [? Skt. *shikya*]*—*the netting
Sānvī kī nārī—} at the bottom of an ox or pony cart (*bahil, ekkā*).

Sāoni—[*sāvan*]*—*(1) (*lāfan, sayān*) early spring crops; (2) presents sent by the bridegroom's parents to the newly married bride on the first *Sāvan* after her marriage. Rohilkhand.

Saorī—[? Skt. *śhēva* = worship]*—*dues given by

tenants at harvests for religious purposes (pujaurā).

Saptamī—[Skt. *saptamī*]¹—the 7th day of the lunar fortnight. The 7th light half of Baisākh (*Baisākh sūdi Saptamī*) is *Gaṅgā Saptamī*: the 7th light half of Māgh (*Māgh sūdi Saptamī*) is *Jayanti Saptamī*.

Sār—[*sālā*]¹—a wife's brother, brother-in-law.

Sār—[Skt. *śālā* = a hall]¹—a cowshed (gau-sālā).

Sār—[Skt. *sāra* = sup, juice]¹—manure (khāt).

Sār—a fence to keep cattle out of a field. Rohilkhand (bār).

Sār—(1) land bearing two crops in the year. Kumaun; (2) a sheet or plain of cultivation including many fields and usually bearing a separate name (*sāvār*).

Sārā—[*sālā*]¹—a wife's brother, brother-in-law.

Sārā—[*sārā* = to be decayed]¹—drugs, etc., given to cows when calving. Rohilkhand (*shanēth*).

Sārā—[*sārā* = to be decayed]¹—a fatal disease among horses and cattle; (P) a variety of pleuropneumonia. Central Duāb.

Sarab—a division of lands in the hills. In many villages there is a wheat *sarab* and a rice *sarab* cultivated alternately.

Sarādh—see *shrādh*.

Sarāē—[corr. of *sharā'ī* = legal]¹—drawers made tight and reaching down to the ankle such as are worn by pious people and women (*pāējāmā*).

Sarāē—[Pers. *sarā*]¹—an inn or hostel for travellers.

Sarāī—[Skt. *śālākā*]¹—(1) the thin spokes in a cart wheel (*bahil, ekkā*); (2) the reeds placed in front of the heddles in a loom to keep the threads of the warp apart (*kargah*).

Sarak—[Skt. *sarak* = going]¹—a road (*rāstā*).

Sarāsari—[Pers. *sarāsar* = wholly] (*kashkī*)¹—a system of tenure where the lands whether surplus or not are leased out to tenants often belonging to other villages at so much per *bighā* irrespective of the crop sown, but divided into irrigated and dry. Upper Duāb.

Sarau—[Skt. *śarāvā*]¹—a saucer used as a

Sarāū—lump or as a cover for another

Sarāvā—vessel.

Saraut—[Skt. *sandaṇṣha* = pincers]¹—an in-

Sarautā—strument used for cutting betel-

Sarautī—nut.

Sardal—[Pers. *sar* = head; *dar* = door]¹—(1)

Sardar—(*bhārdā, dāraunādhā, kiḍārgān, pal-nā*) the lintel or plank over a doorway; (2) (*dhāran, pālā, pāṭ, paṭār*) the beam across the mouth of a well on which the bucket is emptied. East districts (*kūān*).

Sardār—[*sar* = head; *dār* = possessing]¹—(1) a leader, a head servant; (2) (*bhogaldāi*) the highest plant in the cotton field.

Sarēkhā—[Skt. *śrēṣṭhā*]¹—the 9th lunar asterism—see under *Pukh* and *nakshatra*.

Sarēs—glue: *sarēṣī kāghaz, kaghaj* = sand-papir (*barhai*).

Sargā—[Skt. *śālākā*]¹—an iron rod for boring pipe stems (*naichāband*).

Sargapatālī—[*suarga* = Indra's paradise; *pātālā* = hell]¹—an ox, one of whose horns is turned towards heaven and the other towards hell (*kaiñchī*).

Sarhadd—[*sar* = head; *hadd* = boundary]¹—a main boundary (*hadd*).

Sarhaj—see *sālāhaj*.

Sarhat—(*bāriyā, kānchā, sēhithan, sohnī, suhnī, surdāhī*)¹—a broom used for sweeping up grain on the threshing-floor. Rohilkhand (*jhārū*).

Sarhatnā—[*sarhat*]¹—to winnow grain. Rohilkhand (*usānā*).

Sārhe chauhārā—[Skt. *sārdha*]¹—a phrase used in division of crops—five-sixteenths to the landlord, and eleven-sixteenths to the tenant. Rohilkhand (*batāī*).

Sārhi—[Skt. *sāla* = the resin of the *sāl* tree]¹—cream.

Sārhi—[*Asārhi*]¹—the spring harvest, sown in the month of Āśārh (*rabi*).

Sārhu—[Skt. *śyālī, rodhri*]¹—the husband of a wife's sister—see *suśāl*.

Sārī—[Skt. *śhāṭa, śhṭāka*] (*chādar, dhotī, jandāni, dhoti zandāni, dopaṭṭā, khilā, khol, lūgā, lūgar, lūgrā, pharyā, piekhaurā, rām-nāmī*)¹—the sheet worn by women, of which the hem is *achlā, achrā*. For other similar garments see *burqā, orhnā, pēshvāz*. Drawing up the sheet before the face as a strange man passes is *ghoṅghat, ghūṅghat*.

Sārī—see *sāl*.

Sariyā—a pice. Sunār's slang (*paīsā*).

Sarkan—mud, swampy ground. Kahār's slang (*bhās*).

Sarkaṇḍā—[Skt. *shara kāṇḍa*]¹—the stem of the reed *Saccharum sara*, used for making mats, etc.

Sarkī—[*sarkuṇḍā*]¹—see *sarpaṭ*.

Sarmāyā—capital out at interest (*puñjī*).

Sarmāyeh—see *sālā*.

Sarpañch—[*sar* = head, *pañch*]¹—the headman of a caste committee or body of arbitrators (*pañchāyat*).

Sarpaṭ—[Skt. *shara* = head; *putra* = leaf]¹

Sarpaṭā—[*sar* = head, *paṭā* = leaf]¹—a reed (*Saccharum procerum*) used in making mats, etc. The leaf or blade is *sarpaṭ*, and is used for thatching: the upper part of the stem *sarkī, sirkī*, is used for making winnowing fans, sieves and coverings for carts in the rainy season: the sheaths are *mūñi*, of which twine and matting are made: the lowest and thickest part of the stem is *sēñhā* used for door screens and stools: the flower is *bhūā*.

Sarposh—[*sar* = head; *posh* = cover] (*dhakkan, dhaknā, dhaknī, pārd, pariya, pāro*)¹—a cover for other vessels.

Šarrāfah nānuah—[*šarrāf* = a money-changer; *nāmāh* = a list]¹—a custom among bankers at marriages of giving money and the sweetmeats known as *giṇḍawā* to the Brahmans employed in their banking houses. *Nāmāh* is especially applied to the list of Brahmans who are entitled to receive presents at a wedding.

Sarson—[Skt. *sarshapa*] (*baṅgā, rāṭ, rāṭ, rāṭ, rāṭ, siram, sirson, siror, torī, toriyā*)¹—a variety of mustard—*Sinapis dichotoma, Brassica campestris glauca*. For *sarson rāi* see *lāhl*. *Tēn mēn na tērāh mēn, na sēr bhar sullī mēn, na maṭkā bhar sarson mēn* = said of a man who thinks much of himself—of no

count in three or thirteen, nor in a pound of twine, nor in a jarfull of mustard.

Sārū—[*sālā*]
—the wife's brother: his son is properly *sārūt*, but is generally called *bhatijā*.

Sās—[Skt. *sheashrā*] (*gohñjī*, *sāsū*)—a wife's mother, a mother-in-law: see *susrāl*. *Sās kē āgē bahū kī kyā baydī* = what respect is paid to the young wife in the presence of her mother-in-law? or, it is useless to praise the young wife in his mother-in-law's presence, for who knows her so well. *Sās na nandī, āphī anandī* = happy is she who has no mother-in-law nor sister-in-law. *Sās gayī gāñv, bhākhī main kyā kyā khāñ* = my mother-in-law has gone to the village: I am hungry: which of the good things in the house shall I eat: alluding to the cruelty of mothers-in-law to their daughters-in-law.

Sāsrā—[*sās*]
—the house of the parents of the wife: her relations generally. West districts (*susrāl*).

Sāsū—[*sās*]
—a mother-in-law: *sāsū pēt kī dukh* = a mother-in-law is as bad as a pain in the belly.

Par mīlī sāsū,

Ēson āē āñsū.

[His mother-in-law died last year and he is weeping for her only now!]

Sasur—[Skt. *sharskura*] (*gohñjo*, *susar*, *susrā*)
—a father-in-law.

Sasurāl— } see *susrāl*.

Sasurār— }

Satak—a thin stick: a short coiled stem for a tobacco pipe (*naichāband*).

Satakāñā—[*satakāñ*] (*satakāñ*)—to beat the heads of grain on the ground or a bed for the purpose of dislodging any grains that remain after treading out. East districts (*dāñ*).

Satarkī—[*sattrah* = seventeen]
—the ceremony on the 17th day after a death (*satrāvin*).

Sataulā—[*sāt* = seven]
—the ceremonious bathing of a woman on the 7th day after delivery. Hill districts.

Sathauñrī—[*sāt* = seven; *bhauñrī* Skt. *bhram* = to whirl round]
—the circumambulation of the sacred fire at a wedding—see *sātphéri*.

Satdant— } [*sāt* = seven; *dant* = tooth]
—an

Satdantā— } animal when it has got seven teeth.

Sāthā—[*sāth* = sixty]
—a very large field so called because it is supposed to contain 60 village *bighās*. Central Duāb.

Sathērā—stalks of hemp after the fibre is removed (*san*).

Sāthī— } [*sāth* = sixty]
—a kind of rice, so

Sāthiyā— } called because it comes to maturity in sixty days.

Sāthī hoē sāth dīnā,

Jab pāñī barsē rāt dīnā.

[*Sāthī* ripens in sixty days, provided it rains day and night.]

Sathiyā— } [Skt. *svastika*, *svasti* = happiness,

Sāthiyā— } good luck]
—the mark in the shape of a Maltese cross which merchants put on the first page of their account-book to bring good luck—see *bahī*: in the Upper Duāb it is also applied to a few blades of dry grass stuck in a circle made of cow-dung on the shrine of the local god *Bhūriyā* (qv.) on the occasion of a birth.

Sāthuri—[cf. *gāthuri*]
—the knotty part of the stalk not allowed to be mixed with the chaff (*bhāsā*) as it is liable to choke an animal. Central Duāb (*gāñthā*).

Satkanū—see *satakāñā*.

Satlarī—[*sāt* = seven; *lār* = a chain]
—a woman's necklet containing seven links.

Satmāñsā— } [*sāt* = seven; *mās* = a month]

Satmāsā— } —(1) a seven months' child; (2)

(*sāt*, *sāth*, *satvāñsā*, *satvāsā*) the ceremony in the seventh month of pregnancy. "When a woman is in the fifth or seventh month of her pregnancy for the first time, a place is consecrated and Ganēsh is worshipped there: then a coconut, a betel-nut and some sweetmeats (*batāshā*) are put into the lap of the woman. This is to congratulate her for the approaching period when she is to become a mother." (Ishridas, Manners and Customs, 190.)

Satnājā—[*sāt* = seven; *anjā* = grain] (*arrā*)
—the seven miscellaneous grains.

Sātphéri—[*sāt* = seven; *phéri* = turning]

(*bhauñvar*, *sātpheñrī*)—the circumambulation of the bride and bridegroom round the sacred fire. The complete ritual according to the regular form is given in Atkinson, *Himalayan Gazetteer*, II. 910 f. The common procedure is as follows. The boy is brought into the nuptial hall (*mañdhā*) and made to sit on a mat (*shatrāñjī*). Then two stools (*patrā*, *patrā*) are in the hut, and a cloth (*toshakī*) is spread. The boy is seated on one stool, his shoes are taken off and his hands and feet washed. Then he does the *āchamāñ* ceremony, i.e., he takes a little water in his hands (*chullā*) and saying "*Gangā Vishnu*" puts it in his mouth. Then his father ties a red thread (*mañlī*) on his arm, the priest recites a verse (*mañtra*), and the boy is made to worship Ganēsh and the nine planets (*nañgrahā*). Then the girl is brought in, and as she comes the boy stands up. She is placed on his left hand, and worships Ganēsh and the nine planets. A fire is then lit in the enclosure, the clothes of the boy's father and mother are joined (*gāth-jorā*), and a red thread (*mañlī*) is tied on the wrist of the bride and bridegroom. Then the girl's father puts coloured rice (*rotī*) on the hands of the girl. The phrase is *larkī kē hāth pīlē ho gayē* (her hands have become yellow), and the Pandit reads the *sākhī uchchārāñ* or recital of the names of the father, grandfather, and great-grandfather of the girl, with the title of her clan (*gotrā*). After this the girl's father takes her right hand, and puts it into the boy's right hand; then holding the girl's thumb he takes in his hand a gold ring, flowers, some sandal-wood and a shell (*sāñkhī*) filled with water, and re-rites the formal bequest (*sāñkalpā*) to the effect that he bestows so and so's daughter, so and so's granddaughter, so and so's great-granddaughter, on so and so's son, etc., etc. "She is his wife. May God bless my gift." Then he gives the ring to the girl and pours water from the shell on her hand. The Pandit then calls out "*Mahārāj!* may your gift be propitious!" The boy then in exchange for the girl makes a gift of a cow

(*gaudān*); more usually a gold coin (*ashrafī*) is given instead of the cow. The clothes of the bride and bridegroom are knotted together (*gānṭh baṇḍhan*); and verses from the Vēda are read: and the fire sacrifice (*hom*) is made. Then the pair are made to stand up and march seven times round the sacred fire: in three turns the girl goes in front, but in the fourth the boy precedes her. As they are going round the girl's brother keeps putting parched rice in her hand, which she goes on throwing into the fire. The ceremony ends by the ratification of mutual promises of love and affection and the worship of the Polar star (*dhurī*). The account given by Ishridās, Manners and Customs, p. 184 ff., is somewhat different. "When an auspicious moment arrives for the wedding to take place, the bridegroom with his friends comes into the courtyard where the shed is set up, and is there received by the bride's father and respectfully seated, his feet being washed by the same person. After the performance of one or two very trifling ceremonies he gets something to eat, over which the presiding priest first mutters something. After this the bride's father gives alms and the priest burns incense: then the former brings two pieces of linen (?) coloured yellow: with one of these the girl covers herself, and the other is joined to a piece of the bridegroom's. Then a Pandit touches the image of the god Gaṇēśha with a *maurī* (a plume made of palm leaf), and afterwards ties this *maurī* to the head of the bride. When this is done the Pandit or priest on the bridegroom's side repeats the names of his father, grandfather, and great-grandfather, and blesses the bride and bridegroom: this blessing is also pronounced by all present. The same is done by the bride's Pandit after repeating her ancestors' names. Both the Pandits receive a present at the time. After this the hand of the bride, with the performance of some more ceremonies, is put into the right hand of the bridegroom. At this moment some presents, consisting of rupees, cows, etc., are made to the bride and bridegroom. Those who make presents fast till they have done so. The upper garments of the bride and bridegroom are then joined with a knot which is the most important and significant rite in the wedding: then the bride is seated on the right (?) left) of the bridegroom with her face to the east, after which the priest repeats the names of certain gods, namely, Prajāpati, fire, air, sun, water, god, Vishnu, etc. At this point of the proceedings some *pūjā* is performed, and a present for the priest is placed upon the spot: this present is given both by the bride and the bridegroom, and the latter gives half of what the former does—the lowest sum that they *must* give being a rupee and-a-half. Now the Pandit builds a small altar between the central post of the shed and the bride and the bridegroom, and after repeating the names of the sun, fire, and some other gods, burns incense upon it. In this incense *pūjā* is performed to all these gods, and at the same time alms are given to Brahmans. After this the maternal uncle or some other male relation of the bridegroom covers the bride and

the bridegroom with a sheet: the bride's brother stands up with a small basketful of paddy, throws some of it into the hands of the bridegroom, and the latter into those of the bride, who puts them on a small stone slab placed before her: the bridegroom then presents the bride's brother with a turban, a pair of shoes, and a suit of clothes. After this comes the ceremony of the *bhaurī* or rounds, which accomplishes the marriage tie. The father puts his daughter's hand into that of the bridegroom: in this state the bride and the bridegroom go round the fire, in which incense is burned, and the central post several times. At this moment the priest divides the paddy on the slab into seven and fourteen parts, and says these represent populated villages. For every heap he gets two copper coins. When he has received them, the heaps are again mixed up. After this the bride's Pandit addresses the bridegroom in language as follows—"The bride says to you—'If you live happy, keep me happy also: if you be in trouble I will be in trouble too: you must support me and must not leave me when I suffer. You must always keep me with you and pardon all my fault, and your worship (*pūjā*) pilgrimages, fasting, incense, and all other religious duties you must not perform without me: you must not defraud me regarding conjugal love: you must have nothing to do with another woman while I live: you must consult me in all that you do: and you must always tell me the truth. Vishnu, fire, and the Brahmans are witnesses between you and me.'" To this the bridegroom replies: "I will all my life do just as the bride requires of me. But she also must make me some promises. She must go with me through suffering and trouble, and must always be obedient to me: she must never go to her father's house unless she is asked by him: and when she sees another man in better circumstances or more beautiful than I am, she must not despise or slight me." To this the girl answers: "I will all my lifetime do just as you require of me. Vishnu, fire, Brahmans, and all present are witnesses between us." After this the bridegroom takes some water in his hand, the Pandit repeats something, and the former sprinkles it on the bride's head. Then the bride and bridegroom bow both before the sun in worship. After this the bridegroom carries his hand over the right shoulder of the bride and touches her heart and then puts some coloured powder (*bandan*) on the line (*māṅg*) on her head, and puts his shoes on her feet, but immediately takes them off again. The marriage is now over, and the Pandits put a *roṭī* mark on the foreheads of the bride and bridegroom, bless them and take their dues. All other Brahmans who are present also receive something. Now the bride and bridegroom, with their upper garments joined by a knot, go into the house where the bride's mother presents the latter with rupees and gold mohurs: the same is done by other ladies connected with the family. After this the bride and bridegroom are made to eat a little curdled milk and *batāshā* sweetmeats."

Satravīn—[*sattrah* = seventeen] (*satarkī*)—the ceremony on the 17th day after a death—see *kriyā karm*.

Sātsērā akāl—[*sāt* = seven; *sēr* = a weight]—the famine of 1860-61 when wheat rose to 7 *sēr* per rupee (akāl).

Sattā—(1) a bond, such as that by which the tenant in consideration of an advance binds himself to supply indigo, opium, etc., at a fixed rate; (2) negotiation of bills of exchange (*hundī*).

Sattū—[Skt. *saktu*] (*sītalbuknī*)—the flour of **Satuā**—[parched gram and barley. The best *sattū* contains a small proportion of rice flour. It should be made of parched green barley and parched gram! The *satuā saṅkrānt* is the day on which the sun enters Aries, when Brahmans are fed with the flour of parched grain.

Satvānsā—[*sāt* = seven; *mās* = month]—(1) a **Satvāsā**—seven months' child; (2) the ceremony in the 7th month of pregnancy (*sat-māsā*).

Satyanāth—[Skt. *satyanātha* = lord of truth]—one of the local gods of Kumaun: worshipped in the Saiva form as *Satyanāth* and in the Vaishnava form as *Satyanārāyan*.

Sauhan—a quarter pice: Sunār's slang—see *paīsā*.

Sauhra—[*susar*]—a father-in-law.

Sauk—[Skt. *sapatnī*] (*saut*)—one of a man's **Saukan**—two wives in their relation to each other.

Saul—[Skt. *śūla* = a spike]—(1) the project. **Saulā**—ing knot in the upper part of the yoke. Central Duāb (hal); (2) the mason's plumb. Kumaun (rāj).

Sauñf—[acc. to Platts Skt. *shatapushpa* = one hundred flowers]—aniseed (*Pimpinella anisum*).

Harī dandī sobz dānah,
Vaqt parē 'ab māng khānā.

[Green stem and green seed: eat it when necessary.]

Sauñkērē—[Skt. *sa, saha* = with; *vēla* = time, or according to others *sañērēkālā*]—very early in the morning. East districts (fajar).

Sauñr—[P Skt. *śodha* = purification]—(1) (*sauñr*) the room in which a woman is delivered. East districts; (2) the house vessels broken on the 10th day after a birth in the family.

Sauñr—
Sauñrā—[*sonā* = to sleep; *orñnā* = to put
Saur—on]—a quilt (*razāf*).
Saurā—

Saurī—see *sauñr*.

Saut—
Sautan—[Skt. *sapatnī*]—one of two cowives
Sautin—in their relation to each other.

Ek tinak sā tin parā, kal na parat din
rain;

Sautin jākē nain mēn kaisē parē chain.

[If a little piece of anything fall into the eye you have no peace day or night: if a hundred pieces fall in how can you have rest? a pun on *sautin* = 100 pieces and *sautan, sautin* = a co-wife.]

Sautelā bhāt—[*saut*]—a step-brother.

Sautēlī mā—[*saut*] a step-mother.

Savāl—[Skt. *sapāda*]—(1) one and a quarter; (2) interest at 25 per cent. The system of grain-lending is in Cawnpur—"if the tenant takes grain in Kārtik he returns five-fourths in Jēth in grain or money value: that is, the amount of grain due is converted into its money value in Kārtik when it is dear, and in Jēth when it is cheap: the money due, enhanced one-fourth, is reconverted into grain. Thus if wheat sells at 16 *sēr* the rupee in Kārtik but at 24 in Jēth, the lender gets 30 *sēr* for his 16 or 87 per cent." (Wright, Cawnpur Memo.); (2) a kind of soil like *domaṭ* (qv.) good for spring crops.

Sāvāk—[Skt. *śhrāvaka* = a hearer, a pupil] (*srāvāk, sravakā*)—properly a hearer or lay member of the Jain religion: in the Eastern districts a ploughman or serf.

Sāvan—[Skt. *śhrāvana* = relating to the ear, audible; under the lunar asterism *śhravana*]—the 4th luni-solar Hindū month (July-August). *Ur bhanbīrī Sāvan dē* = Sāvan comes with the butterfly.

Śhrāvan pahli chauth mēn jo mēgha bar-
khā,

To bhākai yon Bhaḍḍālī, sākḥ savāi jā.

[If there be clouds and rain on the first 4th day of Sāvan, Bhaḍḍālī says: "there will be an extra good crop."]

Śhrāvan pahli pañchomī jo chalai yon
paun,

Na rahsi yon dēshṛa pañchhī karai jo
gaun.

[If the wind blow in these unlucky directions (for which see under *Āsāh*) on the first 5th of Sāvan, there will not be a bird left to fly in the land, i.e., there will be famine.]

Sāvan pahli pañchamī jor dhauru kē mēn,
Chār mās barkhai sahi; yon bhākai
Sahdēv.

[If on the first 5th of Sāvan there be loud thunder, Sahdēv says, it will rain for the four months of the rains.]

Sāvan pahli pākḥ mēn dashmī Rohini
ho,

Mahngā nēy aru alp jal; birlā bilsē
koī.

[If the asterism of Rohini fall on the 10th of the first fortnight in Sāvan, there will be dear grain, scanty rain and few will be happy.]

Sāvan badī ēkādashī jētī Rohini ho,
Tētā samān jo nippē: chintā karo na koī.

[On the 11th dark half of Sāvan as long as the Rohini asterism lasts, so much will be the produce: let no one be anxious.]

Sāvan krishṇ ēkādashī garj mēgh adhrāt,
Tum jāo piyā Mālve: ham jāsān Gūjarāt.
Jo Krittikā to kirvāro, jo Rohini sukāl:
Jo Mrigashir āvai tahān, nishchai ho
dukāl.

[On the dark 11th of Sāvan if there be thunder in the clouds at midnight: "Go off my love to Mālwa: I am off to Gūjarāt;" i.e., famine is certain. If the Krittikā asterism fall on that date the harvest will be moderate: if Rohini plentiful: if Mrigashir there will surely be famine.]

*Sāvan hadi ēkālāshī, bādur āgai sār,
To butāvai Bhaḍḍālī, ghar ghar bājai
tār.*

[On the 11th dark half of Sāvan if the sun rise in clouds, Bhaḍḍālī says—"There will be rejoicing in every house."]

Chitrā, Svātī, Bishākṛī Sāvan jo na barkhañt,

Hālī agnē saṅgraho : dūno mol karañt.

[If there be rain in Sāvan in the asterisms of Chitrā, Svātī, and Bishākṛī—store in the grain at once. It will be twice as dear as usual.]

Sāvan kṛishṇ paksh mēn dēkhi,

Tul ko Maṅgal hoē bisēkhi;

Kark rāshī pai jo Guru jāvē,

Sinh rāshī pai Shukr suhāvē :

Tāl jo sukhai, barkhai dhār,

Kakñ na upjī sāton tār.

[If in the dark half of Sāvan Mars be in the sign of Libra, Jupiter in Cancer, and Venus in Leo, the tanks will dry up, there will be only showers of dust, and the seven grains will fail.]

Sāvan ujlē pākḥ mēn jo yē sab darsēd,

*Dand hoē, kshatṛī larēn, marē prithvī
patirē.*

[If all the above signs are observed in the light half of Sāvan, there will be destruction, fights among Rājputs (princes) and the ruler of the land will die.]

Sāvān—see sāvān.

Sāvanti—[*sāvan*]—(1) a kind of rice cut in August (dhān); (2) presents sent in the month of Sāvan to the house of the bride's father.

Savērē—[Skt. *sa, saha* = with; *vēla* = time]—early in the morning, the opposite of *abērē* (fajar).

Sāyā—the pot for removing the sugarcane piece to the boiler. Rohilkhand (kolhū).

Sāyābān—[Skt. *chhāyā* = shade] (*sūbhān*)—the verandah of a house, or tent (barāmdā).

Sāyah—[Arabic *sā'at*]—an auspicious time for doing anything, such as a marriage, etc.

Sāyahbandī—[Skt. *chhāyā* = shade]—the making of the marriage canopy among Muhammadans.

Sāyan—[*Sāvan*]—early spring crops (sāonf).

Sāyār—a plank harrow. Central Duāb (hēngā).

Sāyar—see sār.

Sēdarā—[*sah* = three; *dar* = door] (*tīdari, tīdārī, tirpauliyā, tirpoliyā*)—a house with three openings.

Sēgaun—[*siḡon*]—a dirty red-coloured soil, like Sēgon—[*paruā* (qv.) found near ravines. Bundelkhand.

Sēh—[Skt. *sandhi* = a hole]—a well-sink. Sēhā—[*er* (kuiyāhā).

Sēhī—[*sēk*]—a porcupine : a small black insect which injures wheat, etc.

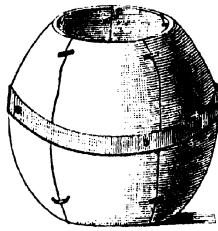
Sēhithan—[*sēhathnā* = to whisk]—a broom used on the threshing-floor. East districts (sarhat).

Sēhrā—[Skt. *shēkhara*] (*siharā, sihrā*)—the bridal veil or chaplet of flowers or gold or silver thread worn on the forehead and hanging down to the knees : used by Muhammadans, as contrasted with the Hindū *maur*. But among Jāts at weddings, bridegrooms of the *Dhē* sub-division wear the *sēhrā* or veil, while those of

the *Hēlē* division like Rājputs and other high-caste Hindūs wear the *maur* or coronet (baddhī).

Sēhuān—an oil plant (?) colza (duān).

Sēhvan—a disease in which the young wheat grains are found filled with minute worms in various stages of development—see Field and Garden Crops, N.-W. P., I. 6.



Sai.

Sēl—[prob. Arabic *sā'a*]—a dry measure for grain. It varies in weight from 22½ to 31½ *gandā* of Gorakhpurī pice (90 to 126 pice weight). The *sēi* of white rice equals one full local *sēr* (*serpakkā*), 16 of such *sēi* equal 1 *māñi*; and 16 *māñi* equal 1 *gon*.

East districts.

Sēkrā—a cattle whip. Kumaun (pain).

Sēkūrt—paddy. Sunār's slang (dhān).

Sēl—(1) a wooden vessel for haling water

Sēlā—} out of a boat. Rohilkhand (nāo); (2) the pipe of the drill plough. Farrukhābād (hal); (3) a kind of hemp rope used for bridges in the hills.

Sēlkharp—[Skt. *shailkhātikā* = a ditch in a mountain]—a hardish white potter's clay (kharf).

Sēlo—shady land. Kumaun.

Sēm—[Skt. *simbi* = a pod] (*sembi, guḍlīn, run-vāsan*)—a kind of bean (*Phaseolus magnus*).

Sēmar—swampy land not requiring irrigation. Kumaun (panmār).

Sēmbī—see sēm.

Sēn—(*sainā*)—a lawn. Hill districts.

Sēn—[Skt. *sandhi* = a hole] (*aiñḍā,*

Sēndh—} *kāmal, kuṅgal, pāṛh, sēñh, sēñhā,*

Sēndhā—} *sēñhī, surang*)—a hole made in a wall by burglars—cf. *baghlī*.

Sēndhā—[Skt. *saindhava* = produced in Seinde]—Panjāb rock salt, also known as *Lāhaurī non* (lon).

Sēndhī—[*sēn*]—(1) the intoxicating juice of the wild date tree (*Phenix sylvestris*): *tārī* is the juice of the *palmyra* palm; (2) a hole in a wall made by a burglar (sēn).

Sēndhiyā—a small cucumber that grows spontaneously in the rainy season.

Sēndūr—[Skt. *sindūra*]—vermilion, red lead : Sēndūr—} applied by women when married to the parting (*māñg*) of the hair.

Sēndūrā—[*sēndūr*] (*inḡrautī, sindaurā,*

Sēndūrdāñt—} *sindūrdāñt*)—a vessel or box for

Sēndūrdāñt—} holding vermilion.

Sēngar—(1) the pod of plants like the acacia (*habūl*) given as food to goats, sheep, etc.; (2) a kind of wild tank rice (*chanau*).

Sēñh—} see sēn.

Sēñhā—} see sēn.

Sēñhāñ—[*sēn*]—a well-sinker (kuiyāhā).

Sēñhī—see sēn.

Sēñī—(*sīñī*)—a broad metal tray.

Sēñkī—[corr. of *ṣaṇṇak*]—a saucer (rakābl).

munh khāk sé bhī bhāra nahēn jālā = it is possible to fill one man's mouth with sugar but the mouths of a hundred cannot be filled even with dust. Said of entertaining guests.

Shakkarqand—[*shakkar, qand* = loaf-sugar]

Shakkarqand—[the yam or sweet potato (*Batatas edulis*).

Shalākh—[Skt. *shalākā*]=a long bar of iron: the rod on which the bangle-maker melts his glass (*chūrīhār*).

Shalgham—[*chaukan*]=the turnip (*Brassica*

Shaljam—[*rapa*].

Shām—[Skt. *shyāma* = black] (*ast, athāē, athēn, din būrē, din mundā, gadah bēlā, gadah bēr, sānjh, sānjhā*)=evening. The dusk is to the east *amunāh, amundāh, diyā lēshn, gorūā dhukān*. The time the cows return raising dust along the roads is *dhūrsānjhā, gudhurī, gudhuruk, godhūlī, godhaurī*.

Shām—[Skt. *shamba*]=a ring (*sām*).

Shāmā—[Skt. *shāmā*]=a ring (*sām*).

Shamā'dān—a lamp stamp (*chirāghdān*).

Shāmakh—[Skt. *shyāmaka* = black]=the *sān-vān* (qv.) millet. Rohilkhand.

Shāmdān—[*shām* = a ring]=a small pointed anvil used by jewellers.

Shāmi—[*shām*]=a small ring.

Shāmilāt—[Arabic *shāmīl* = extending to, including] (*bisbisvā*)=the common lands in a village.

Shamlā—[the embroidered end of the turban:

Shamlah—[an embroidered turban (*pagri*).

Shamsān—[Skt. *shamashāna* = a place of re-

Shamshān—[pose for bodies]=a place where corpses are burnt (*marghat*).

Shara'ī *pāējāmā*—[*shara'* = prescribed rule of religion]=tight drawers reaching to the ankles such as are worn by pious people.

Sharāpat—[Skt. *shāpa* = a curse]=visits of condolence to the relations of a deceased person (*mātampūrsī*).

Sharh lagān—rent rates (*dar*).

Shatālū—[corr. of *siyāhtālū* = black palate]=a horse with a black palate—see *siyāhtālū* and *ghorā*.

Shatbhikh—[Skt. *shatabhishā* = requiring

Shatbhikhā—[one hundred physicians]=the

Shatbhishā—[24th lunar asterism (*nak-*

shatra).

Shatranjī—[Arabic *shatranj*, Pers. *shatranj*,

Skt. chaturanga = consisting of four members] (*gālīchā, galīchā, galaichā*)=a thick

thread mat, so called because it is chequered

like a chess-board.

Shauhar—a husband (*khāvind*).

Shēshnāg—[Skt. *shēshanāga*]=“the thousand-headed serpent regarded as the emblem of eternity (whence he is also called *ananta* = the infinite): in the *Vishnu Purāna*, he and the serpents *Bāsuki* and *Takshaka* are described as sons of *Kadru*, but in one place *Shēsha* alone is called king of the *Nāgas* or snakes inhabiting *Pātāla*: the thousand-headed *Shēsha* is sometimes represented as forming the couch or canopy of *Vishnu*, while sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven *Pātālas*.” (Sir Mouier

Williams, Skt. Dict. sv.) For his worship see **Akhtij**.

Shikamī—[*shikam* = the belly] (*shikmī, jailī, bawhīdyā*)=a sub-tenant (*zailī*).

Shikanjah—the press used by a book-binder (*jildsāz*).

Shikār māhi—[Pers. *māhi* = a fish]=fishing rights and the income derived from them—cf. *jalkar*.

Shikmī—see *shikamī*.

Shirā—[*chhoā, lapātā*]=molasses.

Shirah—[*chhoā, lapātā*]=molasses.

Shirīnī—[*shirā*] (*sirni*)=sweetmeats (*mīthāī*).

Shirīnī—[*shirā*] (*sirni*)=sweetmeats (*mīthāī*).

Shishah—[*sisā*]=glass, a looking-glass.

Shishī—[*shishāh*]=a phial.

Shiuansā—[*Shiva, ansha* = the share of Shiva]

Shivansā—[the offerings of grain put aside at harvest time as the share of the Shaivite ascetic.

Shiubarat—[*Shiva, vrata* = worship]=a festi-

Shivbarat—[val in honour of Shiva, held on

13th dark half of *Phāgun* (*Phāgun badi*

tēras). On this day the grain-parcher puts

butter, water, rice, and flowers on his oven.

Shiurātri—[*Shiva, rātri* = night]=the festi-

Shivrātri—[val in honour of Shiva held on

14th dark half of *Phāgun* (*Phāgun badi*

chaudas).

Shivālā—[*Shiva, ālaya* = abode]=(1) a temple

in honour of Shiva—see *mandir*; (2) in slang—

a kiln for burning charcoal.

Shrāddh—[“a funeral rite or ceremony in

Shrāddha—[honour of the departed spirits

of dead relatives, observed with greater strict-

ness at various fixed periods, and on occasions of

rejoicing as well as mourning. These ceremonies

are of three principal kinds *nitya*, i.e., general

and constant, in honour of the *pitris* or deceased

ancestors and progenitors collectively: when three

Pindas or balls of meal and water are offered to

three paternal ancestors and three maternal fore-

fathers: *naimittika*, i.e., occasional and special

as for instance on behalf of a parent or some one

relative recently deceased (*ekoddishā*): the

object being two-fold, viz., first, the re-embod-

ing of his soul in some kind of form after

burning of his corpse; secondly, the raising of

him from the regions of the atmosphere; where

he would otherwise roam among demons and

evil spirits, to a particular heaven above, where

he is, as it were deified among the shades

of departed kinsmen: the offering of the fune-

ral *pīṇḍa* or ball of meal is in this case the

office of the nearest male kinsman and confers

the title to any property that may be inher-

ited: thirdly, *kāmya*, i.e., voluntary and performed

apparently by way of supererogation for the

greater benefit of deceased ancestors or for

obtaining increase of religious merit, etc.” (Sir M.

William's Skt. Diet. sv.) “A Hindū may pre-

sent three sorts of distinct offerings to his

deceased ancestors: either the entire funeral

cake, which is called an undivided oblation, or

the fragments of that cake which remain on his

hands, and are wiped off it, which is called a

divided oblation, or a mere libation of water.

The entire cake is offered to the three immes-

diate paternal ancestors, i.e., father, grandfather, and great-grandfather. The wipings or *lēpa* are offered to the three paternal ancestors next above those who receive the cake, i.e., the persons who stand to him in the fourth, fifth, and sixth degrees of remoteness. The libations of water are offered to paternal ancestors ranging seven degrees beyond those who receive the *lēpa*, or fourteen degrees in all from the offerer: some say as far as the family name can be traced. The generic name of *sapinda* is sometimes applied to the offerer and his six immediate ancestors, as he and all of these are connected by the same cake or *pinḍa*. But it is more usual to limit the term *sapinda* to the offerer and the three who receive the entire cake. He is called the *sakulya* of those to whom he offers the fragments and the *saṁānō-daka* of those to whom he presents mere oblations of water." (I. D. Mayne, *Hindū Law*, 439 f.) Also see *pitrapaksha*, *kanāgat*, *pinḍa*. The ninth of the month of Kār is known as *mātri-navamī* when the ceremonies are performed for a mother (*kanāgat*). The separate day for a father is called *ekoddishṭa*, i.e., when he alone is "looked at" or made an object of worship. The last day of the dark half is *amāvās* *shrāddhigā* when all ancestors are worshipped and mentioned (see Atkinson, *Himalayan Gazetteer*, II, 853 f.).

Shravaṇ—[Skt. *shravaṇa* = the act of hear-
Shravaṇā—} ing]—the twenty-second lunar
asterism—see *mūl* (*nakshatra*).

Shudkār—[Pers. *shudan* = to be; *kāshtan* = to
sow]—rent assessed only on the area actually
sown. Azamgarh (*jinsphēr*).

Shugni—see *shagunī*.

Shugun—see *shagun*.

Shukrānā—} [Arabic *shukr* = praise]—the
Shukrānah—} landlord's perquisite on collec-
tions, a present made in recognition of success in
some business such as to a pleader for winning
a case (*miḥnatānā*).

Shutur—a camel: *shutur ghamzē kartā hai* =
the camel has taken to ogling the girls!

Shyāmsundari—[Skt. *shyāma* = black; *sundara*
= lovely]—the plant *Cyamopsis psoralioides*
—see *gavār*.

Si—[Skt. *sīla* = a furrow (*siyā*)—sowing seed
in the furrow left by the plough. Rohilkhand
(*bonā*). "By this method the seed is sown
deep, and the stalk is stronger, and not so liable
to be laid by high winds." (S. M. Moens,
Bareilly Sett. Rep., 70.)

Siāvarh—} [Skt. *sīla* = furrow; *vanṭa* = share:
Siāvarhī—} acc. to Platts.]—(1) a share given
Siāvari—} out of the grain heap to mendi-
cants; (2) a black pot put up in a field to scare
birds and keep off the evil eye. Rohilkhand
(*toṭkā*).

Sibhā—the marriage dowry (*dahēz*).

Sichaunī—[*sichnā*]—fees for irrigating from a
well (*panivat*).

Sichnā—[Skt. *sichā* = to sprinkle]—to irrigate
land (*ābpaṣhī*).

Siddhi—[Skt. *śrīṇī*]—a ladder, stair-case (*sīrhi*).

Siddhi—[Skt. *siddhi*]—the leaves of the narcotic
hemp (*gānjā*). "The word is specially applied

to the larger leaves and capsules without the
stalk which are used for smoking, and in the
preparation of an intoxicating drink and confection"
(Prof. Wilson, *Gloss. sv.*).

Sidh—footrot in cattle. Upper Duāb (*khur-
pakkā*).

Sidhā—[Skt. *siddha* = cooked, prepared]—
Sidhā—} uncooked grain, flour, etc., purchased
for food. The term is more properly applied to
flour, pulse, butter, salt, vegetables, sugar, and
fuel given to a Brahman when a person cannot
feast him or when he refuses cooked food.

Sidhvāī—[*siddhā* = straight]—a prop to support
a cart while the wheel is being taken off
(*gāri*).

Sigon—see *sēgaun*.

Sihaddā—[*seh* = three; *hadd* = boundary] (*ti-
haddā*, *tokhā*)—a place where three boundaries
meet (*hadd*).

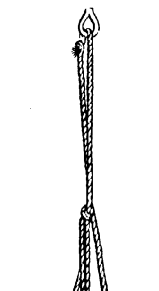
Siharā—see *sēhrā*.

Sihikab—to dry up—of rice. East districts.

Sihrā—see *sēhrā*.

Sikanjā—} a book-binder's press (*jildsāz*).

Sikh—[Skt. *shālākā*]—a roasting spit: *sikh kā
kabāb* = meat roasted on a spit (*nānbāb*).



Sikhar.

Sikhar—[Skt. *shikhara*]
Sikhar—} —(1) a chain
Sikharī—} used in mea-
Sikhari—} suring bundles
of indigo "plant". East
districts; (2) [? Skt. *shi-
kya*] a net for hanging up
pots, etc., in a house. East
districts (*chhīnkā*).

Sikhaulā—a small basket.
Oudh (*khāchī*).

Sikhchā—
Sikhchā—} [s i k h]—a
Sikhchāh—} small roast-
Sikhchāh—} ing spit.

Sikkā—(1) the keel, the stern
of a boat (*nāo*); (2) signs
of betrothal sent by the
girl's father to the boy's
relations—a word used by
Hindūs of the Western
districts.

Sikkah—a coin.

Siko—[Skt. *shikya*]—a net
for hanging up pots, etc.,
in a house. Central Duāb
(*chhīnkā*).

Sikri—the netting of a bed
when made of one string.
West districts (*chārpāl*).

Sikur—[cf. *tikur*]—t h e
beard of the rice plant.

Sil—[Skt. *śīlata*]—mois-
ture in soil.

Sil—[? Skt. *shila* = glean-
ing]—a small grain, con-
sidered a lawful food for
Hindūs on fast days—cf.

rāmdānah, *rāeraṅga*.
Sil—[Skt. *shilā* = a stone]—a grindstone for
spices (*silbātī*).
Silā—[Skt. *shil* = to glean]—(1) a pile of grain

ceremony at the first boiling of the sugarcane juice. Central Duāb (farḍā).

Sino—(1) the first ploughing of a field. Kumann (jotnā); (2) ploughing a field once all over. East districts.

Sip—see *sīpī*.

Sipāo—[*sī* = three; *pāē* = foot]—a tripod for supporting a cart in front.

Sipavā bhāthī—[*sipāv*]—the blacksmith's hand-bellows (lohār).

Sipī—[Skt. *shukti* = a pearl oyster] (*sīp*)—shells of fresh water mussels used for lime-burning, collecting opium, etc.—see *ghoṅgā*.

Sīqlīgar—[Arabic *saīqal* = polishing metals] (*bāriqā, saīqalgar*)—a knife polisher.

Sir—[Skt. *sira* = a plough]—(1) (*jirāt*) "land (a) recorded as *sir* at the last settlement or revision of settlement of the district in which it is situate and continuously so recorded since: (b) land continuously cultivated for twelve years by the proprietor himself with his own stock or by his servants, or by hired labour: (c) land recognized by village custom as the special holding of a co-sharer, or treated as such in the distribution of profits or charges among the co-sharers." (N.-W. P. Rent Act XII, 1881, Section 3 (31); (2) the perquisite of the village accountant. Oudh (*dāmī*).

Sir—cattle disease, probably rinderpest. Upper Duāb (*chēchak*).

Sirā—[*sīl* = moisture]—a sweetmeat made of coarse flour and sugar.

Sirā— } [Skt. *shira* = the head]—the head pieces
Sirāl— } of a bed. West districts (*chārpāt*).

Sirānchā—[Pers. *sarāchā* = a tent]—a kind of bamboo used for making chairs, etc. (*bāns*).

Sirāpā—the pieces of cane on which thread is stretched while its being prepared for the loom. Rohilkhand. See *kargah*.

Sirāvan—a plank harrow or clod crusher. East districts (*hēṅgā*).

Sirbānd—[*sir* = head; *band* = fastening]—a turban (*pagrī*).

Sirbojh—[*sir* = head; *bojh* = load]—a head load of wood, grass, etc.

Sirbojhī—[*sirbojh*]—bamboos used for making thatches, etc. (*bāns*).

Sirhānā— } [Skt. *shira* = head]—the head pieces
Sirhānē— } of a bed: the opposite of *paitānā*.

*Dhāl talvār sirhānē,
Chūṭay bāndh na jānē.*

[He does not know how to gird his loins and keeps a shield and sword at his bed head.]

Sirhī—[Skt. *shrēṇī* = a row] (*sīdthī*)—(1) a ladder, a flight of stairs; (2) wooden supports for the filter in a sugar refinery (*khaṇḍṣāl*).

Sirkī—[*sarkandā*] (*sarkā*)—(1) the stalks or culms of various strong-stemmed grasses bound together in double or single rows and used to cover carts, or as a rude encampment by various nomadic tribes such as the Kanjar, Hābūra, etc. (*pāl*); (2) the stalks of hemp after the fibre is removed. Rohilkhand.

Sirono [*sir* = head]—a pad to support water pots on a woman's head. Kumann (*hādhua*).

Sirsam— } the *sarson* (qv.) mustard.
Sirson— }

Sirtān—[Skt. *sira* = a plough]—a tenant, a payer of rent. Kumann.

Sirti—[Skt. *sira* = a plough]—rent. Kumann (*lagān*).

Sirvā—[? Skt. *shṛṭa*]—a winnowing sheet; *sirvā mārṇā* in Azamgarh means to winnow rice with a blanket used as a fan (*jhūll, usānā*).

Sirvār—(*sivār*)—a kind of river grass used as a filter in a sugar refinery. Rohilkhand (*khaṇḍṣāl*).

Sisā—see *shishā*.

Sisī—see *shishī*.

Sisphūl—[*sīs* = head; *phūl* = flower]—a sort of spangle worn by women on the forehead: like the *chānd* (qv.).

Sit—[Skt. *śītā* = cold]—(1) moisture or coldness in soil (*tarī*) *sīt kāl* = the cold season (*mausim*); (2) butter-milk. Upper Duāb (*maṭṭhā*).

Sitalā—[Skt. *śītālā* = cool]—(1) (*mālā*) the small-pox goddess. There are usually considered to be seven disease goddesses. Ibbetson gives their names as *Sitalā, Masānī, Basantī, Mahāmā, Polamā, Lankuriyā, Aqṣānī*. "Each is supposed to cause a special disease and *Sitalā*'s speciality is small-pox. These deities are never worshipped by men, but only by women and children, enormous numbers of whom attend the shrines of renown on *Sitalā*'s 7th. Every village has its local shrine too at which the offerings are all impure. *Sitalā* rides on a donkey, and grain is given to the donkey and to his master the potter, after being waved over the head of the child. Fowls, pigs, goats are offered, black dogs are fed, and white cocks are waved and let loose. An adult who has recovered from small-pox should let a pig loose to *Sitalā* or he will be again attacked. During an attack no offerings are made, and if the epidemic has once seized on a village all worship is discontinued till the disease has disappeared: but so long as she keeps her hands off, nothing is too good for the goddess, for she is the one great deed of Indian mothers." (Ibbetson, Panjāb Ethnography, 114 f.) She is also sometimes known as *thandī* or "the cool one," and her shrine is in the cool damp place under the stand for the house waterpots. Male children are dressed in female clothes and opprobrious names are given them as a means of warding off the disease—see *nazar*; (2) rinderpest in cattle (*chēchak*).

Sitalbuknī—[*sitalā, bukni* = powder]—pulses parched and ground into powder: an ascetic's word (*saṭṭū*).

Sitalpātī— } [Skt. *śītālā* = cool] a fine mat
Sitalpattī— } for sleeping on.

Sitāphal—lit. *Sita*'s fruit; the custard apple; the *kaddū, Cucurbita moschata*.

Sith— } [Skt. *shishṭa* = left, residual; rt. *shish*
Sithh— } = to leave] (*jhūṭhī, lādā*)—any-
Sithi— } thing soft or clammy like the refuse
Sithhī— } of betel-leaf chewed and spit out. It is specially applied to the refuse of indigo after maceration (nīl).

Situa—[? Skt. *shukti* = a pearl oyster]—(1)
Situhā— } a shell for collecting opium from the
Situi— } capsules. East districts (*aṣiyūn*);
Sīuvi— } (2) a scraper for collecting the fine

sugar from the filtering pans. East districts (khañdsāl).

Sivāl—[Arabic *sivā* = over and above]—a kind of soil: in Allahābād described as "a level, average loam, of light texture, but moist and cool": in Bijnor "a rich light coloured and more or less pulverulent loam, with a slight admixture of sand," corresponding to *domaṭ* or *rauslī* (qqv.).

Sivānā—[Skt. *sīmā*]—a boundary (hadd).

Sivānā—[*śavā*, Skt. *śapāḍaka* = increased by one-fourth]—in division of crops, the distribution of produce in the proportion of two-fifths to the tenant and three-fifths to the landlord (tiharā).

Sivār—(*sēvār*, *sivāl*)—river grass used as a filter in cleaning sugar. East districts.

Siyā—see *sl*.

Siyāhī—[*siyāh* = black]—the black animal, a buffalo. Kabār's slang (bhāiās).

Siyāhtālū—[*siyāh* = black; *tālū* = the palate]—of a horse having a black palate—see *ghorā*.

Siyālā—[Skt. *śīta* = damp; *kāla* = season] (*siyārā*)—the cold weather (mausim).

Tutī khicharī ghī na paigā;

Ab kā siyālā gon hī gūyā.

[In vain has the cold season passed if I had no hot mess to eat with butter in it; *khicharī* is never eaten without butter if one can afford it.]

Siyālī—[*siyālā*] (*siyārī*)—the autumn harvest (kharīf).

Sāvan sūkhā siyārī

Bhādon sūkhā unhārī.

[A dry Sāvan for the autumn crop, a dry Bhādon for the spring crop.]

Siyārā—[Skt. *sita* = a furrow, *kāra*]—an oblong flat piece of wood with a long handle for closing the furrows after ploughing and sowing. Garhwāl.

Siyārā—see *siyālā*.

Siyārī—see *siyālī*.

Siyāvar—

Siyāvar—

Siyāvarī— } see *siāvarī*.

Siyāvarī—

Slēkhā— } [Skt. *śhrēṣhā*, *śhrēṣhā* = one who embraces]—the ninth lunar asterism: for the proverb see *Chiratyā* (nakshatra).

Smasān— } [Skt. *śmashāna* = a place for corpses are cremated (marghaṭ)].

Sob—(*sop*)—a wrapper made of embroidered chintz—see *razāl*.

Sobhar— } [?Skt. *śhodha* = purification] (*sovar*, *Sobhar*— } *saurī*)—the room in which a woman is delivered. West districts (obar).

Sohāgā—[*sohnā* = to weed]—a plank harrow, sometimes consisting of two parallel planks drawn over the field after ploughing in order to crush the clods—see *hēngā*, *mai*, *mainārā*.

Sohāgin—[Skt. *subhāga* = blessed, fortunate]—a woman whose husband is alive (*suhāgan*).

Rānd kē pān sohāgil paṛī.

Hoē bahū tū mohī sī.

[The wife falls at the feet of her widowed mother-in-law who says—"Wife, may thou be like me!" a wish which is one of ill omen.]

Sohāl—[Skt. *śhodhana* = cleaning]—weeding. East districts (nirāl).

Sohal—see *sohagā*.

Sohān— } [Skt. *śhodhana* = cleaning]—a coarse

Sohānī— } rasp file—see *barhai*.

Sohānī—see *sohnī*.

Sohar—the flooring inside a boat (*nāo*).

Sohnī—[Skt. *śhodhana* = cleaning] (*sohānī*)—(1) a broom used on the threshing-floor (*sarhat*); (2) weeding. East districts (nirāl).

Soī—[Skt. *śrota* = a stream]—a flooded hollow or abandoned course of a river in which winter rice (*aghani*) is transplanted. East districts (dābar).

Sojhob—a full-grown calf. East districts.

Sok— } the holes in a bed through which the

Sokā— } netting passes, the interstices in the netting. Rohilkhand (*chārpā*).

Sokan—see *sokhan*.

Sokār—[*soknā*, *sokhnā* = to soak]—the place at the well where the water is poured out of two bucket. North Oudh (*chaunrhā*).

Sokarhā—[*sokār*]—the man who empties the bucket at the well. North Oudh (*bārā*).

Sokhā—[Skt. *sūkshma* = subtle, ingenious]—a wizard, a cunning man. East districts (*jādūgar*).

Sokhāī—[*sokhā*]—a wizard's spells. East districts (*jādū*).

Sokhan—(*sokan*, *chaṇcar*, *chaurā*, *kail*, *kairā*, *kailā*, *khairā*, *nēshā*)—dark grey coloured—of cattle.

Sokhan—a kind of wild rice, sown in loose sandy lands in river valleys which are used for winter crops only. East districts.

Somarā—(1) the second ploughing of a field (*dochās*); (2) (*pāns*, *pānsā*) ploughing a rectangular field across its breadth. East districts.

Somautī— } [Skt. *śrāvā* = Monday]—the

Somvatī— } last day of dark half of

Somvatī amāvas— } a month falling on Monday.

"It is generally observed as a day of rest, and the *śhrāddh* of ancestors is performed without however making the *pinḍā* as prescribed for the *śhrāddh pakṣh* (qv.) of Bhādoi. On this day also an iron anklet called *thagul* is worn by children to guard them against the evil eye and the attentions of ghosts (*bhūt*) or spirits." (Atkinson, *Himalayan Gazetteer*, 11, 850.)

Sonḍhī—[Skt. *sugandha* = fragrant]—a valuable kind of rice grown in low swampy ground. Central Duāb.

Sonḍkahā—clarified butter. Sunār's slang (*ghī*).

Sonḥ— } [acc. to Platts Skt. *śuṇḍā* = an ele-

Sonḥā— } phant's trunk]—a thick club (*lath*).

Baghal mēn sonḥā, nān Ghurib Dās = he carries a club under his arm and calls himself "poor slave."

Sonḥā—the bean plant (*Vigna catinga*) (*ravāns*).

Sonḥ—[Skt. *śuṇḥ* = to dry]—dry ginger; *adrak* = moist ginger (*adā*). The best kind is *baitarā*: *sab gun bhari baitarā sonḥ* = the *baitarā* ginger possesses every virtue.

Chār din kī aiyān
Scñth bisāhan jaiyān.

[This is a queer business: she only came to live with her husband four days ago, and is now off to buy ginger for her confinement.]

Sop—a wrapper made of embroidered chintz (sob).

Sorahī—[*solah* = 16]—a bundle of 16 sheaves of cut corn: used as a unit to measure produce: e.g., so many *sorahī* per *bighā*. East districts (bojh).

Sosni—[Pers. *sosan* = a lily]—lilac colour.

Sot—}[Skt. *srotas* = a stream; rt. *sru* = to

Sotā—} flow]—(1) a side channel of a river; (2) (*muslā*, *musrā*) the spring in a well (kūān).

Sotihai—[*sof*]—wells supplied by a spring (kūān).

Sovar—the room in which a woman is delivered (sobhar).

Soyā—[acc. to Platts *shata pushpa* = with a hundred flowers]—the plant fennel (*Anethum soya*).

Sruvā—see *survā*.

Sūā—[Skt. *sūchi*; rt. *sūch* = to pierce]—a large needle.

Sūār—[Skt. *shūkara* = a hog] (*bad qawm*, *khūkūā*, *sūgar*)—a pig. A young pig is to the east *chhaunā*, *bad jānnar*, *chhāyā*, *chhārā*, *chhāi*: in Rohilkhand *rēnā*, *rēni*, *chēngā*: in the Upper Duāb *charillā*. To the east *ghēntā*, *ghēntūā* is the male, and *ghēntī* the female. A pig sty is generally *khobār*, *khūbar*: in Rohilkhand *bārā*, *khandlā*: in the West districts *sārōvāri*, *sūarvāri*.

Sūār biyān—}[*biyānā* = to bring forth]—a
Sūār byān—} woman who has a child every year (barsain).

Sūār khēduā—}[*khēdnā* = to drive]—in parts

Sūār khēdvā—} of Azamgarh, a sort of licensed robbery of pigs. The people of one village turn out and drive off the pigs of another village by force. The owners resist as well as they can, but never prosecute the offenders.

Suargpātālī—[*svarga* = Indra's paradise; *pātāla* = hell]—an ox one of whose horns turns up towards heaven and the other down in the direction of hell. West districts (kaīnchā).

Sūarmukhī—}[*sūār* = pig; *munh* = mouth]

Sūarmukhī—} —a variety of the large millet (juār) so called from its supposed resemblance to a pig's head.

Subarani—}[Skt. *suvarna* = gold]—a yolk-

Subarnī—} ingstick. East districts (chharī).

Sūbarī—one-eighth of a pice: a *damrī* (qv.).

Sūbrā—[Skt. *suvarna* = gold]—an alloy of copper and zinc with silver.

Sūd—(*biyāj*)—interest on capital lent. For the various rates see *akhtī*, *barā bhāo*, *bāto*, *bhāo biktā dēnā*, *bhāo biktā lēnā*, *bhāo ūbh savāyā*, *bhāo ūp savāyā*, *bisār*, *dahotrā*, *dēorhā*, *dēorhā nirkh kātke*, *savāl*, *savāyā*, *ṭakāsī*, *ughāl*.

Suddhā—} the knot in the loin cloth for holding
Suddhī—} money or other valuables. West districts (āṭṭ).

Sudi—[Skt. *sudina* = a fine day]—the bright fortnight of the month (paksh).

Sūdī—[*sūd*] (*biyāj*)—capital out at interest—cf. *asl*, *māl*, *puñjī*.

Sudin—[*sudi*]—an auspicious day for doing any work.

Sūf—(1) a winnowing basket. Agra; (2) rags put in a native inkstand.

Sugan—[Skt. *shakuna*]—the transverse bars in front of the driver's seat in a cart. North Rohilkhand (gārī).

Suhāg—}[Skt. *sanbhāgya* = fortunate]—the
Suhāgā—} special dress worn by the bridegroom at a marriage (bāgon).

Suhāgā—[Skt. *sodhana* = cleaning]—(1) the flux used in melting metals (pain); (2) a beam used as a clod crusher. West districts (sohāgā).

Suhāgan—}[Skt. *subhaga*, *sanbhāgya* = for-

Suhagin—} tune] (*ahibāti*, *ahivāti*, *aibāti*, *auhāti*, *sohāgan*, *sohāgil*)—a woman whose husband is alive: the opposite of *duhāgan*. *Jā ko rī chhāhē vohi suhāgan* = she that has her husband's love is a happy woman. *Kanth na pūchhē bāt Dhan suhāgan nām* = my husband never speaks a word to me, I am called Mrs. Prosperity!

Sadd suhāgan do janē—ghar kī aur roṭī dār:

Dukh dēhi haiñ do janē—pūri aur parnār.

[Two things agree with a man—his own wife and bread and pulse: two things bring pain—rich cakes and strange women.]

Suhān—see *sohān*.

Suhni—see *sohni*.

Sūī—[*sūā*]—(1) a small needle; (2) the young shoots of cereals, cotton, etc., the phrases *sūī dikhāt hai* or *sūī nazar ānē lagī*, are used in the Duāb to express this stage in the growth of the plant.

Mēñh barsēgā sūiyōñ,

Adāj bharēgā kūiyōñ.

[If it rain when the crop is sprouting, you will have wells full of grain.]

Sūī murak jānā is a phrase used to express that when seed is sown too deep it twists as it comes up and the plant is stunted; (3) *sūī kā pūjā* = a rite to avert the ravages of the *sūñrī* (qv.) insect which injures sugarcane. Rohilkhand.

Sūjā—[rt. *sūch* = to pierce]—(1) pegs used in fastening the parts of a cart (gārī); (2) a large needle; (3) spikes to support the axle of the well gear. Duāb (gūriyā).

Sūjī—[acc. to Platts Skt. *shuchi* = pure]—a kind of wheat flour used for bread-making pastry, etc. "It is produced when the wheat has been so long damped that it is on the point of sprouting: *rāod* when the wheat has been but lightly damped." [Hoey. Memo. 29.] The grinding-stones are not in close contact as in grinding ordinary coarse flour (*āfā*). After grinding the flour is well beaten in a wooden pestle and mortar and afterwards sifted. It is the Italian *semolina*.

Sūjñī—[corr. of Pers. *sozni*: *sozan* = a needle]—an embroidered needlework quilt.

Sūkā—[acc. to Platts Skt. *sapādaka*]=a four-anna bit. East districts (chauanni).

Sukarihār—[Skt. *sukara* = doing good]=a man's or boy's necklet.

Sūkhā—[Skt. *shushka*]=-(1) dry; (2) a season of drought (akāl).

Sukhrātri—[Skt. *sukharātrika* = right of pleasure]=another name for the feast of the *Divāli* (qv.).

Sukhvan—[*sukhā*]=crops laid out to dry. East districts (jhangraib).

Suklāpaksh—[Skt. *shuklapaksha*]=the bright fortnight of the month (sudi).

Sulākhnā—[Skt. *śulāka* = a spiko]=to test gold or silver by making a line over it and then heating it.

Sulas—Swedish iron (lohā).

Sulāyā—[*sulānā* = to put to sleep]=crops laid by wind (mochā).

Sulfā—(1) the resin which exudes from the flowers and leaves of the nar-

Sulphā—cotic hemp (gānjā); (2) a ball of

Sulphā—tobacco prepared for smoking (huqqā).

Sum—the hoof of a horse or other animal.

Sumphatā—[*phatā* = broken]=sand crack in horses (ghorā).

Sum sukhā—[*sukhā* = to dry up]=contraction of the hoof in horses (ghorā).

Sumaran—[Skt. *smaraṇa* = the act of remem-
Sumarni—bering]=a string of beads used in Hindū worship (pūjā).

Sumbā—[*sumnā*]=a pick-axe: a borer used
Sumbhā—by a blacksmith.

Sumbhī—[*sumnā*]=a chisel for making holes
Sumbī—in iron.

Sumēr—[Skt. *sumēru* = the great mountain *Mēru*]=-(1) the chief bead in a necklace—see *mālā*; (2) a large vessel for holding Ganges water (gāṅgājāl).

Summā—see *sumbā*.

Summā—a goat. Kathak's slang (bakrī).

Summī—see *sumbhi*.

Sunār—[Skt. *svarnakāra*]=a goldsmith. They are notorious rogues.

Assi sunārā, sau thagā :

Sau thag Thākūr ēk :

Unkī partit mat karo,

Yēh man rakho tēk.

[Eighty goldsmiths make a hundred Thags; a hundred Thags make a Thākūr (Rājput). Mind you never trust them.]

Sāth Sunārā nau thagā ;

Sau thag Baniyā ēk :

Sau Baniyē ko mārē,

Garho Mahājān ēk.

[Seven goldsmiths equal nine Thags: a hundred Thags make one Baniya, but if you want to hammer out a Mahajan, you must kill a hundred Baniyas: the English proverb is "a hundred tailors, a hundred weavers, and a hundred millers make three hundred thieves.]"

Bāsā, baṇḍar, agnī, jal, kūṭī, kaṭak, kalār :
Yēh dus hot na āpnē—sājī, suā, sunār.

[There are ten not to be depended on: a prostitute, a monkey, fire, water, a procuress, an army, a distiller, a tailor, a parrot, and a goldsmith.]

Sau Sunār kī, ēk lohār kī = one tap of the blacksmith's hammer is as much as a hundred of the goldsmith's.

His tools are—the tongs *saṁsā, saṁdāsī, sansī, saṁdāsī, saṁsī*; the blowpipe *baknāl, baṅknāl, baknār, baṅknār, phuknī, dhauṅknī*; in the East districts *narī* and sometimes *nālī*; the small pointed anvil *saṁdān, shāṁdān*; the crucible *ghariyā, kothālī, kathārī, mīnch, batrā*; in Kumaun *masaurā*; the vessel into which the molten metal is poured *gharū, narua*; the pincers *chintā, chintī*; the needle-shaped tool for making chain links *taṭkāl, tor, tēkū, tēkūrī*; the chisel with the round knot for embossing circular ornaments *khalnī*; the ingot mould *thāpā*; the cold chisel *chēhī, rājā, kīrā*; the large hammer *hataurā, haṭaurā*; the small hammer *hataurī, haṭaurī*; the round-headed hammer *golmunhā*; the cutters *gaṇchī, kāṇṭī, katarnī*; the large pincers *gahvā*; the small pincers *gahvī*; the pincers twisted at the end *kāgmūhī*; the wire-drawing pincers *zambūr, jamūrā, jamūrī, suhān*; the moulds into which the metal is beaten *kīṭkār, sānchā, rājā, kīrā*; the perforated plate for wire-drawing *jantrī, jāntā, jāntī, jāntar, jāntī*; the compasses *parkāl, parkār*; the fire-place *bursī, gursī, angēhī*; the fan for blowing the fire *pankhī*, and in Oudh *bēnā*; the polishing brush *chhinukī, balkuchī, bara-nūchī, kūnchī*; an ingot beaten out *kānī*; a block of silver beaten out *chaurasā, chaurā*; impure silver or gold *talachai, talahā māl*; the filings *parchan, parchun*; the polishing stone *ghoṭā*.

Suṇḍā—a pad for a loaded ass. Rohilkhand (chhai).

Sūndhi—[Skt. *shudhau* = cleansing]—alkaline earth used by washermen—see *dhobi*.

Sūndī—[Skt. *shuṇḍa* = an elephant's trunk] (*sūndī*)—a whitish coloured grub which attacks the pod of cotton, gram, and the castor-oil plant.

Suṇḍā—a pad for a loaded ass. Rohilkhand (chhai).

Sūnghnī—[*sūnghnā* = to snuff]—snuff (nās).

Suniyānā—[Skt. *śūnya* = empty]—to dry up and wither from disease—of crops. Rohilkhand.

Sunkā—[see *suniyānā*]=pleuropneumonia in cattle. Bundelkhand (gararā).

Sunnat—circumcision among Muhammadans—see *kanūrī*.

Sūnri—see *sūndī*.

Sunrikā—a pad for a loaded ass: a roll of cloth put under the pad to prevent galling. Rohilkhand (chhai, gūārā).

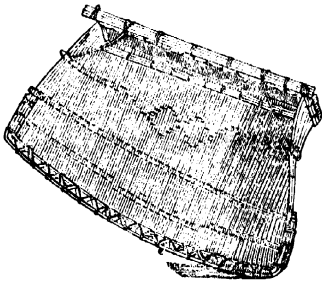
Suṇsārī—a long black insect injurious in granaries (sursurī).

Suntān—circumcision among Muhammadans (kanūrī).

Sūp—[Skt. *śūrpa* = a winnowing sieve; *Sūpā*—rt. *śūrpa* = to measure] (*chhāj*)—

a coarse sieve used for winnowing grain. It is usually made of reeds or stalks of smooth grass, with a wall or guard on three sides, sloping gradually from front to back. The *supētī* is of smaller size. Less coarse grain sieves are the *chhaṭnā, chalnī, chhūṭnī, chhūno, chhannī,*

jharû, jharî, jharâ. For other sieves see ailak, ângî, chilvan.



Sûp.

Supârî—[acc. to Platts. Skt. *supriya* = beloved] (*chhâliyâ, dalî, kasailî, puñgîphal*)—the betel-nut, the fruit of the *areca catechu* used with *pân*; sent as presents on occasions of congratulation such as on the birth of a boy, etc. Rice is similarly sent on the birth of a girl. The varieties are *mânik chandî* and *jahâzî*.

Supêlî—} see *sûp*.

Sûpo—} see *sûp*.

Sûrâ—} [*sûnâî*]—a harmless kind of beetle
Sûrâ—} found in granaries and revered by grain merchants.

Surâgâe—} [Skt. *surabhi* = charming] (*jubâ*,
Surâgâo—} *gariyâ*)—a cross between the yak
Surahgâe—} of Thibet and the Indian cow:
Surahgâo—} sometimes brought down to the plains as a curiosity, but it will not stand the climate.

Surâhl—(*jhajjar*)—a porous earthen vessel with a long narrow neck used for holding drinking water. Muhammadans sometimes make them of zinc. For the regular metal ewer see *âftâbâ*.

Surai—a destructive weed which springs up in the hot weather—see *baisurai*.

Surait—} [Skt. *surata* = playful, amorous]
Suraitin—} —a concubine: a second wife married by an irregular form—see *dhari*, *karâo*.

Suraitvâl—} [*surait*]—the child of a kept concubine among the Ahir, Râjput, and other tribes which allow concubinage. The father and relatives have a right to its guardianship, but it does not inherit. West districts.

Sûraj dêotâ—[Skt. *sûrya*]—the original Vaidic Sun deity: now deposed into a godling. "No shrine is ever built to him, but on Sunday the people abstain from salt, and they do not set their milk as usual to make butter from, but make rice milk of it, and give a portion to Brahmans after each harvest and occasionally between while Brahmans are fed in his honour; and he is each morning saluted with an invocation as the good man steps out of his house. He is par excellence the great god of the villager who will always name him first of all his deities." (Ibbetson, Panjab Ethnography, 114.) He is commonly called *Sûraj Nârâyan*.

Sûraj nikâsi—}
Sûraj niksi—} early morning (*fajar*)
Sûraj ugaê—}

Sûran—a variety of yam (*zaminqand*).

Surañg—[Skt. *suranga* = bright coloured]—light bay or chestnut coloured of a horse (*ghorâ*).

Sau surañg mên êk supât,
Sau kummai mên êk kapût.

[Among a hundred chestnut horses there will be one good horse. Among a hundred dark bays one is vicious.]

Surañg—A hole made in a wall by burglars (*sên*).

Surâthî—[*surêtnâ*]—a broom used on the threshing-floor. North Oudh [*sarhat*].

Surêtnâ—to separate good from bad grain.

Surkh—red coloured: a seed used in weighing; so called from its colour (*ghuñgchî*).

Surkhî—[*surkhâ*]—broken brick used in making mortar, etc.: red potter's clay.

Surmah—antimony used as a collyrium for the eyes.

Surmahdânî—[*surmah*]—a box for holding antimony.

Sursârî—} [*sursar* = creeping] (*sunsârî, susurî*)
Sursârî—} —a sort of flour weevil injurious in
Sursurî—} granaries.

Surtî—} [supposed to have been introduced by the
Surtî—} Portuguese at the town of *Surat* in
Bombay] (*khainî*)—chewing tobacco. East districts.

Survâ—[Skt. *surva*]—a sacrificial ladle used in Hindu worship.

Survâl—[corr. of Pers *shulvâr*: "this according to Prof. Max Müller is more correctly *shulvâr*, from *shul* = the thigh, related to Latin *crus, cruris*, and to Skt. *khshura, khura* = hoof. The Arabic form is *sirel*" (Hobson-Jobson sv. *Shulwaurs*)]—(1) drawers (*pâejâmâ*); (2) in the Eastern districts, the veil worn by a respectable man when he goes to see his wife at his father-in-law's house.

Survârî—[*sûar, hârî*]—a pigsty. Upper Daâb (*sûar*).

Suryâ—a sort of sickle used in cutting brush-wood. Bandelkhand.

Susar—} [Skt. *svashura*] (*saxhrâ*) —a father-in-law—the wife's father: the word is a

term of abuse, and to the West is replaced among Muhammadans by *tâyâ os châchâ* (uncle); among Brahmans by *panhî* or *misrî*; among Kâyaths *râê shâib*; among Mèos *chaudhri* or *muqâddam*, or more generally *dokrâ* (old man), while *dokri* or *burhiyâ* (old woman) is used of a mother-in-law. Low castes to the East use the terms *mahto* and *mahtin*; Channars to the East call the father-in-law *maharâ* (a title of the Kahâr caste) and the mother-in-law *maharî*; Ahirs and some similar tribes in the East use *rât, rautân*.

Susrâl—} [Skt. *shvashura, âlaya*] (*sâsrâ, sa-*

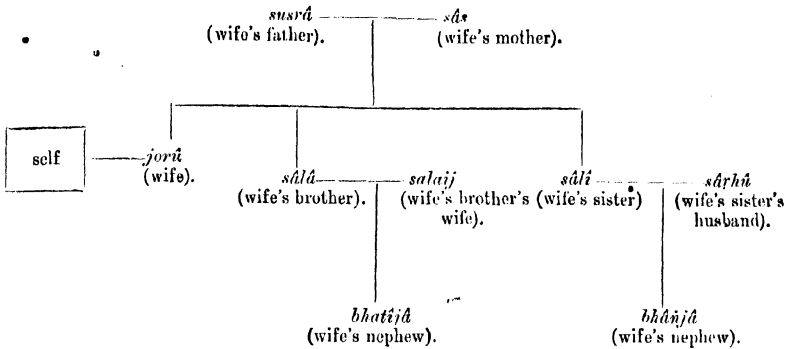
Susrâr—} *susrâ*) —the house of the father-in-law: a slang term for jail as thieves are well fed there: it also means the kindred of the wife who are considered to be relations of the husband.

Sâvan khâe susar ghar mên,
Aur Bhâdon khâe pûd;
Ab khet khet par pûchat dolen,
Tumharê kêtak hûd.

(Describing a lazy cultivator) in Sāvan you went to eat at your father-in-law's, and in Bhādon you spent your time eating cakes fried in butter;

now you are loafing about asking what return your field has given.

Susrā also means the relations, through the wife, of a man which are as follows : —



*Sūn, aisē putra sē bhānj rahē voh nār ;
Bigrē bētā bāp sē, jādē rahē susrār ;
Jāē rahē susrār ; nār kē nām bikānē,
Kul kē dharm nasdē, aur paricār nasānē ;
Kāhī Girdhār kavirādē — mātu jhañkhāi
bēthā :*

Aisē putra na hoē, bhānj rakhī varu sūn.

[It were better for a woman to be barren than to have a son who quarrels with his father, and goes off and lives with his father-in-law: lives with his father-in-law and is called by his wife's name, by which he ruins the religious merit of the house and family. Says Girdhār, prince of poets—"He has made his mother sit apart in disgrace; it were better that she had been barren than bring forth such a son." (When a man lives with his father-in-law he is called "so and so's husband," which is considered degrading among Hindūs.)]

Susurī—see **sursarī**.

Sūt—[Skt. *sūtra*; rt. *siv* = to sew]—thread:
Sūtā—[*sūt* na *kapās Koli sē lattham latthā*—
he has neither thread nor cotton and must needs cross bludgeons with the weaver!

Sūtā—[*sūtā*]—a shell used for collecting
Sūtā—[*sūtā*]—the crude opium from the capsules.

Sutahā—[East districts.

Sūtākā—[Skt. *sūtaka*, *sūta* = a son]—the
Sūtākā—[ceremonial impurity attaching to
the members of a house from a birth or mis-
carriage by a female relation.

Sūtāl—[*sūt*, *drā* = a probe]—an awl, a large
Sūtāl—[needle.

Sūthan—[trowsers, drawers.

Sūthan—[trowsers, drawers.
Suthaniyā—[dim. of *suthan*]—drawers (*pāē-
jāmā*).

Sutharā—(*suthrā*)—elegant: the leading plough
when sugarcane is being planted.

Suthauniyā—[? Skt. *sthūna* = a pillar]—the
socket for the mast of a boat (*nāo*).

Suthrā—see **sutharā**.

Sūthri—[*sāthuri*]—refuse straw, etc., on the
threshing-floor. Bundelkhand (*gañthā*).

Sūtt—[*sūtā*]—a shell for collecting opium from
the capsules. East districts (*sūtā*).

Sūtt—[*sūt*]—of cloth made of cotton thread.

Sutiya—[*su*, *stri* = an excellent woman]—an
ornament of gold or silver worn round the neck
by women (*hañsli*).

Sūtlar—[*sūt* = thread; *lar* = line]—a stick used
to keep the string of pots in the Persian wheel
straight in the well. Upper Duāb (*arhat*).

Sutli—[*sūt*] (*sutri*)—twine.

Sutnā—corr. of *suthan* (qv).

Sūtpūl—fine flour (*maidā*).

Sutri—see **sutli**.

Suttā—see **sutiya**.

Suthan—see **suthan**.

Svāt—[Skt. *svāti* = auspicious]—the 15th
Svāti—[lunar asterism (*nakshatra*) falling in
September-October when a fall of rain is
favourable for the spring sowings.

Ek pāñi jo barsi Svāti,

Kurmin pahne sonē ki pātī.

[If there is one fall of rain in Svāti, the Kurmi
woman can afford to wear golden bangles.]

But rain at this time ruins the cotton: hence—

Jo kahāñ barsē Svāti bisāñt,

Chālē na rahātī, bajē na tāñt.

[If it rain in Svāti every spinning wheel and loom
will cease working.]

Bhādon shudī pañchamī Svāti sanjogī hoē,

Donon shubh jogai milai, māngal barto hoē.

[On the 5th light half of Bhādon if the Svāti
asterism occur and both be fortunate planetary
conjunctions the people will be happy.]

Kārtik māvas dēkhī josi,

Ravi Shani Bhaymār jo hosi,

Svāti nakshatr, Āyukh jogai,

Kāl parē aru nāsai logai.

[If the new moon of Kārtik fall on Sunday, Satur-
day or Thursday, in the lunar asterism of Svāti
and in the Āyukh stellar conjunction, there will
be famine and the people will perish.]

Syālū—a woman's double sheet. Central Duāb
(*dopattā*).

Syānā—[Skt. *śa jñāna* = knowledge] (*siyānā*)—

(1) grown up: of full years; (2) clever, cunning: *Qâzi ké ghar ké chûhê bhî syânê* = the very mice in the Qâzi's house are cunning.

Châr kos sê milê jo kând,

Laut âvê so adhik syânâ.

[He is a wise man who turns back on a journey if he meet a one-eyed man within 4 kos of home.]

(4) a wise, cunning man, a wizard, sorcerer.

"Illness is generally attributed to the malignant influence of a deity, or to possession by a spirit and recourse is had to the soothsayer to decide who is to be appeased, and in what manner. The diviners are called "devotees" (*bhagat*) or "wise men" (*syânâ*), and they generally work under the inspiration of a snake god, though sometimes under that of a *saiyad*. The power of divination is generally confined to the lower and menial (aboriginal) castes, is often hereditary and is rarely possessed by women. Inspiration is shown by the man's head beginning to wag: and he then builds a shrine to his familiar before which he dances or, as it is called by the people, "sports" (*khêlnâ*, *khêl kîndnâ*). He is consulted at night, the enquirer providing tobacco and music. The former is waved over the body of the invalid, and given to the wise man to smoke. A butter lamp is lighted, the music plays, the diviner sometimes lashes himself with a whip, and he is at last seized by the afflatus, and, in a paroxysm of dancing and head-wagging, declares the name of the malignant influence, the manner in which it is to be propitiated, and the time when the disease may be expected to abate. Or the diviner waves wheat over the patient's body, by preference on Saturday or Sunday: he then counts out the grains one by one into heaps, one heap for each god who is likely to be at the bottom of the mischief, and the deity on whose heap the last grain falls is the one to be propitiated. The malignant spirit is appeased by building him a new shrine, or by making offerings at the old one. Very often the offering is first placed by the patient's head for a night, or waved over his body, or he is made to eat a part of it: and it is exposed on a moonlight night while the moon is still on the wax, together with a lighted lamp, at a place where four cross roads meet. Sometimes it is enough to tie a rag taken from the patient's body on to the sacred tree—generally a *jand* (*Prosopis spicijera*)—beneath which the shrine stands, and such trees may often be seen covered with the remnants of these offerings, blue being the predominating colour, if the shrine be Mussalmân, and red if it be Hindû." (Ibbetson, Panjâb Ethnography, p. 117); (5) a village headman or *lambardâr*. Hill districts.

Syânâchârî—[*syânâ*] (*bisavântâ*)—the fees of a village headman. Hill districts.

Syânpan—[*syânâ*]—(1) cunning, stinginess; Syânpat—[*syânâ*]—(2) the profession of a wizard or sorcerer.

T

Ta'aluqâ—[Arabic *u'laq* = to depend on]—
Ta'aluqah—} the estate of a superior proprietor

vested with semi-feudal privileges: for a complete account of the tenure in the N.-W. Provinces and Oudh see Baden-Powell, Manual of Land Revenue Systems, 373-384.

Ta'aluqâdâr—{ the proprietor of a *ta'aluqâ*
Ta'aluqahdâr—} (qv).

Ta'aluqâdâri—{ the holding or tenure of a
Ta'aluqahdâri—} *ta'aluqâdâr*.

Ta'aviz—[Arabic *uz* = fleeing for refuge]—an amulet—"most of the Hindustâni women wear round their necks strung upon black silk thread *ta'aviz* which are silver cases enclosing either quotations from the Qurân, some mystical writings or some animal or vegetable substance. Whatever may be the contents, great reliance is placed on their efficacy in repelling disease and averting the influence of witchcraft (*jâld*). Hence it is not uncommon to see half a dozen or more of these charms strung upon the same thread: sometimes with the addition of *baghnâ* or the teeth and nails of a tiger which are hung round the neck of a child" (Herklot's Qânun-i-Islam, App. XXV).

Tabâq—a broad flat washing vessel.

Tâbar—a boy or child. West districts.

Tâbû—the rope muzzle for oxen as they tread out the corn. Basti.

Tâdrû—a woman's bracelet.

Tafriq—(1) separation, (2) (*kunbâ*) shares in a village, intermediate between the *pañî* and the *khâtâ* (qv.). Central Duâb.

Tâgâ—[Skt. *tantuku*; rt. *tan* = to stretch]—a piece of thread.

Tagâr—} the pit in which mortar is mixed
Tagârî—} (râj) *taghârî* is also used for an
Taghâr—} earthen pan used in making sweet-
Taghârî—} meats, etc.

Taglâ—[*tâglâ*]—the second axle in the spinning wheel (*charkhâ*).

Tagrî—[*tâglâ*]—a thread girdle or chain worn round the waist: like the *kardhanî* (qv.).

Tahalkânâ—[*tahalnâ* = to walk to and fro.]—to move the boiling syrup about in the pan when making sweetmeats—a word used by confectioners.

Tahaluâ—[*tahalnâ* = to walk to and fro.]—
Tahavâ—} one who strolls about: a "loafer;"

it is specially applied by the cultivator to the numerous "loafers"—Faqirs, Brahmans, etc., who claim a share of the crop at harvest time.
Bipr tahavâ, chik dhan, aru bêtin kê dâr,
Ek sê dhan na ghatê, to karo bân sê râp.

[If you cannot get rid of your wealth by keeping a Brahman loafing about your house, or by making money by selling animals to goat butchers, or from excess of daughters (whom you must get married), then all you have to do is to fight with bigger people.]

Tahavî Hâmî, non pé hâlî = good for nothing
Miss Hâmî has her fingers always in the salt, i.e., it is a very small part of the cooking to put in the salt and any lazy fool can do so much.

Tahbâzârî—[Pers. *tah* = a place on which any thing is situated]—a tax or cess levied on shopkeepers in a market in the form of a rent on their shops or stalls.

Takhkhanā— } [Pers. *tah* = below; *khanāh* =
Takhkhanah— } house] (*bhauṇṛā, bhūṇḍharā,*
goṭh)—the under-ground storey of a house.

Tahmat—[*lit.* shame: according to others a corrup-
tion of *tahband*—*tah* = beneath; *band* = fasten-
ing]—a waist cloth worn by Muhammadans
(*dhoti*).

Tahnā— } a small twig or branch (*ḍāl*).
Tahnī— }

Tahrī—the shuttle used by a carpet weaver: the
common weaver's shuttle is *nār*—see *kargah*.

Tahrīr—*lit.* writing: figured patterns printed on
cloth (*chhipī*).

Tāf— } [Skt. *tap* = to be hot—see *tavā*] (*taiā*)—
Tai— } a kind of shallow pan with an edge for
lifting it up by, sometimes but seldom made of
earthenware, sometimes of metal, used by
confectioners (*halvāī*).

Tāf—[Skt. *tāḍā*]—one's father's elder brother's
wife (*pītiyān*).

Taiā—see *tāf*.

Taik—a cake of bread. Sunār's slang (*roṭī*).

Tailo—sunny, warm land. Kumau.

Tainā—a field scare crow. East districts (*dhokhā*).

Tainī—a flock of sheep. Central Duāb (*bhēr*).

Tāint— } [Skt. *tantu* = a thread]—an amulet
Tāintī— } worn on the neck or wrist.

Tāint— } [Skt. *tantu, tantra* = a thread]—the
Tāintā— } pod or capsule of the cotton plant
Tāintī— } (*ghēñṭī*).

Tairā—the trunk of a tree.

Tairī—a small branch or twig (*ḍāl*).

Taiyā—[? corr. of *tarāzū*]—a small-sized pair of
scales. Lower Duāb (*tarāzū*).

Tak—[Skt. *tarka* = guessing]—a large-sized pair
of scales (*tarāzū*).

Takā—[Skt. *ṭankuḥ* = stamped money; *ṭanka*
= a weight of silver, 4 *nāsha*]—(1) two pice,
half an anna: in Bengal it means a rupee: *takē*
kī burhīyā, nau takā sīr māṇḍrāc = the old
bag is only worth two pice and it costs eigh-
teen to shave her head!

Takē kī lauṅg jo Baniyā khāē,

Yeh ghar rahē kī yeh bahē jōē.

[If the miserly Baniya is extravagant enough to
eat two pice worth of cloves every day, will he
prosper or be ruined?]

Takē kī murgē chhak takē maṣṣūl = the fowl
was worth only two pice and was charged twelve
pice octroi!

(2) a metal weight, equal to 2½ lb. Garhwāl.

Takā bīrā—[*takā, bīrā* = betel]—presents given
by tenants to a landlord on the occasion of a mar-
riage in his family (*maṇḍhvach*).

Takānā—[Skt. *ṭanka* = a chisel]—to roughen
the stones of a flour mill (*rāhnā*).

Takānt—[Skt. *ṭank* = to bind]—the wooden cross
pieces in front of the ox cart (*bahī*).

Takāst—[*takā*]—interest at the rate of two pice
per rupee per month. East districts.

Takhrī— } [? *tak*]—a small-sized pair of scales
Takhrī— } (*tarāzū*).

Takrār—rice lands which after the reaping of the
rice are ploughed and manured to bear for the
next spring harvest: a crop of barley, gram,
mixed barley and pulses, or wheat and lentils.
Basti.

Takht—a wooden platform on which men sleep
outside the house.

Takhtā— } (1) a plank; (2) a small plot of
Takhtah— } ground: a small field.
Takhtī— }

Taklā—[Skt. *tarku, tarkuṭa*] (*takulī, ṭakulī*)—

Taklā— } (1) a needle-shaped tool for making
Taklī— } chain links (*Sunār*); (2) a spindle for
Taklī— } rope-making (*aiāthā*).

Takuā—[see *taklā*] (*takvā, ṭakvā*)—(1)

Takuā— } the second axle of a spinning wheel
(*charkhā*); (2) the smaller strings of a pair of
scales (*tarāzū*).

Takulī— } see *taklā*.

Takvā— } see *takuā*.

Takvā— } see *takuā*.

Takyah—(1) (*gēṇḍā*) a pillow, of which the
round end is *chāṇḍā*; (2) a place where a
mendicant (*ṣaḍṣī*) remains.

Tāl—[Skt. *talā, talaka*] (*dahar, garheiyā, garhī,*
johar, jhīl, jhor, pokhar, pokhari, sāgar,
tālā, tālān)—a lake or tank. *Dālar, dabrá* is
a small pool. For the deep holes in a tank in
which fish are caught see *akhaṇḍā*: in the
East districts *toṇḍā* is the outlet or sluice of a
tank. The post fixed in a tank is *jāṭh*; the
watering place for cattle *gaughāt*.

Tāl—[Skt. *atṭāla*]—(1) a pile of heaped grain on
the threshing-floor; (2) a place where wood,
straw, etc., are sold.

Tālā—[Skt. *talaka*] (*kuluf, quṣṭ, tālī*)—the lock
of a door, etc.

Tālāb—[*tāl*]—a lake or tank (*tāl*).

Tālābī—[*tālāb*]—land irrigated from tanks (*ābī*).

Tālāh māl— } [*tālā* = to evade] (*daṇṣhā*)—

Tālāhī māl— } impure gold or silver.

Tālāo—[*tāl*]—(1) a tank (*tāl*); (2) the water re-
servoir in an indigo factory (*nīl kī koṭhī*).

Tālāoṇ—[*tāl*]—low lands, usually irrigable: land
irrigated from tanks. Kumau (*ābī*).

Tālā—[*tāl*]—belonging to or indigenous to a
marshy country, the cattle of which are sup-
posed to be weak, the people fond of a diet of
rice and fish. East districts.

Tālī—[*tālā*]—a lock, key.

Tālī— } [Skt. *talā* = level surface; rt. *tal* = to be
Tālī— } full]—(1) the sole of a shoe (*jūtā*); (2)

the refuse in an indigo vat, etc. (*maī*).

Tālī—[Skt. *tālā*]—(1) a small bell; (2) eight an-
nas. Sunār's slang—see *rupayā*.

Taliyā—[*tāl*]—a small pond.

Tālā—[*tālī*]—the lining in clothes (*astar*).

Tāllo pātā— } [*tālā*]—the lower stone of the
Tāllo pātō— } quern or flour mill. Kōmaun

(*chakkī*).

Tāl marāb—[*tāl* = passing over]—to clip the
worn edges of a wheel. East districts. See
gārī.

Tālū—[Skt. *taluka*]—(1) (*jābī*) the palate; (2)
the disease lampas in horses—see *ghorā*.

Tālā—presents made to a woman by her friends
after delivery—cf. *biauā, saḍhāvar*.

Tamāī—[*tāmnā*]—the cleaning of weeds out of a
field before ploughing. East districts (*nirāī*).

Tamākū— } *Tāmra kuṭṭa* = a brazier (usually

Tambākū— } derived from Skt. *tāmra* = cop-
pery red colour, but this is very doubtful and the

word is possibly American] (*basukā, bogā dhamakū gurh*)—tobacco (*Nicotiana tabacum*). For the manufactured varieties see *dorasā, gal i-vaṭ, karuā, khaini, khamlā, lālāsāhi, sādā, surfi*. For snuff see *nās*; tobacco ashes *jaṭṭhā*; the stalks *dañṭhar, dañṭhlā*; the broken leaves and stalks *ḡhallā*; blisters in the leaf *dudrī*; the seed capsules *bonṛā*; the side shoots which appear after the head is nipped off *kanaī, kaniyā*; to nip off the flowers *badhiyānā*; a second crop from the same roots *doḍo, dogā, dorjā, dorjī*.

Tambākūgar—[*tambākū kārā* = maker] (*kabariyā, tamkherā*)—a tobacco manufacturer. He uses the crushing lever *dhēnkā*, which is supported by a forked stick *tēkan, tēk-nī*; the crushed tobacco is collected with a broom *kuchayā, kūnchī*; the balls of manufactured tobacco *pinḡdā*; a tobacco stall *thālā*, in which the broad metal trays are *sēni, vīnī*; the board on which the tobacco is mixed *paṭṛā, paṭṛī*; the blocks of earth coloured to represent tobacco and used as a sign *thūdā*.

Grierson quotes the verse—

*Chūn tamākā sannukā hin māṅḡ jē dē,
Surpur, Narpur, Nāpur—tinū bas kar lē.*

[He who mixes tobacco with lime (for chewing) and offers it without being asked (by his virtuous action) conquers heaven, earth, and the lower region.]

Also for the praise of smoking see under *huqqah*.

Tambiyā—

Tamēharā—[*tāmbā*, Skt. *tāmbra* = copper, so called from its yellow colour]—
Tamēhrā—
Tamhērā—a round copper pan—cf. *taslā*.
Tamhērē—

Tāmī—[see *tambiyā*]—(1) (*tāmṛā*) a copper ladle; (2) a liquid measure in the hills—see *pālī*.

Tāmlaiṭ—[usually *der.* from *tāmbā* = copper; *Tāmloṭ*—] *lotā* = a drinking vessel: but more probably a corruption of English *tumbler*]

(*khakhṛā, taulā, tauliyā*)—a cylindrical drinking vessel usually made of brass.

Tāmnā—to clem the weeds out of a field before ploughing. East districts.

Tāmrā—see *tāmī*.

Tān—[Skt. *tan* = to stretch]—the hind posts of a pony cart (*ekkā*).

Tān—[Skt. *tantra* = a row]—the field watchman's platform (*machān*).

Tānā—[Skt. *tan* = to stretch]—(1) the warp in a loom: opposed to *bānā* = the roof; (2) a loom in which hump matting or carpets are woven (*bānsāz, kargah*).

Tānāl—[*tānā*]—wages for stretching thread—see *mazdūrī*.

Tānāū—[*tānā*]—a washerman's clothes line

Tānāv—(dhobī).

Tānbā—[Skt. *tāmbra* = a reddish yellowish colour]—(1) copper; (2) a copper ladle used in a sugar factory or refinery (*khañḡsāl, kolh-vār*)

Tānbī—[*tānbā*]—(1) a small copper ladle
Tānbīyā—used in sugar-making, etc.; (2) a round copper pan (*tamēharā*).

Tānch—[Skt. *tiryañch* = crooked]—contraction of *Tānchā*—

tiqu of the leg sinews in cattle. East districts: cf. *tāns*.

Tānd—[Skt. *tantra* = a row]—(1) a field
Tāndī—} watchman's platform. West districts (*machān*); (2) a platform in a house for storing property; (3) houses in a separate cluster; as contrasted with *bākhāl, kholo* (qqv.) Kumaun; (4) the camp and string of cattle of certain nomadic tribes such as the *Banjārā, Sānsī, Kanjar*, etc.

Tāndūr—an oven—see *nānbāl*.

Tāng—a horse's girth or belly band.

*Khēti, paṭṭī, vintī, aur ghorē kā tāng,
Apnē hāth sambhāriyē, lakh log hoēn sāng.*

[Even if you have ten thousand men with you, look yourself after your cultivation, your letters, your entreaties, and your saddle girths.]

Tāngā—[*tāng*, Skt. *taṅga* = the leg]—(1) the curved shafts in the pony cart (*ekkā*); (2) a kind of light ox-cart (*baklī*).

Tāngan—[acc. to Hobson-Jobson from the Thibetan *tanān* = a kind of pony: but? Skt. *tan-kana* = borax, which is carried on such ponies] (*tāngan*)—a strong breed of hill pony (*ghorā*).

Tāngārī—[Skt. *tanaka*]—a
Tāngī—} kind of axe
(*barhai*).

Tāngmohri—[*tāng* = tight; *muhrah* = ankle joint]—drawers made tight at the ankles (*pāējāmā*).

Tāngun—a small variety of millet in the Eastern districts, apparently the same as *kañgnī* (qv.).

Tānī—[Skt. *tan* = to stretch]—the warp in weaving: opposed to *bharnī* = the woof.

Tāniyā—[*tānī*]—a small loin cloth worn by beggars, boys, and wrestlers: *Bāniyē kī prīt tāniyē kā oṛhnā* = to have a Baniya's friendship is as bad as having only a rag to cover from nakedness.

Tānk—[Skt. *tanaka*]—a weight used by jewel merchants (*janharī*): properly = 4 *māshā* or 24 *rattī*: but according to some 30 *rattī*: the *chhatānk* (qv.) properly = 6 *tānk*.

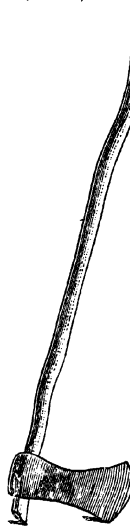
Tānkā—[Skt. *tanak* = to tie]—(1) solder; (2) sewing of cloth, leather, etc., for repairs: *tānkā lagānā* = to sew, stitch, solder.

Tānkāib—[*tānk*]—to test the weight and fineness of coins. East districts (*parakhnā*).

Tānkaurī—[*tānk*]—a very small pair of scales. East districts (*tarāzū*).

Tānkī—[Skt. *tanaka*]—(1) a chisel; (2) the tuft on the end of the tail of an ox, etc.

Tānkānā—[*tānkā*]—(1) to solder, to stitch; (2) to roughen the stone of a flour mill. East districts (*rāhnā*).



Tāngī.

Tannā—[Skt. *tan* = to stretch]—the warp threads in a loom (*kargah*).

Tanni—[*tannd*]—(1) the stands on which the confectioner displays his sweetmeats. East districts (*halvā*); (2) the strings of a pair of scales. East districts (*tarāzū*).

Tāno—[Skt. *tan* = to stretch]—a sheet or plain of cultivation containing several fields, and usually bearing a separate name. Kumaun (*sévar*).

Tānr—soil mixed with nodular limestone (*kan-kar*).

Tānr—see *tānd*.

Tāns—[*tānch*]—contraction of the sinews in cattle. East districts.

Tānsab—see *tānkānā*.

Tānsah—[*tāns*]—an ox lame from contraction of the sinews. East districts.

Tānt— } [Skt. *tantu*, *tantra* = a row]—(1)
Tāntā— } a weaver's loom (*kargah*); (2) the
Tānti— } bridge of the cotton-carder's bow—
see *dhuniyā*; (3) a line of cattle, camels, etc., following each other.

Tanūr—see *tāndūr*.

Tāo—[Skt. *tāpa* = heat]—(1) one boiling of juice in a sugar factory: one distillation of liquor: one batch of bread; (2) a griddle pan (*avā*).

Tāo—see *tāū*.

Tāp—[Skt. *sthāpana* = fixing: according to Pandit Kāshināth it is like the buzzing of a bee or the hissing of a serpent derived from the sound made by the tread of the horse]—(1) the hoof of a horse; (2) the broad foot of a bed. East districts (*chārpā*).

Tāpā—(*tāpar*)—a useless unproductive kind of soil. North Oudh.

Tāpā—[*tāp*]—a large basket made of twigs of tamarisk (*jhāū*) or *arkar* (*Cytisus cajan*) under which fowls are kept: it is also sometimes fixing in a running stream to catch fish.

Tapakā—[*tap* = dropping, (*tapkā*)—fallen fruit, a windfall.

Tāpar—see *tāpā*.

Tāparā—[*tāp*]—(1) (*tāprā*) a hut, a thatched house (*jhoṅprā*); (2) a rather small field. Central Duāb (*gātā*).

Tapariyā—[*tāparā*]—(1) a small straw hut (*jhoṅprā*); (2) a small field. Central Duāb (*gātā*).

Tapkā—[Skt. *tap* = to be hot]—(1) throbbing; (2) (*bhaurā*, *chakkār*, *chakkī*, *chauṇḍhiyānā*, *jhāpā*, *mirgī*, *rugnā*) staggers in cattle.

Tappā—[see *top*]—properly, a spring, bound: the range of any thing, e.g. *golī ka tappā* = gunshot range: a division of a *parganā*, a parish, an ancient division of the country which still exists in the Eastern districts. It possibly represents the tract of country occupied or settled by the members of one clan or family.

Tappar— } [*tāp*]—(1) a hut, a thatched house
Tapparā— } (*jhoṅprā*); (2) a rather small field.

Tāprā— } Central Duāb (*gātā*); (3) (*char*)
good flat land. Kumaun.

Tāpū—[*tāp*]—(1) an island, a river shoal; (2) a wide open plain. East districts.

Tapūt—[Skt. *tāpa* = heat]—bread. Sunār's slang (*roji*).

Tāq—(*ālā*, *arigā*, *gavākhā*, *pataurā*)—a shelf or cupboard in the wall of a house.

Bhains babārā chāyā gāt,

Taplap gūlar khēdē,

Pānchh ūthākar dēkhē—

Sārhē bārāh ānā tāq par.

[The buffalo climbed the acacia tree and began to bolt the wild figs: she lifted up her tail and saw—What? twelve and a half annas in the cupboard! (From the native Book of non-sense.)]

Taqāvi—[Arabic *qawī* = giving strength to, assisting]—advances to landlords and cultivators for the purchase of seed, construction of wells, etc.—cf. *bēng*, *bijkhād*.

Tār—[Skt. *tantra*]—thread wire.

Tār—see *tāl*.

Tārā—[*tār*]—(1) flax. Rohilkhand (*alsī*); (2) an oil plant (*Eruca sativa*) (*duān*).

Tārā—see *tār*.

Tārā—(*tārī*) a green insect which ravages wheat and attacks the roots of the sugarcane.

Tāraf—lit. side—(1) a sub-division of a village held under the coparcenary tenure—cf. *patī*; (2) a cluster of villages held by the descendants of a common ancestor. Ghāzipur.

Tarāl—[Pers. *tar* = wet, moist: in some senses connected with Skt. *talē* = beneath]—(1) land exposed to submersion by water: low lands in a river valley (*khādar*): the tract of low land under the hills, the *Terai*; (2) a layer of grass in a tiled roof, between the rafters and the tiles. West districts (*tirpāl*).

Tarai—[*P talē* = beneath] (*kirihā*, *kirihri*)—a straw mat.

Tarai—[Skt. *turya* = a musical instrument]—a sort of cucumber (*tarō*).

Tarailā—(*tarāyan*)—the step-son of a woman's second husband.

Taraili—[*P talē* = beneath]—the wedge connecting the beam and body of the plough. East districts (*hal*).

Tarājū—see *tarāzū*.

Tarak—[Skt. *tara* = what passes over]—a rafter.

Tarak—lit. cracking: seasoning used with food.

Rohilkhand (*baghār*).

Tarāmīrā—an oil plant (*Eruca sativa*) (*duān*).

Tāran—(1) the bamboo frame laid on the rafters under the thatch; (2) the slope of a roof (*chhat*).

Tāran—the twisted piece of wood fixed to the pestle of a sugarcane mill. East districts (*kolhū*).

Taraunā— } [cf. *tanni*]—stands for sweetmeats

Tarauni— } at the shop of a confectioner—
see *halvā*.

Tarautā— } [*P* Skt. *tara* = what passes over]—

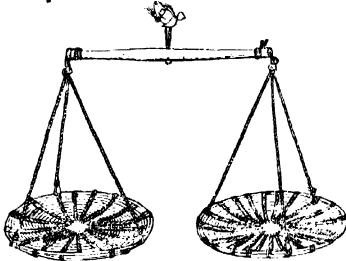
Tarauti— } a strong beam or bamboo fixed under a thatch, which it supports crossways. East districts (*tarbātā*).

Tarautā— } [*talē* = below]—the lower stone of
Tarauti— } the flour mill (*chakkī*).

Tarāvāt—[Pers. *tar* = damp, moist]—(1) moisture in land (*tar*); (2) a refreshing or nutritious food or drink.

Tarāyal—[*tarāz*]—(1) a layer of grass between the rafters and the tiles in a roof; the lowest layer of grass in a thatch (*tirpāl*); the lower bar of the yoke. Benares (*hal*).

Tarāzu—(*tarājū*)—a pair of scales. The weights and scales together are *batairā*; the large scales *tak, tal, tulā, dhak*, in Kumaun *dharo*; smaller scales *tarāzū, tarjū* (of the East districts), *tajiyā* (Lower Duab), *tālī, tokhrī, takhrī*; the smallest scales *dābī, tūlī, narzā, narjā, narjī*, and in the East districts *tanākaurī*. For the weights used with the scales see *haṭ*; for false scales *dhok*; for false weighing *daṇḍī mārṇā*. The plates of the scales are *palāḍ, pallā*; the strings *jot, joti, das*, and to the east *tannī*; the centre string by which the scales are held *choṭā, choṭī, nakki, phuṇḍā, hathvānsā*, and in parts of Rohilkhand *mañjī*. The upper bar is *daṇḍ, daṇḍī, dāntī* and to the west *choṭā, mañjānā*. The counterpoise put in to balance the scales is *pasang* (qv.).



Tarāzu.

*Sānīn mērā Bāniyā, kartā banaj byohār,
Bīn daṇḍī, bin palāḍ, toḷyā sab saṇsār.*

[The Lord is my merchant: he trades and deals, and though he has no beam or scales he weighs the whole world.]

Tarbātā—(*tarautā*)—a strong beam or bamboo which supports a thatch crossways.

Tarbūj— } [Skt *tribhūja* = three-armed] (*hi*—
Tarbūjā— } *donā, hiṇḍā, hiṇḍānā, kalīn*—
Tarbūz— } *do, matirā*)—the water melon—
Tarbūzā— } *Cucurbitus citrullus, citrullus*
Tarbūzah— } *vulgaris*.

Tarhā—a cubit, a measure used in calculating earthwork or well-sinking.

Tārī—[Skt. *tāla* : orig. of English "toddy"]—an intoxicating drink: the juice of the *palmyra* palm: *sēndhā* is the juice of the wild date tree (*Phoenix sylvestris*).

Tārī—a green insect which ravages wheat and attacks the roots of the sugarcane (*tārā*).

Tarī—[Pers. *tar* = damp]—(1) (*taravāl, tāt, sīt*) moisture in land; (2) land exposed to inundation (see *tarāf*). In Fātehpur *tarī hār* means the low lands in the river valleys (as if derived from *tālē* = below) below the high bank as opposed to *bāngar*. In Mathura *tarī* means land in old river beds: in Allāhābād it is applied to low-lying moist land in the beds of minor streams or drainage depressions. For the distinction between *tarī* and *kachlār* in Banda, see *kachhār*.

Tarī—[*talē* = below]—(1) the sole of a shoe (*jūtā*); (2) the sediment or deposit in milk, etc. (*maīl*).

Tarīāb—[*talē* = below]—to plaster ashes on a cooking pot, to save it from the fire. East districts: cf. *lāvā*.

Tarivan—a woman's earring—cf. *tarkī*.

Tarjū—[*tarāzū*]—a small pair of scales. East districts (*tarāzū*).

Tarkā—[*tarak* = breaking]—(1) morning (*fajar*); (2) a relish mixed with clarified butter and used with food. East districts.

Tarkani—the second watering of sugarcane. Central Duāb.

Tarkī—[so called because originally made of the leaf of the *tār* palm]—a broad plate of metal worn as an ornament across the ear, like the *pāt* (qv.).

Tarkvā—when from falling rain the *moṭh* pulse becomes covered with mud and dries up, they say *tarkvā nē mārḍī*. Upper Duāb.

Tarlā—bamboo rafters in the roof of a house. East districts.

Tār lēnā—to test the correctness of scales (*hār lēnā*).

Tarmāchī—[*tallā* = below; *māchī* = yoke]—the lower bar of the yoke (*hal*).

Tarmānī—[*tar* = moist]—the moisture which comes up through the earth of a properly prepared field and renders it fit for the seed. Of such a field they say *tarmānī ā guī*. Central Duāb.

Tarnā— } [? Skt. *tan* = to stretch]—the sweet.

Tarnī— } meat stands in a confectioner's shop. East districts (*hālvā*).

Taroī—[Skt. *tārya* = a musical instrument] (*nainūā, nēnūā, tarai, tāri, torai, turai*)—a variety of cucumber (*Cucumis acutangulus*).

Taroñchā— } [*tarmāchī*]—the lower bar of the

Taroñchī— } yoke (*hal*).

Taroñḍā—[? *tallā* = beneath : but cf. Skt. *tarṇḍa* = any thing floating]—light grain separated in winnowing, the perquisite of village servants, etc.—cf. *agvār*.

Tarpan—[Skt. *tarpaṇa* = satisfying, refreshing]—oblations of water, etc., in honour of deceased relations (*jaldān*).

Tarṛā— } [Skt. *tar* = to hit]—the thong of a

Tarṛī— } whip (*phuṇḍnā*).

Tarvāi sirvāi—[*tallā* = below; *sir* = head]—hill and dale. East districts.

Tarvāñchī— } [*tarmāchī*]—the lower bar of the

Tarvāñsī— } yoke (*hal*).

Tās—[Skt. *tas* = to throw down]—a pack of cards: one card is *patṭā*: the suits are *pān* (hearts), *ḥukm* (spades), *inī* (diamonds), *chiriyā* (clubs). The cards are *ekkā* (ace), *duggī* (deuce), *ṭiggī* (3), *chaukkā* (4), *pañḍā* (5), *chakkā* (6), *sattā* (7), *aṭṭhā* (8), *nahlā* (9), *dahlā* (10), *ghulām* (knave), *bībīyā* (queen), *bādshāh* (king): to deal the cards *tās bāṭnā* : to play a winning card in a trick *tar karnā*: losing at cards *khlāl*.

Tasālvā—[*taslā*]—see *taslā*.

Tāsan—[*tānā* = the web, Skt. *tan* = to stretch]—the perquisite of the village weaver at harvest time. East districts.

Tāsē—[? *tān* = three]—land ploughed three times. Upper Duāb.

Tashkhīs—(1) valuation, appraisement; (2) (*sarḍarī*) a system of rental assessment, where the land, whether surplus or not, is let out to cultivators often belonging to other villages at so much per *bighā* irrespective of the crop sown, but divided into irrigated and dry. Upper Duāb.

Tasht—a broad flat metal dish.

Tashtari—[*tasht*] (*tashtari, kachullâ*)—a small metal vessel like the *thâli* (qv.). Hindûs have it of brass: Muhammadans of clay.

Taslâ—[Skt. *tashtâ* = chiseled, fashioned—cf. *tashtê*] (*hoṅgnâ, tambiyâ, tasalvâ*)—a round pot or dish with a high border or rim made of brass or iron and used by Hindûs for kneading dough. Rice, etc., is also boiled in it: about 2 *sêr* can be cooked at one time.

Tasli—[*tasli*]—a vessel smaller than the *taslâ* (qv.).

Tasmâ— } a strap or thong.

Tasmah— }
Tashtari—see *tashtari*.

Tastut—the ascetic's waist cord: a word used by Hindû mendicants.

Tât—[acc. to Platts, Skt. *trâtri* = protecting, or *tantri* = a string; rt. *tan* = to stretch]—hemp matting: the pieces are *tâtpatti*: [*tât ulâ jânâ* = to have the shop mat upset—a phrase for bankruptcy—cf. *divâlâ nikâlânâ*].

Tât—nimble, quick—of cattle. East districts.

Tatahrâ— } [acc. to Platts, Skt. *taptakâra* =
making hot] (*tatêrâ*)—a vessel
Tatahrâ— } used for heating bathing water.

Tâtak—[Skt. *tâkâlika* = lasting that time] (*tâtâ*—fresh—of articles of food, such as butter, etc.—cf. *ahirânâ*).

Tathî—[*tashtari*]—a flat brass dish like a *thâli* (qv.).

Tathuâ— } [*tathî*]—a flat earthen dish used for
cooking.

Tâtî— } see *tathî*.

Tâtî—see *tathî*.

Tâtîl—[Arabic *atla* = to be idle]—a holiday: specially the days on which the canal distributors are closed, and irrigation is forbidden.

Tatiyâ—see *tattî*.

Tatri—[*tattî*]—the Hindû funeral bier. West districts (*arthî*).

Tattâ— } [*tattî*]—a hurdle used as a screen to a
door, etc.

Tattî—[*tât*] (*tâtî, tatiyâ*)—(1) a screen made of straw, reeds, etc., and used instead of a door, etc.; a screen of fragrant grass which is kept saturated while the hot winds are blowing: *larkê ko jab bhêriyâ lê gayâ, tab tattî bânâhî* = shutting the door when the wolf has carried off the child! shutting the stable door when the steed is stolen. *Bâjre kî tattî aur gûjavâtî tâlâ* = he has only a door screen of millet stalks and wants a Chubb's lock!

Tâtî kô pâchhê kô,

Bârah bighâ ikh dhapai shakkar hoê.

[If you allow a fellow to loaf about the screen of your cane-press, you will have a couple of ounces of sugar out of 12 *bighas* of cane; i.e., you will be robbed of the rest] (*chânchar*).

(2) bundles of bamboos, etc., floated down rivers; (3) a bundle of thorns used as a harrow. North Oudh; (4) the funeral bier. West districts (*arthî*).

Tattû—a pony; *ghûnt, ghût, tângun* a hill pony. *Marâ tattû savêrê savârî* = mount a

broken down pony early in the morning if you want to reach your destination.

Marê sârn fajmân, marê katkannâ tat-lâ,

Marê karakshâ nâr, marê nar adham nikhatû.

Putra vohi mar jâê, jo kul mên dâgh lagâvê;

Mitra vohi mar jâê arê jo kârn na ârê:

Bê niyâh râjâ mar jâê; "tâhî kêmârê nu votyê."

Sun Vikrama Baitâl kahê—jabhî nînd bhar soiyê.

[Bad luck to the miserly parishioner, the biting pony, the shrewish wife, the earn-nothing husband, the son who disgraces his family, the friend who does not help in trouble, and the unjust king—"weep not for the death of such," says Baitâl to Bikram, "but sleep at peace."]

Tatûnî— } [*tattû*]—a pony mare.

Tatuniyâ— }

Tâû—[St. *tâta* = father]—an uncle; a father's elder brother, while the younger is *chachâ*: used euphemistically for *susar* (qv.).

Taujâ—[Arabic *tauzi* = a statement of account]—(1) advances given to cultivators to cover marriage expenses. East districts (*biyâhî*); (2) a temporary loan (*dagstardân*).

Taulâ—[Skt. *tul* = to weigh]—(1) (*bayâ, dandî-dâr, dandiyâ, dharvâ, jokhâ*) (2) an earthen vessel used in measuring milk (*dudhaur hanâdâ*).

Taulâi—[*taulâ*] (*bayâ, chungî, chutkî, dandî-dâr, jokhâ, nazankashâ*)—fees levied for weighing goods in a market.

Tauli— } [*taulâ*]—a small earthen cup. It is
also the corrupted form of English "towel."

Taun—[? Skt. *tan* = to stretch]—a tether for cows while they are being milked—cf. *ḍaraharî*.

Tauni—[*taud*] (*taudî*)—a small griddle plate.

Tauq—a neck ring, a collar; the iron ring round the block of the sugarcane mill. Rohilkhand (*ko'hû*).

Taur— } the rope with which the churn is
twisted. Kumaun (*nêfâ*).

Taurab—of a father; to search for a husband for his daughter. East districts.

Tavâ— } [Skt. *tâpaka*; rt. *tap* to be hot] (*tâo,*

Tâvâ)—an iron griddle plate used in making bread: a small plate in the pipe bowl (*chilam*) in which the tobacco is placed.

Huqqâ tayê kâ,

Larkâ kahê kâ,

Rofî matthê kî,

Jorâ latthê kî.

[A plate for your pipe, obedience in your son, buttermilk with your bread, and a stick for your wife!]

Jaisî sahô taist maho,

Na ûnkâ chûkhâ, na unkâ tâo.

[One is as bad as the other: one has no hearth and the other no griddle.]

Ek tavê kî rotî,

Kyâ motî kyâ chhoî?

[All one size like loaves of the same batch.]

Tavânî—[*tavâ*]—a small griddle plate (*tauni*).

Tavēlā — [corr of *tavilah*—a long rope with which cattle are tied]—a stable.
 Tavēlah — }
 Tavēll — } *tavēllē ki bald, baṇdar kē sir*—all that goes wrong in the stable falls on the monkey, i.e., he is the scapegoat; owners of horses commonly keep monkeys in a stable to guard the horses from the effects of the evil eye, which will fall on the monkey. *Bālpān bēché lakariyān, ab nīm dharē tavēllē ki* = he used to sell faggots as a boy, and is now laying the foundation of a stable.

Tayā—see tavā.

Tāyā—see tāū.

Tāzī—[*tāzah* = fresh]—an Arab horse, a grey hound: *tāzī par bas na chālā, turkī kē kām aṇṇhē* = he can't manage the Arab, but he is ready enough to pull the ears of the Turkish horse—said of a cowardly braggart.

Tēgh—*a sword, the blade of a plane.*

Tēk—a support; the pole forming the front of the side of a cart (*gārī*).

Tēkan—[*tēk*]—(1) the support for the crushing lever (*dhēnkā*); (2) a support for a vessel (*uthgan*).

Tēkānī—[*tēk*]—outer supports of the axle in a cart (*gārī*).

Tēkar—a mound, rising ground (*dhīhā*).

Tēknā—a kind of wild rice (*chanau*).

Tēknī—[*tēk*]—a support for anything.

Tēkuā—[*tēk*]—(1) a support; (2) a prop to support a cart when the wheel is taken off (*gārī*); (3) the spinning axle of the spinning wheel. East districts (*charkhā*).

Tēkurā—betel. Katthak's slang (*pān*).

Tēkurī—[*tēk*]—(1) an awl; an instrument used by a jeweller for making chain links (*barhai, sunār*); (2) an instrument for twisting thread.

Tēl—[Skt. *taila* = the oil expressed from *tila* or sesamum; *rt. til* = to be greasy] (*naṇṇikahā*) oil: the astrology books advise its use on the 6th day (*chhat*) of the lunar fortnight. *Tēlī kē tēl jalē mashālchē kā sir dukhē* = it is the oilman's oil that is being used, and the torch-bearer that grieves over it! *Tēl jalē ghī, ghī jalē tēl* = the more you burn oil the more like butter it becomes: the more you burn butter the more like oil it becomes. *Hākim dōv tēl to dopattā kē tok mēn lēo* = when Government gives you oil you should take it in the corner of your shawl, i.e., with respect.

Another version is—

*Sarkār sē milā tēl,
To dopattē hī mēn mēl.*

Tēlahānḍī—

Tēlahānḍī— } [*tēl* = oil; *haṇḍā* = pot] (*tēlḍā,*

Tēlaunḍhī— } *tēlaunḍ*)—a vessel for holding

Tēlaunḍ— } oil.

Tēlaunḍā— }

Tēlaph—a fourth child of a different sex born after three of the same sex; e.g., a girl after three boys or a boy after three girls considered unlucky (*tēntar*).

Tēlbān— } [*tēl* = oil; *chaphānā* = to ap-

Tēlchaphānā— } ply] (*tēlbān karnā*)—the anointing of the bride and bridegroom among Muhammadans at a marriage. The regular phrase is *tēl chaphānā aur utārnā* = to apply and remove the oil. Up to the day the mar-

riage procession starts the seven substances comprising the *abtan* (qv.) are rubbed on, beginning from the feet up to the head. From that day they begin at the head and anoint the bride and bridegroom down to the feet.

Tēlhan—[*tēl*] (*tilhan*)—plants yielding oil, such as *sarson, dūān*, etc.

Tēlī—[*tēl*]—an oilman. *Tēlī tērē tinoṇ maṇḍ, āpar sē tātē lāt* = when the beam of the oil-press breaks three come to grief—the oilman, his ox and his mill. *Tēlī kḥasam karkē, kyā pānī sē nahdē!* = when a woman marries an oilman why should she bathe in water, not in oil? *Tēlī kē bail ko ghar hai kos pachās* = an oilman's ox works so hard that he is always a hundred miles from home! *Tēlī kē bail ko rakhtāvan kyā kām?* = what business has the oilman's ox to stand quiet?

Parhēn fārsī, bēchēn tēl—

Yih dēkho gīmat kā khēl.

[Learned in classics and selling oil! such is the sport of fate!]

Tēliyā—[*tēl*]—water impregnated with oil (*pānī*).

Tēlā—see tēlahānḍī.

Tēlvāi karnā—see tēl chaphānā.

Tēlvāns—see tēlahānḍī.

Tēmā—a small bundle of cut fodder. East districts.

Tēngā—[Skt. *tri* = three; *gamana* = going] (*thavan, tisrā, tisarto*)—the third time of return of the bride to her husband's house—see *gau-nā*.

Tēnṭ— } [Skt. *tanu* = a filament, fibre]—(1) a
 Tēnṭā— } cotton pod (*ghēnṭ*); (2) the knots in the loin cloth for holding money or valuables. East districts (*ānṭ*); (3) sores in cattle which bleed periodically. East districts.

Tēnṭ ānā—[*tēnṭ*]—to be at the stage in which the pod appears in cotton.

Tēntar—[*tīn*, Skt. *tri* = three] (*tēlārḥ*)—(1) a fourth child of a different sex born after three of the same sex; e.g., a boy after three girls, or a girl after three boys, considered unlucky. East districts; (2) three sacred trees planted together under which people worship—see *harsānkarī*. East districts.

Tēohār—[acc. to Platts, Skt. *āditya bāra* = the day sacred to the heavenly powers]—a feast day, a holiday: *sab din chāngē tēohār kē din naṇḍē* = well-dressed every day, but naked on a holiday, when you should be in holiday dress.

Tēohārī—[*tēohār*]—(1) offerings to a shrine on feast days; (2) a present given to servants, etc., on feast days.

Tēokī—[*tēk*] (*arānā, tēk, tēkan*)—a prop, a support for a broken wall, etc.

Tērānī—[*tērān* = 13] (*tērvīn, tērvīn*)—the

Tērhaīn— } ceremony on the 13th day after a

Tērhn— } Hindū's death. This is the end of

the funeral ceremonies. Thirteen Brahmans are fed and presented with a drinking vessel (*lotā*), staves shoes, umbrellas, etc. Until this is done a light is kept burning on a sacred fig (*pīpāl*) tree (see *ghaṇṭ*). After this the family of the deceased can sleep on beds, not on the ground: the ceremonial impurity ceases and they can eat and smoke with their friends. *Jāṭ marā*

tab janiyē jab tērhin guzar jāē = never be sure that a Jāt is dead until the thirteenth day of his obsequies is over, i.e., he is so tough a fellow that it is very hard to kill him.

Tērhiyā—[*tērē* = twist]—a crooked beam.

Tērviān—} see *tērānkī*.

Tēsh—} [Pers. *tēshah*, Skt. *taksha* = cutting
Tēshā—} off]—a carpenter's adze (*barhai*).

Tēsū—(1) the tree *Butea frondosa* (*dhāk*, *palās*), and its flower used as a dye; (2) one of the local gods whose image is carried about from house to house about the time of the Dasahrā. Little boys go about singing—

Amī kē jāē sē niklī patāng,

Nau sau motī, nau sau vaṅg :

Raṅg raṅg kī bani kamān :

Tēsū āyā ghar kē duār :

Kholo rānī chāndān kicār.

[A kite flew from the roof of the tamarind : nine hundred pearls and nine hundred colours. A bow is made of various colours. *Tēsū* has come to the house gate : open queen your sandal-wood door !]

Tēt—see *tētā*.

Tēv—} [Skt. *sthiti* = standing, fixed rule]—(1)

Tēvā—} a marriage horoscope (*janampatṛī*); (2) the preliminary letter announcing the marriage. It is sent by the father of the girl to the father of the boy eight or ten days before the marriage. It contains the date and hour fixed, and the names of the persons to be married. With it are sent some roots of turmeric (*halā*), grains of rice, long pieces of *qāb* grass and two pice, and as many rupees as the sender can afford. If the dowry is fixed at ₹100 he sends ₹11 at this time. The family barber takes this to the boy's father, and on the same day a letter is sent to the girl's maternal uncle (*māmā*) with ten *sēr* of sweet-meats. This is called in some places *rasm bhāt nēotani*. When the letter arrives the boy's father assembles the brotherhood and has it read. The pice are given to the Brahman who worships the nine Planets (*naugraha*) Ganēsha and Vishnu. When the barber is dismissed, he usually gets 10 per cent. on the amount of the dowry. After this the wedding ceremonies regularly commence.

Tēvrā marnā—see *tēorā marnā*.

Thā—} [Skt. *sthā* = to stand]—the bottom of a

Thāh—} river, tank, etc.

Adhī chorē ēk ko dhāvē,

Adhī qābē thān na pāvē.

[If you give up half and pursue the whole, you will sink and never find bottom. (A bird in the hand is worth two in the bush.)]

Thahar—[Skt. *sthā* = to stand]—a place prepared by Hindūs and smeared with mud and cow-dung, within which food is cooked (*chauk*).

Thaichā—[? Skt. *sthā* = to stand]—the shed over the watchman's field platform. East districts (*machān*).

Thailā—} (*bānī*, *baṭuā*, *baṭuī*, *baṭuiyā*, *dor*).

Thailī—} (*dorā*, *himyānī*, *jubī*, *khiśā*, *khalāḍ*, *naulā*, *pēṭī*, *poṭṭī*, *ṭorā*)—a bag, purse. For other bags see *jēb*, *jholā*, *kisbat*, *khalḍī*, *tilā-dānī*.

Thairāi—[*thairnā* = to be settled]—a kind of tenure in Kheri (Oudh). No cash rent rate is fixed, but when the crop is ready for cutting, the landlord and tenant inspect it together. The landlord's share of the crop is valued on the spot at a lump sum, and the tenant on payment of this sum is allowed to remove all the crop himself.

Thak—[*ṭiknā* = to be fixed; Skt. *sthāna* = place]—the spike on which a piece of opium is heated before being put into the fire.

Thāk—[Skt. *stambha* = a pillar]—a boundary mark (*damehā*).

Thakkā—[Skt. *stambh* = to make firm]—any thing congealed : thick curds (*chakkā dahi*).

Thakri—a woman's hair brush, made of coconut fibre or the roots of the *khas* grass.

Thākūr—[Skt. *thakkura* = an idol]—(1) the image in a Hindū temple; (2) an old man, a father. Central Duāb; (3) the well-known Rājput tribe; (4) used in a contemptuous sense for the barber caste. *Nāī kī bārāt mēn sabhī Thākūr* = every one at a barber's wedding is a Thākūr.

Thakur bārī—} [Skt. *vāra* = gate; *duār* =

Thākūr duārā—} door]—a Hindū temple of the Vaishnava sect : opposed to *Shivāḍā*.

Thal—[Skt. *sthala* = firm or dry ground]—(1) high ground not liable to flooding; (2) (*thaluā*) hard, barren—of soil.

Thāl—[Skt. *sthāla* = a plate]—(1) a large brass dish; (2) a medium sized earthen vessel for holding grain. West districts (*nāp*).

Thalaīt—[Skt. *sthāna* = standing]—a resident headman or representative of the landlord. East districts (*thanait*).

Thālī—} [*thālī*] (*thārī*, *thariyā*)—a broad metal

Thaliyā—} dish used in cooking and serving food. The *Naipālī thālī* is an ornamented kind which comes from *Nēpāl* and is used in the Eastern districts.

Thaluā—see *thal*.

Thamb—} [Skt. *stambh* = to fix firmly]—(1)

Thambā—} a support for a chimney; (2)

Thambn—} a division in the Rājput tribe of

Thambhā—} the Western districts intermediate between the *got* (qv.) and the family—cf. *āl*, *pāl*.

Thamuā—[*thamb*]—(1) the handle of the rudder of a boat (*nāo*); (2) stopping a boat at full speed (*nāo*).

Than—[Skt. *sthana*]—the udder of an animal.

Thān—[Skt. *sthāna* = the act of standing]—(1) (*asthān*) a sacred place : a shrine to one of the local gods : in Rohilkhand, a masonry terrace erected near a village, on which libations of water are thrown in memory of a man who has died childless (*aiḍ* qv.). "The word is properly applied to the shrine of the village godling (*dēotā*). No shrine is erected to the sun-god (*sūraj dēotā*), *Gangājī*, *Jamunājī*, the earth goddess (*dharti mā*) or *Khwājā Khizr* (qv.). The others have a shrine generally one to two feet cube, with a bulbous head, and perhaps an iron spike as a finial, and in the interior lamps are burnt and offerings placed. It never contains idols, which are found only in the temples of the greater gods. The Hindū shrine must

always face the east, while the Musalmán is in the form of a grave and faces the south" (Ibbetson, Panjáb Ethnography, p. 114); (2) the root of the sugarcane from which several canes spring. East districts (kñh); (3) a stall for an animal; (4) a piece of cloth.

Thâná—[thân]—a police station.

Thanait—[thân] (thalait, thanét)—(1) a resident headman of a village. Eastern districts; (2) a man put in charge of a village by the landlord to help in collecting rents and managing his property: sometimes confounded with the *muqaddam* or *padhán* (qqv.). West districts.

Thânápati—[Skt. *sthāna* = standing place; *pati* = master, lord]—the local god or ghost. West districts (dñhvār).

Thanét—see *thanait*.

Thañdái—[thañdā = cold]—the euphemistic name for the preparation from the narcotic hemp (*bhañg*).

Thanká—[Skt. *sthāna* = being fixed]—a

Thansá—[Skt. *sthāna* = being fixed]—a tenure by which land is held at a gross rental for the entire holding, not by soil or field rates. Bundelkhand (*bilmuqtá*).

Thañth—[P Skt. *stabdha* = numb, para-

Thañth—[P Skt. *stabdha* = numb, para-

Thañthá—(1) barren—of cattle (*bahlá*);

Thañthá—(2) old and worn out—of cattle.

Thañthar—West districts (*dāngar*).

Thantuttú—[than = breasts; *tuttú* = broken]—a woman who cannot suckle her child. East districts (*dúdhkattú*).

Thānvá—[Skt. *sthāna* = the act of standing, a place] (*gorá, gundá, oḍá, thūlá, tonḍá*)—a fence round young trees.

Thāp—[Skt. *sthāpana* = causing to stand]—a reference to arbitration. East districts (*hasar karná*).

Thāp dēná—[thāp]—to challenge an adversary to an oath. East districts (*hasar karná*).

Thāpá—[thāp]—(1) dues given for religious purposes. West districts (*pujaurá*); (2) a goldsmith's ingot mould (*Sunár*); (3) a piece of cow-dung or earth put on the heaped grain to avoid the evil eye and prevent theft. East districts (*chāñk*); (4) gram left on the threshing-floor after the bulk of the crop is removed. West districts (*mēph*).

Thāpí—[thāp]—(1) a wooden beater used at the cane mill for beating the slips of cane under the pestle: also by a potter and mason (*kolhū, kumhār, rāj*); (2) lumps of damp mud used in building a wall (*lauñḍá*); (3) a lump of earth taken up when young trees are being transplanted; (4) *thāpí ká rasam* = a ceremony at marriage: two days after the *lagan* (qv.) is received, the boy's mother collects her female relations and has songs sung by barber women (*uḍán*). Then they smear mud on one of the house walls: and a woman paints it over with red ochre (*gerú*). Then another woman when this is dry makes the mark of her outstretched palm and fingers on it with turmeric (*haldí*), and all the women worship it.

Thapki—[thāp]—(1) a wooden rammer used to pound the pieces of sugarcane under the mill pestle or to consolidate clay—cf. *thāpí*; (2) a

leather gauntlet worn by the man who feeds the sugarcane mill. West districts (*kolhū*).

Thāpná—[thāp] (*pāthnā*)—(1) to pat out dough into cakes; (2) to make cakes of cow-dung fuel—see *gobar*.

Thappá—[thāp]—(1) a die or mould, such as is used by the chintz printer (*chhīpi*), etc.; (2) broad lace (*pañthā*).

Thapuá—[thāpnā]—flat tiles. East districts (*thaprail*).

Thār—[Skt. *stabdha* = fixed]—(1) standing; **Thārá**—(2) the cross ploughing of a field. Oudh (*ārā*).

Tharak—[thāhránā = to cause to stop]—a piece of wood, generally the leg of a bed, tied round the necks of vicious or runaway cattle. East districts (*ḍaīgnā*).

Thariāib—[thārā]—to fold cattle in a pen or enclosure. East districts (*olīāb*).

Tharkan—slippery ground. Kálar's slang.

Tharmaruá—[thirná = to freeze; *mārná* = to strike] (*tharud*)—frost bitten—of crops. East districts. See *pālā*.

Tharrá—once distilled native liquor—see *ābkārī*.

Tharri—broadcast sowing of rice. Rohilkhand (*jarai*).

Tharuá—see *tharmaruá*.

Tharuaḥ—the country inhabited by the *Thará* caste who are noted as wizards—the *Tarāi*. East districts.

Thāt—[Skt. *stabdha* = fixed]—(1) (*ḍil, ḍilá*)

Thātá—the hump of an ox.

Thāthá—

Kyá dēkho bailōn ká thāth,

Kyá dēkho bahorōñ sá rās.

[You are looking at the fat humps of your oxen and expecting piles of grain as high as the bullock run in a well, i.e., two incompatible things. You must work your bullocks till they become lean or you won't have produce.]

(2) goods, property in land, a parcel of land assessed to revenue. Kumaun.

Thātar—[tuttí]—a frame or hurdle used as a door (*chāñchar*).

Thāthērā—[Skt. *sthā* = to stand; *kāra* = doer]—(1) a brazier. The flux he uses is *pain, pāñ, suhāgá*; the perforated cover of the crucible *ukār*; the circular anvil for shaping the mouth of a vessel *kharuá*; the wooden anvil *nīthá*; the wooden mallet *mugḍarí*; the sheet brass *pital chādar*; vessels beaten out with a hammer are *kūt*; those made in a mould *bēdāh*; (2) a reed, a stalk of *juár* millet.

Thāṭiyār—[thāth] (*bardiyá, gidyāñrā*)—herds-

Thāṭiyār—men of semi-wild cattle in the *Tarāi* (*guál*).

Thāthri—[tuttí]—a funeral bier (*arthi*).

Thātrí—[tuttí]—a net for carrying baggage on the head. Rohilkhand (*kharīyá*).

Thauká—(1) the height up which water is lifted. It is generally applied in Azamgarh to low lifts, or to the upper lift when there are several: *boḍar* (qv.) is used for large deep lifts, and for the first lift which is generally connected with the tank or stream; (2) (*thāichá*) the third reservoir into which the water flows when being raised for irrigation—see *ḍol*.

Thavâi—[Skt. *sthapati*; rt. *sthâ* = to stand]—a mason, a bricklayer (*râj*).

Thavan—[Skt. *tri* = three; *gamana* = going]—the third visit of the bride to the house of her husband—see *têngâ*, *gaunâ*.

Thêghunî—[*thêngâ* = a club; acc. to Platts Skt. *atî* = excessively; *ghna* = killing, striking] (*thêghunî*)—a light stick or club; generally used by lame old men. East districts (*chharî*).

Thêgli—[Skt. *sthaḡ* = to cover]—a patch on clothes (*pêvand*).

Thêgunî—see *thêghunî*.

Thêhî—stunted sugarcane. East districts (*ikh*).

Thêk—[Skt. *stambha*] (*thêkî*)—(1) the metal ferule round the end of a stick. East districts; (2) (*pair*) an enclosed space for grain usually surrounded by matting or canvas.

Thêkâ—[*thik* = firm, correct] (*thêkâ*)—a lease of land, etc., a contract for work; opposed to *amâni*.

Thêkur—[*thêknâ* = to knock against]—a piece of wood, usually the leg of a bed, tied round the necks of vicious or runaway cattle. East districts (*ḡaīngnâ*).

Thêlâ—[*thêlâ* = a push]—a cart pushed along by the hands.

Thêlain—pegs fastening the poles in the bottom of a cart. Bundelkhand (*ḡârî*).

Thêngur—[*thêkur*]—a piece of wood, usually the leg of a bed, tied round the necks of vicious or runaway cattle. Bundelkhand (*ḡaīngnâ*).

Thênth—[*tênt*]—the pod of gram, the capsule (*thênthâ*) of poppy, etc. East districts.

Thênthî—[*têntî*].

Thêokâ—[*thaukâ*, *thêokâ*, *thêokî*]—the place where water is raised for irrigation—see *thaukâ*. East districts.

Thêokî—[*thêokî*]—where water is raised for irrigation—see *thaukâ*. East districts.

Thêpri—cakes of cow-dung fuel. West districts. See *gobar*.

Thêvkâ—[*thêvkâ*]—see *thêokâ*.

Thêvki—[*thêvki*]—see *thêokâ*.

Thihâ—[Skt. *sthâ* = to stand]—(1) the block on which an anvil is fixed—see *lohâr*; (2) the block on which sugarcane or fodder is cut (*nîsuhâ*).

Thikâ—see *thêkâ*.

Thikâni—[*thikâ*]—the bars which run transversely across the cart to which the pieces outside the wheel are fixed (*ḡârî*).

Thikrâ—[cf. *tukrâ* = a piece]—pieces of broken pottery or bricks.

Thikraur—[*thikra*, *vâta* = enclosure]—land such as is found on the sites of ruined towns full of pieces of bricks and broken pottery.

Thikurauf—[*thikra*, *vâta* = enclosure]—land such as is found on the sites of ruined towns full of pieces of bricks and broken pottery.

Thikurauf—[*thikra*, *vâta* = enclosure]—land such as is found on the sites of ruined towns full of pieces of bricks and broken pottery.

Thiliyâ—[Skt. *sthâli*]—a water pitcher; a vessel used in drawing water from a well with the lever; a vessel used in the sugarcane mill for receiving the cane juice and conveying it to the boiler—see *dhênkli*, *kolhû*.

Thirahi—split peas. Katthak's slang (*dâl*).

Thiyâ—[Skt. *sthâ* = to stand]—a boundary mark (*damchâ*).

Thohar—[corr. of *nîthohar* (qv.)]—a time of scarcity. East districts (*girâni*).

Thok—[Skt. *stoma* = a heap, a number; rt.

stu = to praise]—(1) a subdivision in a coparcenary village—see *paṭṭidâri*; (2) a license for wholesale sale *thokfuroshî* wholesale dealing.

Thokchâ—the shell of the stone of the mango used by barbers to clean their customers' heads before shaving. East districts.

Thonhâ—[*thunhâ*]—an insect or grub which eats the pith of millets, maize, and sugarcane.

Thonhî—[cf. *thênthî*]—the pod of gram, the capsule of poppy, etc.

Thontî—[cf. *thontî* = the mouth of an animal]—a cattle muzzle. Lower Duâb and Benares (*chhînkâ*).

Thopârî—[cf. *ṭapak* = dripping] (*tipârî*)—the clear filtered juice in a sugar factory.

Thorâ—[*thorâ*]—a buffalo from the time she is carrying her first calf to her third.

Thoro—[*thoro*]—Duâb (*bhâins*).

Thotar—[acc. to Platts, Skt. *protha* = the nostrils of a horse, an excavation]—worm eaten, decayed.

Thothar—[*thothar*]—of grain. *Andhâ chûhâ thothâ*—*dhân* = it is only a blind rat that attacks the worm-eaten grain.

Thotharâ—[*thotharâ*]—it is only a blind rat that attacks the worm-eaten grain.

Thûâ—[Skt. *sthûna* = a post]—(1) a boundary mark (*hadd*); (2) balls of earth coloured to represent tobacco, and used as a sign by tobacco sellers (*tambâkûgar*); (3) weights of sundried clay used for pressing the treacle out of the sugar in a refinery. Rohilkhand (*khañdsal*); (4) the weights at the end of the irrigation lever (*dhênkli*).

Thûhî—[*thûhî*] (*chhûhî*, *dhûhî*)—earthen pillars to support the well gear. East districts.

Thûlî—special food given to cows when calving. Duâb (*pakhêo*).

Thûmî—[Skt. *sthûna* = a post]—(1) *dhârâ*, *khambhâ*, *khambiyâ* a thick beam for supporting a roof; (2) the beam of the water-lift (*dhênkli*).

Thûmiyâ—[*thûmiyâ*]—the beam of the water-lift (*dhênkli*).

Thûnî—[*thûnî*]—the beam of the water-lift (*dhênkli*).

Thûniyâ—[*thûniyâ*]—the beam of the water-lift (*dhênkli*).

Thunhî—[*thunhî*]—an insect which eats the pith of maize, millets, and sugarcane.

Thunhâ—[*thunhâ*]—(1) the knotty stump of a tree (*khutthâ*).

Thunhî—[*thunhî*]—(2) the knotty stump of a tree (*khutthâ*).

Thunhî—[*thunhî*]—(2) the knotty stump of a tree (*khutthâ*).

Thuparâ—the ears of the *Maingâ* millet stacked in order to cause them to ferment before threshing. Hill districts.

Thurrâ—[*thurrâ*]—grain which has not burst while beating. East districts.

Thurri—[*thurri*]—grain which has not burst while beating. East districts.

Tiaddâ—[*tîn* = three; *addâ* = to stand] (*tildâ*, *tipârî*)—a well in which three buckets can work at the same time. West districts (*kûân*).

Tiâh—[Skt. *traya* = triple] (*tijahan*, *tijhâ*, *tijyâ*, *tijyan*)—a man married three times.

Tibâ—[cf. *tîlâ*, *dhîhâ*]—mounds or sandhills (*dhîhâ*).

Tibaddhi—[*tîn* = three; *bâdh* = rope] (*tikrî*)—the netting of a bed made of three strings (*chârpâ*).

Tibâi—[*tîn* = three; *pâd* = foot]—the board on which dough is kneaded. Central Duâb (*chaklâ*).

Tibar—[*tîn* = three; *vâra* = time]—the third ploughing of a field. West districts.

Tibâr—[*tîn* = three; *vâra* = time]—the third ploughing of a field. West districts.

Tin—[*tîn* = three; *châs* = a field]—the third ploughing of a field. West districts.

Tibrī—[*tibā*]=a small hill peak. Hill districts.
Tidari—[*tī* = three; *dar* = door]=a house with three openings (*sēdarā*).

Tiddī—[acc. to Platts, *tri* = three; *sthā* rt. *sthā* = to stand, i.e., having three supports or joints in each foot] (*tīnri*, *tīrī*)—a locust: *tiddī kā ānā*, *kāl kī nishānī* = the coming of locusts is a sign of famine.

Tidvāri—[*tī* = three; *duār* = door]=a house with three openings (*sēdarā*).

Tighrā— } an earthen milking vessel (*jhā-tighri*— } *karī*).

Tihaddā—[*tēn* = three; *hadd* = boundary]=a place where three boundaries meet (*sihaddā*).

Tihāl— } [Skt. *tri* = three]—(1) (*tikur*, *Tihaiyā*— } *tikurā*) in division of crops—two-

Tihārā— } thirds to the tenant, and one-third to the landlord; but in the Upper Duāb *tihārā* like *siwāna* (qv.), means two-fifths to the tenant and three-fifths to the landlord; (2) crops, agriculture. East districts (*khētī*).

Tihārā pansēri—in division of crops—the landlord receiving 14 *ser* 15 *chhatānk* in the maund, or ²³⁹/₆₄₀ of the crop. Rohilkhand.

Tihārā sivaiyā—in division of crops—the landlord receiving 16 *ser* 5 *chhatānk* in the maund, or ²⁶¹/₆₄₀ of the crop.

Tihrā— } [cf. *tighrā*]=a dish for milk. East districts (*jhākarī*).

Tij— } [Skt. *tritiyā*]= (1) the third day of the

Tijā— } lunar fortnight. On the *tij* of the dark half of Bhādon women fast for the benefit of their families and receive presents; (2) the third day after a Muḥammadan's decease when offerings are made; (3) the offerings made as (2); (4) the Hindū festival on 3rd bright half of Sāvan.

Tijhariyā—[*tij*]= (1) a man who works two days for his master in return for the use of a plough and oxen on the third day. East districts. (2) three o'clock in the afternoon. East districts.

Tijiyā— } [*tij*]=a man married three times

Tijiyān— } (*tiāh*).

Tikā—[Skt. *tīk* = to explain]= (1) the sectarian caste mark on the forehead. The mark used by the followers of Shāiva and the Sakti sect is the *tripuṇṇa* or a figure like three half-moons one above the other. Followers of the Vaiṣṇava sect wear the Rāmānandī—three perpendicular lines, the two outer joined by a curved line which does not touch the middle one; (2) an ornament like a spangle for the forehead; (3) the betrothal ceremony: the signs (*nishānī*) of betrothal sent by the girl's father to the boy's house (*sagāī*); (4) (*pīthiyā*, *tilak*) the ceremony of making a mark on the forehead of the bridegroom before the marriage ceremony; (5) a present to a landlord or superior on his visit to a village (*bhēnt*).

Tikāni—[Skt. *sthā* = to stand]=the cross bars of a cart to which the pieces running outside the wheels are fixed (*bahī*, *gārī*).

Tikār— } [Skt. *tri* = three; *karāṣa* = drag-

Tikar— } ging]=the third ploughing of a

Tikhār— } field. West districts (*tinchās*).

Tikhārā— }

Tikhtī—see *tikhtī*.

Tikiyā—[Skt. *tilaka* = a spangle]=a small cake: the word is technically used by native cooks—when the dough is made into balls for cakes, it is *lō*; when flattened out a little it is *tikiyā*: then it is finally smoothed out with the rolling pin and baked. It is unlucky to eat the last cake of a batch—*pichhlī tikiyā khāē*, *pichhlī 'aqī dī* = eat the last cake and you gain the meanest wit.

Tiklī—[Skt. *tilaka*]= (1) a wafer or spangle worn on the forehead by women; (2) a small cake—see *tikiyā*.

Tikonā—[Skt. *trikona* = triangular]=a sweetmeat made in three-cornered lumps of sugar and flour.

Tikorā—(*kairī*)=the young mango fruit. East districts (*batiyā*).

Tikrā—[cf. *tikiyā*]=a thick cake.

Tikrā—the young shoots of cereals: the phrase *tikrā ānē lagā* is used of this stage in the growth of the plant.

Tikri—[Skt. *tri* = three]=the netting of a bed when made of three strings (*tibaddhī*).

Tikthī— } [Skt. *tri* = three; *kāshṭa* = wood]—

Tikth— } (1) a tripod, frame or support for

Tikthikī— } any structure; (2) the triangles

Tikthikī— } on which convicts are flogged.

Tikulā—[Skt. *tilaka*]=an unripe mango. East districts (*ām*).

Tikulī—[Skt. *tilaka*] (*tikurī*)= (1) a wafer or spangle worn on the forehead by women; (2) an animal with a white spangle on its forehead.

Tikulī gadhaiyā, chandī joē,

Aghān mahāvat birli hoē,

Jō hoē to kañchan hoē.

[Winter rains in the month of Aghān are as infrequent as an ass with a white spot on its forehead or a bald wife, but if it comes it is worth its weight in gold.]

Tikur— } (1) rising ground: shoals rising high

Tikurā— } and dry out of a river; (2) jungle.

Tikurā— } Sunār's slang.

Tikuri— }

Tikur— } [Skt. *tri* = three]=in division of

Tikurā— } crops—two-thirds to the tenant and

Tikuri— } one-third to the landlord (*tihāl*).

Tikuri—see *tikuri*.

Til—[Skt. *tila* = sesamum; rt. *til* = to be greasy]

(*tilī*, *tilī*)=sesamum (*Sesamum orientale*).

Til is black seeded, *tilī* white seeded. *Til* ripens rather later than *tilī*, and is more commonly grown mixed with high crops like the *juār* millet, while *tilī* does best when mixed with cotton. *Tilī* oil is preferred of the two for human consumption. A man will refuse to eat oil of black sesamum, if formally offered to him, for if he do he will serve the other in the next life. Hence the proverb—*kis janam kē kālē til chhē hain?* = for what previous birth's indiscretions are they now paying the penalty? The astrology books advise a man not to eat sesamum on the fourth day (*chauth*) of the lunar fortnight. The seed vessels are *āl*, the dry stalks *tilsotā*. *Nau man til khāē*, *phir tiliyār kē tiliyār* = though the starling eat nine maunds of sesamum, it is only a star-

ling still. *Thāk sé til bānā* = to pick sesamum out of spittle, i.e., the height of meanness. *Sāh tēlī tilan sōh kiyo nēh nirvādhī*, *Chhāñṭī phataki ujjal karē, dai barāṭ tāhī*; *Dai barāṭ tāhī, pañch yēh sigrē jāni*; *Dē kolhā mēn pēri, karihai ēklāv ghāni*; *Kah Girdhar kavirde—mayā kī yēhī barāṭi*, *Amayā sab tain bhālī mūn mat mēri sātī*.

[The oilman loved his sesamum and by winnowing and fanning it made it honourable among men. But finally he pressed it, and extracted the oil from it. Says Girdhar, prince of poets, "such is the result of his love: Mind my advice. Better it would have been if there were no such love at all!"]

Tilā—a mound, a hillock (dhīhā).

Tilādāni—[tilā, tillā = an ornamental fringe; Pers. *tilah*, Skt. *tilaka*] (āpatī. *baghlī*, *bañdhū*, *khālī*, *tiledāni*)—a housewife for holding needles and thread, etc.

Tilāñḍī—the 2nd day of the *Holī* (qv.) festival.

Tilak—[Skt. *tilaka* = a freckle, a sectarian mark: *tīla* = a grain of sesamum]—(1) the sectarian or ornamental mark worn on the forehead by Hīndū men. The *bīndī* (qv.) is for women. *Bhurjī kā lauñḍā, kēsar kā tilak* = a grain parcher's brat with a saffron mark on his forehead! (2) the ceremony of putting a mark on the forehead of the bridegroom before marriage. When the barber brings the *phal-dān* (qv.) to the boy's father, the latter selects a lucky day, summons the brotherhood, and puts the boy on a cushion (*qaddē*) in the midst. The barber then gives the boy the rupee which he brought with him, and puts some sweetmeats (*aṣṭhā*) into his mouth. The boy gets up, salutes his brethren, and then takes the barber to the women's quarters, where singing is going on. Here the *ārtī* (qv.) ceremony is carried out; (3) to the East the present made to the boy's people by the girl's relations as a sort of retaining fee for securing the bridegroom; (4) (*pēshvāz*) a dress worn by brides and dancing girls, reaching from the neck to the ankles.

Tilāñjul—} [til = sesamum; *anjul* = a hand-

Tilāñjull—} ful]—a ceremony after the death of a relation: when for 10 days the relatives throw on the ground handfuls of water mixed with sesamum—one the first day, two the second day, and so on.

Tilārī—[ti, tri = three; *lar* = a string]—a woman's necklet made in three rows.

Tilaurī—[til]—balls of *urad* or *mūng* pulse mixed with sugar and sesamum, dried in the sun and then fried in clarified butter.

Tilāvā—[ti, tri = three; *lāo* = the well rope]—a well large enough to supply three buckets at one time. West districts (*tiāḍḍā*).

Tilēdāni—see *tilādāni*.

Tilētī—[til]—dry stalks of mustard or sesamum, usually left standing in the field after the crop is gathered. East districts (*tiskut*).

Tilgañj—[til, gañj = a pile]—crops piled loose on the threshing-floor with the heads inside to save them from rain. East districts.

Tilhan—[til]—oil seeds: crops from which oil is extracted (*tēlhan*).

Till—[til]—a variety of sesamum. For the distinction between *til* and *tīlī* see *til*.

Nichē mitra aur tīlī ahār,

Pardhan kārch karē bēshār,

Chhēri dhan, aru chēri joē,

Pāñch kī nitgā fājihat hoē.

[A low born man's friendship, sesamum to eat, trading on borrowed capital, wealth in gouts, and a slave girl for a wife—all these five bring trouble.]

Till—[? Skt. *tāla* = anything twisted in a tuft]—(1) a brush for cleaning thread—see *kargah*; (2) the stick on which silk is wound (*paṭvā*).

Tilīyā—see *tiloriyā*.

Tilkahrū—[tilak]—the man who performs the *tilak* or *tikā* (qv.) ceremony at a marriage. East districts.

Tilkab—to crack—of soil from dryness. East districts.

Tillī—see *til*.

Tilohrā—[til]—the fibre of the *paṭsan* (qv.) plant.

Tiloriyā—[til = a fowl] (*tīliyā*)—a young fowl. East districts (*murghī*).

Tilshakrī—[til, shakkar = sugar]—a sweetpeat made of sesamum and sugar.

Tilsotā—} [til]—dry stalks of mustard and
Tilthā—} sesamum (til).

Timāshī—[tīn = three, *māshā*]—a weight current in the Hills = 40 grains: 100 *timāshī* = Rs. 23-7-9.

Timilā—a boy. Katthak's slang (*chhokrā*).

Timill—a girl. Katthak's slang (*chhokrī*).

Tin—a variety of wild rice. East districts.

Tinbighaiyā—[tīn = three, *bighā*]—a man who works for his master without wages in consideration of getting three *bighas* of land rent-free. Gorakhpur.

Tinchās—[tīn, chās? Skt. *karsha* = dragging] (*tibār*, *tibār*, *tikar*, *tikār*, *tikhār*, *tikhārā*, *tisār*)—the third ploughing of land. East districts.

Tiāḍ—the earthen pot used with the Persian wheel. Bundelkhand (*ahāt*).

Tiāḍā—the handle of a quern or flour mill: in the West districts the handle or stilt of a plough.

Tiāḍar—[tīḍ]—the earthen pot used with the Persian wheel and irrigation lever. West districts (*arhaṭ*, *dhēnkī*).

Tiāḍī—[tīḍā]—the handle or stilt of a plough: the handle of a flour mill. Duāb and Rohilkhand (*chakkī*, *arhaṭ*).

Tinf—[tīn]—a kind of wild tank rice. East districts (*chanau*).

Tinkā—[Skt. *trīṇaka*]—a straw, a stem of grass: *duṭṭē ko tinkē kā saḥārā bahut hai* = a drowning man grasps at a straw: *tinkē kē oṭ* *paḥār* = a mountain hidden behind a straw.

Tinkonvāñ—[tīn = three; *kon* = corner]—a light watering given to sugarcane. Azamgarh.

Tinminā—a kind of ornament worn by women: hanks of beads with a gold or jewelled ornament in the centre used as a necklace.

Tinnā—(*baghār*, *boran*, *pātan*)—juicy or savoury food eaten with bread.

Tinnā—[tīn]—a kind of tank rice. East districts.
Tinni—} tricts (*chanaā*).

Tīnpahal—[*tīn* = three; *pahal*, *pahlā* = a side]—a three-cornered file—see *lohār*.

Tīnpākḥ— } [*tīn* = three; *pākḥ* = fortnight]—**Tīnpakḥā**— } a grain that comes into maturity in three fortnights, such as *chēnā* (qv.): such grain is considered by pious Hindūs a lawful food on fast days.

Tīnri—[*tiddi*]—a locust.

Tīp—[*tīpnā* = to press; *Skt. stip* = to drop]—(1) a bill of exchange (*hundī*); (2) aggregate yearly payments of rent or revenue (*jamog*); (3) water thrown into boiling syrup to make the impurities rise to the surface.

Tipāl—[*tī* = three; *pāl* = foot]—any tripod: a three-legged stool or table: a three-legged support for anything.

Tipairā—[*tī* = three; *pair* = the well slope]—a well large enough to supply three buckets at the same time. West districts (*tiaddā*).

Tipak—a cake of bread. Katthak's slang (*roṣṭi*).

Tipallī—[*tī* = three; *palī* = space]—the Brahmanical cord made of three strings (*janēū*).

Tipārā—[corr. of *piṭārā* (qv.)]—a basket used for carrying clothes, etc.

Tipārī—[*tipak* = dripping]—the clear filtered syrup of sugar (*thopārī*).

Tipārī—[*tipārā*]—a small straw basket (*karuī*).

Tipnā— } [*Skt. tippanī* = a commentary]—

Tippān— } child's horoscope (*janāmpat-*

Tippānā— } tri).

Tir—[*Skt. tīra*, which perhaps comes from Persian]—(1) an arrow; (2) the distance of an arrow's flight.

Ēk pākḥ do harrē khāē.

Tīn tir par jhārē jāē.

Kā tēn baīd kahān lē jāē.

[Whoever eats two myrobalans in a fortnight, and goes three arrow shots for his morning walk, will never have to pay the doctor: i.e., this is the way to keep your health.]

Tirā—[*tīl*]—an oil plant [*Eruca sativa*] (*duān*).

Tirak rahnā—to be at the stage of bursting—of cotton capsules. West districts.

Tirath—[*Skt. tīrtha* = a passage]—a place of pilgrimage. The value of certain places is said to be equal to the merit of feeding a certain number of cows.

Ghar rahē na tīrath gāē.

Mūṛ muṛāē fajhat bhāē.

[He is neither of use at home nor has gone on a pilgrimage: he has disgraced himself by shaving, i.e. by turning religious mendicant. When a man becomes a religious mendicant he has his whole head shaved, and as he cannot mix in society he must needs go on a pilgrimage. If he does not do so he brings disgrace on himself]. *Tīrath gaē muṛāē siddh* = when you go on a pilgrimage you must needs have your head shaven: said of a thing for which there is no help, like giving a subscription against your will.

Tirhā—a moth which injures the rice flower: it is driven off by the smoke of *dil* (*ajodā*) or bitter (*karuā*) oil. Rohilkhand.

Tirḥuliā—[*tērhā* = crooked]—a crooked shaped field. Central Duāb.

Tīrl—[*tīdhī*]—a locust (*tīdhī*).

Tirpāl—[*turāi*, *tardayāl*]—a layer of grass placed

between the tiles and the rafters of a roof. West districts.

Tirpauliyā— } [*Skt. tri* = three; Hind. *paul* *Skt.*

Tirpoliyā— } *gopura* = a gate]—a house with

three openings (*sēdarā*); a famous Agra market.

Tīrsūl— } [*Skt. tri* = three; *śūlā* = a spike]

Tīrsūlā— } (*trīsūl*, *trīsūlā*)—the trident mark

of Shiva. It is branded on bulls let loose at the

death of a relation.

Tīrvā—[*tīr*]—a rude measure of distance, an arrow's flight; for similar measure cf. *gaukos*.

Tīsar—[*tīsrā* = third]—(1) the third ploughing

of a field (*tīn chās*); (2) the third visit of the

bride to the house of her husband. West districts. See *gaunā*.

Tī tarto—[*tīsar*]—the third visit of the bride to

her husband's house. Bundelkhand. See *gaunā*.

Tīsl—[*Skt. atusī*] (*alsī*, *turā*)—flax (*Linum usita-*

tissimum. East districts).

Tiskhur— } (*tīlēlī*, *tīlsolā*, *tīlḥā*) dry stalks

Tiskur— } of mustard allowed to remain in

the field after the crop is removed. East districts.

Tīt— } [*Skt. tīmtā*]—(1) moisture in land (*tarī*);

Tītā— } (2) the top of the water lift. East

districts (*chauṛhā*).

Tīt— } [*? Skt. tīkta* = bitter, or *tīmtā* = moist]

Tītā— } (*ukkar*)—unproductive land, not reclaimed.

Kumaun (*bañjār*).

Tītārā—[*? tīt* or *tīsrā* = third]—the third water-

ing of a crop. Mathura.

Tīth— } [*Skt. tīthī* = a lunar day]—a lunar day.

Tīthī— } According to the astrological calculation

the 1st (*parīdā*), the 6th (*chhat*), and the

11th (*ekādāshī*) of the lunar fortnight are

known as *naund* or fortunate; the 2nd (*dūj*),

7th (*saptamī*), 12th (*dūdāshī*) are *bhadrā* or

auspicious; the 3rd (*tīj*), 8th (*ashṭamī*), 13th

(*tēras*) are *bijayā* or victorious; the 4th

(*chauth*), 9th (*naumī*), 14th (*chandās*) are *rikṭā*,

empty, valueless; the 5th (*pañchamī*), 10th

(*dashmī*), and full moon (*pūnau*, *pūnōn*) are

pūrnā or accomplished. In the dark half of

the month from the *parīdā* to the *pañchamī* is

lucky; from the *pañchamī* to the *amāvās*

moderate; in the light half up to the *pañchamī*

is bad: from *pañchamī* to *dashmīn* moderate;

from *dashmīn* to *amāvās* good.

Tīthān—the place where corpses are burnt.

Kumaun (*marghat*).

Tītīl— } [*Skt. tītīrī* = the francoline par-

Tītīl— } tridge]—a butterfly; an insect which

Tītūl— } injures cereals. West districts.

Tīunā— } [*Skt. tēmana*, *tēma* = wet]—a sauce:

Tīvan— } pulse, vegetables and similar juicy

Tīvanā— } food eaten with bread. East dis-

Tīvnā— } tricts.

Tīurā— } the small millet (*Lathyrus sativus*)

Tīurī— } (*kēsārī*).

Tīvārī—[*Skt. tri* = three, *Skt. vāra*]—the front

or reception room in a house. Kumaun.

Tobrā— } [acc. to Platts, *Skt. protha* = the

Tōbrah— } mouth of an animal]—a horse's

nosebag.

Toī—(1) the waistband of a petticoat (*lahngā*).

Khāruā kā lahngā, mahnā kī tōī.

Jārūn tērā lahngā: mānī sārē rāt rōē.

[A red cloth petticoat and a green waistband:

bad luck to thy petticoat. I lie awake crying all night! A riddle on the pepper chilli, which is red and green.]

(2) the part of a coat round the waist (*aṅgā*);
(3) the ornamental border of a woman's sheet (*sārī*).

Tok—a sheet or plain of cultivation including many fields.

Tokā—a moth which attacks the *urad* pulse Rohilkhand.

Tokhā—the place where three boundaries meet (*sihaddā*).

Toknā—} a vessel like the *hañḍā* (qv.) used for
Toknh } holding water, etc., Upper Duāb.

Tokrā—a large basket, usually made of split bamboo, woven up with palm tree leaf fibre (*khāñchā*).

Tokrā—a parasitical description of broom-rape (*Orobancha Indica*) which entwines itself round the young opium plants and causes them to wither away.

Tokri—a small basket—see *tokrā*.

Toksi—the halves of a coconut used as little boxes (*nāriyal*).

Tolā—the ghost of a man who dies a bachelor, feared in the Hills—see Atkinson—*Himalayan Gazetteer*, II, 833.

Tolā—[Skt. *tāl* = to weigh]—a weight, one eightieth part of a *sēr*: eighty rupees weight go to a rupee or 179½ grains; in Garhwāl in weighing metals produced in the country 1 *pal* = 6 *tolā*.

Tolā—a hamlet, a quarter of a town or village (*mazráā*).

Chirīmār kā tolā.

Bhānt bhānt kā jānvar bolā.

[In the bird-catcher's quarter you hear the voice of all kinds of birds.]

Tolan—[*tolā*]—a thick beam for supporting a roof (*thūn*).

Tomri—[Skt. *tumba* = a long gourd] (*toṃbā*)—the hollow gourd carried by mendicants: an earthen vessel of the same shape used by barber physicians for holding the blood in bleeding their patients.

Ṭonā—[Skt. *tantra*]—spells or charms, generally those carried out with an evil object. East districts (*bān*).

Tonai—[*ṭonā*] (*ṭonhai*)—a witch.

Toṇbā—[Skt. *tumba* = a long gourd]—the hollow gourd carried by ascetics (*tomri*).

Toṇbi—[*toṇbā*]—a vessel like the *āḅkhorā* (qv.).

Toṇḍā—the outlet or sluice of a tank. East districts. See *tāl*.

Ṭonhai—see *tonai*.

Toṇṭari } (1) the snout of an animal such as a
Toṇṭi } pig; (2) (*bikkū*, *ḍoṇṭi*) the spout of a vessel.

Top } [Portuguese *tope*, *topo* = the top, the
Topā } head]—(1) a cap (*topī*); (2) a large open basket for carrying wild fowl, etc. (*ḍhākā*).

Topī } [top] (*kulāh*, *top*, *topā*)—a cap.
Ṭopiyā } For the cap covering the ears see *kantop*. The centre piece of the cap is *chanāvā*. *Fargolā* is a large kind of cap. When embroidered the cap is *kāmdār* or *phāldār*: when round *gol*, *arkehin*: when made of four triangular pieces *chaugoshiyā*: when lined *dopullā*, *dohrā*.

Topri—[top]—a rather small wicker basket (*ḥaṇṇiyā*, *khāñchī*).

Tor—[*tīar*]—the arhar plant (*Cytisus cajan*). Kumann (arhar).

Tor—[*tor*, Skt. *tor* = to break]—(1) a needle-shaped tool for making chain links (*sunār*); (2) irrigation carried on when the water is at a high level, by cutting the banks of the distributaries: as distinguished from *ḍāl* (qv.) when the water is raised from a lower level.

Torā—[P *tor*]—(1) a bag or purse (*thailā*); (2) a gold or silver neck chain.

Nayā kisāno khētī kinā lambā dārā torā;

Khēñch kisān gaṛhī mēn lāe, paṭkan lāgē jorā.

[A griff of a cultivator went to farm wearing a long chain; but soon he is hauled off to the landlord's fort and gets a shoe-boating.]

Torā—[Skt. *truṭ* = to break]—brackets or pieces of wood let into the walls of a house to support the eaves. East districts (*chhajjā*).

Torā—[*torṇā* = to break]—boiled sugar for making sweets at the stage when the sugar grains glisten in the mass.

Torai—[Skt. *tārya* = a musical instrument]—a variety of cucumber (*Cucumis arutangulus*) (*tarol*).

Toran—[Skt. *torāṇa* = the ornamented arch of a door]—garlands hung over doors at marriages, etc. (*bandanbār*).

Tori } [Skt. *truṭi*; rt. *truṭ* = to crack] (*dāin*,

Toriyā } *dāin*, *khētyā lāi*)—a variety of field mustard, *Brassica campestris toria*—see *sarson*.

It is also known as *tīupakhiyā*, because it ripens in three fortnights, or six weeks.

Toruā—[*torā*]—a neck chain worn by women.

Toshā—} (1) food for a journey; (2) a woman's
Toshah—} ornament for the arm.

Toshak—bedding (*bistar*).

Toṭkā—[Skt. *tantraka*]—(1) spells or charms generally with an evil object; (2) (*kalakḥā*, *kalikhā*, *karakhā*, *karikhā*, *karkhai* *hañḍiyā*, *siyōṇai*) a black earthen pot put up in a field to scare off birds and keep away the evil eye.

Tripauliyā—} see *tirpauliyā*.

Tripuliyā—} see *tirpauliyā*.

Trisūl—} see *tirṣūl*.

Tisūlā—} see *tirṣūl*.

Tūar—[*tor*]—the arhar plant (*Cytisus cajan*). West districts and Rohilkhand (arhar).

Tūdā—} [Skt. *tunda* = the belly]—a boundary

Tūdi—} mark (*damchā*).

Tūkā—[*tūk*, *tukyā* = a piece, Skt. *stoka* = little]—the fourth part of a round cake of bread. East districts.

Tukhm sokht—[Pers. *tukhm* = seed, *sokht* = burnt]—seed dried up and lost. West districts (*bijmār*).

Tukmah—the button hole of a coat, etc. (*aṅgā*).

Tukrākhānā—[*tūkā*]—the morning meal made up of scraps from the previous day's food. West districts (*kalēo*).

Tukri—[*tukrā*]—a small piece of cloth; a woman's petticoat. West districts (*lahāgā*).

Tul—} [Skt. *tāl* = to weigh]—(1) a large pair of
Tulā—} scales (*tarāzū*); (2) the constellation
Libra or the Scales—see *ṣaṅkrānt*.

Tulāvā—[*tul*]—the outer strengthening spokes in a wheel (*bahll*).

Tull—[Skt. *tāla* = a tuft of grass, etc.]—a

Tūll—} brush for cleaning thread—see *kargah*.

Tull—[*tul*]—a small pair of scales (*tarāzū*).

Tulsi—[Skt. *tulasī*, *tulasikā*]—the plant holy basil: often planted on a pillar in Hindū houses and temples and worshipped. It is the *ocymum sanctum* and is venerated by worshippers of Vishnu.

Tūmān—} [Skt. *tunba* = a long gourd]—the
Tūnābā—} hollow gourd carried by ascetics (*ṭomri*).

Tummā—[*ṭum*]—an informal receipt for rent or money. Central Duāb.

Tuṇḍ—[Skt. *tunda* = a beak or snout]

Tuṇḍ—} (*ḍuṇḍ*, *ḍuṇḍā*, *māṇḍā*)—(1) a branch

Tuṇḍā—} cut off; (2) an ox with only one horn;

Tuṇḍā—} (3) an apparition which appears at night—the headless horseman: he rides with his head on the saddle before him and coming to people's doors calls the owner of the house by name. If he answers it is certain death.

Tuniyān—[*tuṇḍ*]—a small earthen vessel with a spout.

Tunki—a winged insect which attacks rice in August and September. East districts.

Tunki—[Skt. *tanuka* = small]—a thin crisp cake.

Tuṇr—

Tuṇr—} see *tuṇḍ*.

Tuṇrā—

Tuṇrā—}

Tuṇr—} the blade in the ear of cereals. East
Tuṇrā—} districts.

Tūr—[Skt. *tāl* = to weigh]—(1) the wooden

Tūrā—} roller behind which the weaver sits, and on which he winds up the cloth as it is made. East districts (*kargah*); (2) a kind of scales used by weavers in weighing thread. East districts.

Turai—see *tarōf*.

Turaṅg—[Skt. *turaga* = going swiftly; rt.

Turi—} *tur* = to run]—a horse (*ghorā*).

Jot jot marē bairūd,

Bairū khāē turāṅg.

[The ox dies of ploughing all day, but the horse has a fine time of it sitting at home and eating.]

Tūs—a sort of thick blanket (*kammal*).

Tus—[Skt. *tusha* = husk or chaff of grain]

Tusā—} —the barb on the ear in cereals (*pūr*).

Tusār—[Skt. *tushāra* = frosty] (*kohēs*, *kohēsā*,

Tusār—} *kohirā*, *kohr*, *kuhāsā*, *kuhēsā*, *kuhir*,

kuhirā)—a cold frosty fog in the cold weather.

Tuṭkā—} see *ṭuṭkā*.

Tuṭkā—}

Tuṭni—[Skt. *tunda*]—the spout of a vessel. Rohilkhand (*doṇī*).

Tuṭhi—[*ṭuṭhī*]—a small vessel with a spout,

Tuṭhi—} usually made of alloy (*gēruā*).

Tūyā—black mustard.

Tyāg—[Skt. *tyāga*; rt. *tyaj* = to abandon]—the expulsion of a wife from her home by a husband; practically equivalent to a divorce among Hindūs.

Tyunkhar—[*tus*]—the barb in cereals. East districts (*pūr*).

U

Ubachhab—to bale up water for irrigation. East districts (*chopnā*).

Ubahnī—see *ubhan*.

Ubār—the curtain of an ox cart (*bahll*).

Ubarā—[*ubarnā* = to remain over *rs* surplus]

Ubarī—[*ularvā*]—surplus seed grain distributed among the workmen at sowing time (*bijvār*).

Ubarī—[*ubarā*]—a class of tenure subject only to a quit-rent. Bundelkhand.

Ubarvā—see *ubarā*.

Ubatnā—see *abṭan*.

Ubhab—} to bale up water for irrigation. East

Ubhānā—} districts (*chopnā*).

Ubhan—[*barēt*, *lajurī*, *lēj*, *lējā*, *lénjur*, *lén-*

Ubhanī—[*jurī*, *uējū*, *panbharā*, *ubahnī*, *ughānī*]

Ubhānī—} the rope used in lifting water from a well for the purposes of irrigation. The rope used in drawing water for house use is usually *ḍorī*.

Ubkā—[*ubaknā* = to disgorge] (*arivan*, *arvan*, *pāns*, *pānsā*, *phāndū*, *phāns*, *phānsā*)—the knot in the rope round the neck of a water vessel.

Ubsab—[*ubasnā* = to become sticky or stale]—to scour cooking pots. East districts (*mānjnā*).

Ubsan—[*ubsaḥ*]—a wisp of grass for cleaning a pot. East districts (*jūnā*).

Ubṭan—see *abṭan*.

Uchāpā—[Skt. *udgāpita* = brought to a con-

Uchāpat—} clusion]—a running account with a *banīyā* or grain merchant.

Uchukun—the prop put under a vessel to tilt it up and keep it steady.

Ūdā—purple colour.

Udaṇt—[Skt. *ūna* = less; Hind. *dānt* = tooth] (*ūnd*)—a calf before it has got its true teeth. East districts.

Uday—the east of the sky, opposed to *ast*, the west; daybreak (*fajar*).

Udhab—to lift water for irrigation. East districts (*chopnā*).

Udhār—[Skt. *uddhāra* = extracting, lifting up]—a loan where the exact thing lent is to be returned: opposed to *qarz* (qv.): but the distinction is not always observed. *Udhār khānd*, *phāns kā tāpnā barābar hain* = living on borrowed money is as bad as warming oneself over a fire of straw. *ʿBhāḱā bēché joē, aghānā kahē mujhē udhār dēo* = the hungry man was selling his wife, and well-fed says: "Give her to me on tick!"

Jhūṭhē mīṭhē bachan, kahi rin udhār lē khāē,

Lēt paramasukh upjē, lēkē diyo na jāi,

Lēkē diyo na jāi: ānch aru nīch batāwē:

Rin udhār kī rīt, māngē to māran dhāvē:

Kahi Girdhar kavirē—Jān rah man mēn rūṭhā,

Bahut dīna ho jāēn, kahēn tērā kāgaj jhūṭhā.

[With sweet coaxing words men borrow money.

They are glad to get it but never come to repay it. They talk high and low as is the style of borrowing, and when you dun them are ready to strike you. Says Girdhar, prince of poets: "Remember this distressing fact. After

many days have passed they will say 'Your bond is false.'"]

Uṭṭāḍah—[Pers. *uṭṭādan* = to fall]—waste land (barjār).

Uḡahī— } see uḡhāl.

Uḡālā—[*uḡāl* = spitting out]—land saturated with water (panmār).

Uḡhāl—[*uḡhānā* = to collect] (*uḡhāhī*, *uḡhāhī*)—(1) contributions of grain, fodder, etc., levied from his tenants by a landlord. The rates vary in different places: in Rohilkhand, for instance, the contribution is usually one basket of rice straw per plough, one net of chaff, one basket cow-dung fuel, one lump of coarse sugar, a pot of cane juice and five sugar canes at the *Dēoṭhān* (q.v.) festival; (2) rent. Central Duāb (tagān); (3) a form of money-lending; e.g., ₹10 are borrowed, and are to be repaid in a year at 1 per cent. interest per mensem. This is *chhoṭī uḡhāhī*. When ₹20 are borrowed for a year and ₹25 are to be repaid in monthly instalments, it is *lamhī uḡhāhī*. Lower Duāb.

Uḡhānt—[*uḡhāhī*]—the well rope. Rohilkhand (ubhan).

Uḡhār—[*uḡhārnā*]—the side curtain in an ox cart (bahī).

Uḡhārnā— } [Skt. *ud*, *ghaṭ* = to place upon]—

Uḡhārnā— } (1) to uncover anything; (2) specially to open the ground for building a well.

Uḡhār—[cf. *uḡhār*] (*oḡhār*)—(1) the cover of a carriage or palanquin: the side curtain of an ox cart (bahī); (2) the perforated cover of a crucible—see *thaṭhērā*.

Ujālā—[Skt. *ujjval* = to shine]—daybreak; sunshine (fajar).

Ujār— } [Skt. *ud*, *jaṭā*, Hind. *jaṭ* = root]

Ujār— } (*bēcherāḡhā*, *bīlā chhappar band*, *nichāṭ*, *vīrān*)—deserted, waste, of a village, etc. *Dēkhiyē tērī Kālpi, hāvan purē ujār* = look at this fine town of Kālpi of yours, with its fifty-two hamlets deserted.

Gūjaron ujār bhalī : *ujaron bhalī ujār* : *labhī Gūjār dēkhiyē, labhī dijē mār*.

[Waste land is better than cultivation by Gūjars: better is waste than these ne'er-do-wells. Whenever you see a Gūjār hit him on the head!]

Ujārī—[*anjal*, *anjurī*]—small heaps of grain put aside at harvest time as an offering to the local gods (*anjurī*).

Ujērā—an ox unbroken to work. Rohilkhand (*adhārī*).

Ujeriyā—[*ujāldā*]—the bright half of the month (*anjar*).

Ujhakan— } [*ujhaknā* = to raise oneself on

Ujhukun— } tiptoe]—a support to keep a vessel steady (*uthgan*).

Ujihlā—(1) earth taken off high places in a field and thrown into hollows to level it. East districts; (2) crushed mustard seed used for rubbing on the body; (3) the flowers of the *mahūd* (*Bassia latifolia*) used for food. East districts.

Ujyālā—see ujālā.

Ujjāl—rowing up stream.

Ujjar—[*ujāldā*]—white—of cattle, etc. (dhaul).

Ujjayanā—[Skt. *rt. ji* = to overcome]—victorious: for the ceremony known as *ujjayanā pūjā* see under *kāshidās*.

Ujkā—a field scarecrow. Rohilkhand (*dhokhā*).

Ujpo—a field scarecrow. Upper Duāb (*dhokhā*).

Ujra—see ujjar.

Ujrat—[Arabic *ajr*, *ajar*]—pay, wages: 'the cost of any thing.'

Ujyālā—see ujālā.

Ukānv—a pile of grain and chaff ready for winnowing. Duāb (sill).

Ūkh—[Skt. *ikṣhu*]—sugarcane. East districts (ikh).

Ukhal—[Skt. *ulūkhala*]—a large mortar or hollow bed for the pestle used in husking grain (*dhēnkā*).

Ukhānv— } [*ūkh*] (*ahḡā ukhāo*)—land kept fallow for sugarcane: in Basti it

Ukhāo— } means a field ploughed in August-September, manured in the following month and sown with vegetables, poppy, or tobacco.

Ukhar—[*ūkh*]—the ceremony of worshipping the plough after the sugarcane is planted. Upper Duāb and Rohilkhand (*okhar*).

Ukhar bhūmī—[*ukharānā* = to be rooted up]—the waterless desolate lowlands under the Kumaun hills: the Bhābar.

Ukhārī—[*ūkh* Skt. *vāta* = enclosure]—a sugarcane field. East district. See ikh.

Jēth mās mēn chār dukhārī :

Ban, hālāk, aru bhain, ukhārī.

[Four things suffer in the heat of May—*a forest, a child, a buffalo, and a cane field.*]

Ukhar khābar—uneven ground. East districts (akhoh).

Ukhārnā—[Skt. *ud*, *karsha* = dragging]—to pluck up: used of the harvesting of crops like mustard (*sarson*), etc., which are pulled up by the roots, not cut.

Ukhhohj—[*ukh*, *bhojan* = food, Skt. *bhuj* = to eat]—the day on which the sugarcane is planted and the ceremonies accompanying it. East districts (ikhraj).

Ukhli—[Skt. *ulūkhala*] (*okhalo*, *okhli*, *okhri*, *ukhri*)—the mortar in which grain is husked. The pestle is usually *mūsal* or *mūsar*; in Kumaun *mūsal*; in the East districts *paharū*.

The iron ring to prevent the mortar from cracking is *shām*, *shāmā*, *shāmi*, *sāmā*, *sāmi*.

Ukhrāj—[*ūkh*]—the day on which the sugarcane is planted and the ceremonies accompanying it. East districts (ikhraj).

Ukhri—see ukhli.

Ukhṭā—crops withering from drought.

Ukhvārī—see ukhārī.

Ukhar—land unproductive and not fit for cultivation—cf. *ukharbhūmī*. Kumaun (barjār).

Ulā—[*ān*, Skt. *ūrna* = wool]—a lamb. Duāb (bhēr).

Ulachhnā—to raise up water for irrigation. East districts (*chopnā*).

Ulānk—lit. plump, fat; a large boat with a long overhanging bow: "it is not clinker built, but with the planks edge to edge and fastened with iron cranks like stitches" (Hobson-Jobson, Sv. Woollock).

Ulār—[Skt. *ul*, Hind. *luphānā* = to roll]—of a cart overweighted behind: the opposite is *dab*, *dabāo*.

Ulat jānā—to be overturned—of an animal; to miscarry.

Ulchab dēnā—[ulachhānā] (ulchhab dēnā)—to baje up water for irrigation. West districts (chopnā).

Ulchhā—[ulachhānā]—sowing by hand without the use of a drill. Rohilkhand. See bonā.

Ulchhab dēnā—see ulchab dēnā.

Ulētā—bread prepared with butter which Hindūs can eat on the road without taking off their clothes—cf. mārē.

Uliēti—the caves of a house—see olti.

Ūmbi—[Skt. *umbi*]—the first grain cut with

Ūmi—certain ceremonies in the spring

Ummi—harvest. East districts. See arvan.

Ūn—[Skt. *urna*]—wool

Ūchā—[Skt. *uchcha*]-a-(1) high; (2) a scarecrow. Benares (dhokhā).

Ūgh—[*ūghnā*]—the inside greased washer of

Ūgh—[*ūghnā*]—a wheel. Rohilkhand (gārī).

Ūngal—[Skt. *angula*] (*anṅul*, *aṅgur*, *aṅgu*).

Ūngalā—[*rī*]—a finger breadth: a measure

Ūngar—[*rī*]—for cloth, etc.: equal to eight bar-

Ūngarā—ley corns.

Ūghnā—[*rī*]—to grease the wheel or axle of a

Ūghnā—cart.

Ūgnā rog—a disease in cattle in Bundelkhand: the ears drop and become cold, as does the body; the eyes run, and the animal refuses food and drink.

Unhālā—[Skt. *ushmakāla* = hot season]—the

Unhāl—spring harvest. Bundelkhand,

Unhārā—Duāb. See under *siyārī* (rabi').

Ūnī—[*ūn*]—made of wool—of clothes, etc.

Unnā—[*ūn*]—(1) a lamb. Duāb (bhēr); (2) a

woollen shawl.

Ūno—[*cf. ūhsan*]—a wisp of straw for cleaning

a pot. Kumaun (jūnā).

Ūnt—[Skt. *ushtra* = a buffalo, a humped ox]

(*ghēnch*, *ghēnch*, *lamghēnchā*)—a camel; the

female is *ūntī*; a young camel *botā*; a young

male *saṇḍiyā*; a young female *saṇḍī*; the

camel saddle with a wooden frame is *kāthī*; the

pad *gaddī*, *gadēlā*. *Ūnt kī chorī nēohrē*, *nē-*

hrē (*jhukē*, *jhukē*) = going to steal a camel

with the back bent! *Ūnt kē munh mēn zīrah*

= a grain of cummin in a camel's mouth! a

drop in the ocean. *Ūnt sā qudd burhāyā hai*,

shāūr zarrah nahīn = he has swelled himself

the size of a camel but has not an atom of

sense! *Ūnt bahē jāē, makaurā kahē—majhē*

thāh kī nahīn = the camel is swept away in the

flood and the ant says "I am out of my depth"! *Thakā ūnt sarāē ko takā hai* = the tired camel

is on the look out for the inn. *Shahr mēn ūnt*

badnām = a camel has a bad name in a town.

Khānē ko ūnt, *kamānē ko majnūn* = an appe-

tite like a camel and too worn out to work!

Ūnt dāghē kotē thē, makar bhī dāgh hōnē ko

āyā = when the camels were being branded

the spider came and wanted to be branded too!

Ūnt pahār kē nichē ātā hai, *to āpko samajhtā*

= the camel only knows his size when he comes

under the mountain! *Rāt ko machhar kā tūng*

pakrēn, *din ko ūnt na sujhāt dē* = he can see

to catch a mosquito by the leg at night, but

cannot see a camel by daylight!

Ka.nabakhtī jab ātī,

Ūnt charhē kullā kātē.

[When you are in the way of ill-luck, a dog will bite you even when you are on the top of a camel!]

Ūnt kātailā—[*ūnt*, Skt. *kanṭaka* = a thorn]—a variety of the camel thorn, a weed injurious to crops.

Ūntārā—[*P ūthānā* = to raise]—the front

Ūntārā—prop of a cart; the prop which sup-

ports the driver's seat (*gārī*).

Ūntī—see Ūnt.

Ūntā—see Ūnt.

Ūntārā—see Ūntārā.

Ūp—Interest on a loan (*sūd*).

Upachhab—[*up*]—to beat clothes on a beam or stone

Upchhānā—[*up*]—for washing. East districts

(pachhānā).

Upajānā—[Skt. *upa* = up; *jan* = to sprout]

(*upjāb*)—to sprout or grow—of crops.

Upahiyā—a non-resident member of the Chamār

class. East districts (parjā).

Upallā—see Ūparā.

Upambās—[Skt. *upa* = near; *vāsa* = dwelling]

—a stranger or non-resident: opposed to *apādā*

(qv.). East districts.

Ūparā—[*ūpar* = above] (*upallā*)—the outer

Ūparā—piece in clothes: opposed to *astar*

(qv.). (abrā).

Uparaut—[*ūpar* = above]—the upper stone

Uparaut—[*ūpar* = above]—in the quern or flour mill (*chakki*).

Uparautī kothri—[*ūpar* = above]—an upper

room. East districts (atā).

Ūparchūnt—[*ūpar* = above; *chūntūnā* = to

pluck]—cutting the ears of a crop without the

stalk. Duab (bajhvāt).

Ūparhār—[*ūpar* = above; *hār* = a circle of

Ūparhār—[*ūpar* = above; *hār* = a circle of

fields]—(1) highlands (*bāngar*),

the circle of fields furthest from the village site.

West districts (barhā).

Ūparī—[*ūpar* = above]—a ghost or spirit.

Ūparihā—[*ūpar* = above]—East districts (bhūt).

Ūpar kā pāt—[*ūpar* = above]—the upper stone

in a quern or flour mill (*chakki*).

Ūparlā—[*ūpar* = above]—the outer piece in

Ūparlā—[*ūpar* = above]—clothes (abrā).

Uparvāns—[*ūpar* = above; *vāns* = dwelling]—

(1) a stranger in a village (upambās); (2) a

ghost or spirit. East districts (bhūt).

Ūparvār—[*ūpar* = above]—high lands (bān-

Ūparvār—[*ūpar* = above]—gar).

Upichhab—to beat clothes on a stone or plank

for the purpose of cleaning them. East districts (pachhānā).

Upjab—see upajānā.

Upjanhār—[*upajānā*]—productive—of soil.

Upjāo—[*upajānā*]—productive—of soil.

Uplā—[Skt. *apāpa* = a cake; *ra*—diminutive

affix]—cakes of cow-dung fuel

(gobar).

Uplī—[*gobar*].

Uprāon—[*ūpar* = above]—(1) high lands (bān-

gar); (2) unirrigated land. Kumaun (*khāki*).

Uptā—the roof of a granary. East districts

(bakhār).

Uptan—[*abtan*]—the cosmetic rubbed on the

body of the bride and bridegroom before mar-

riage (abtan).

Urad—[*urad*, *urid*]—a kind of pulse (*Phaseo-*

lus *radiatus*)—*urdi* is a small variety

—the pods are *koṣṣ*, *koṣā*, *chhīmī*, *phalī*. The flour is *dhāns*, *dhuāns*—*urad par safēdī* = the white mark on *urad*, is a phrase for something very minute. “*Urād* has a small white mark at each end. Hindūs say it has a *tikā* or mark of respect, and relate that the wheat seeing that though it is superior to *urad*, yet has no such indication of rank, grew very indignant and, in consequence of this rage, parted in two in front (*chhālī phat gai*)—this they say is the cause of the deep line on one side of the wheat grain” (Ishri Dās, Domestic Manners of Hindūs, 46).

Urānā—[*lit.*] to cause to fly; to winnow grain. Duṭh (usānā).

Urānpardah—[*urānā*]—the curtains of an ox-cart (bahli).

Urdāvan—[*advān*]—the strings at the end of a bed. East districts and Oudh (advān).

Urdī—[*urad*]—(1) a small kind of pulse (*Phaseolus radiatus*): *kahān Rām! Rām! aur kahān urdī kā bhaskā* = how can any one cry Rām! Rām! and gobble pulse at the same time! (2) whistle and chew meal; (3) sun-dried cakes made of *urad* or grain flour (*barī*).

Urēkh—the hind prop of a cart. Rohilkhand (gārī).

Urph—[*orphanā*] = to dress; a scarecrow. North Oudh (dhokhā).

Urhārī—(1) a second wife married by a less regular form (*dharī*, *dharūk*); (2) a woman with whom a man has eloped.

Urhā—twisted hemp (*san*).

Urnā—[Skt. *ghrīṣ*] = to grind—[to roughen the stone of a quern or flour mill (*rāhnā*).

Ursā—[Skt. *ghrīṣ*] = to grind—[the roller for making bread. Bundelkhand (*bēlan*).

Urtak—(1) the housing of a saddle; (2) the (*Urtak*) pad for a draught animal. Rohilkhand (*gāchhi*).

Urrāb—[onomatopœic] to call a bull to a cow. East districts.

Usānā—[*barsānā*, *dalī dēnā*, *dhārdharānā*, *dhuriyānā*, *kirānā*, *pachhānā*, *pachhānā*, *paichhā*, *parti lēnā*, *partiyānā*, *phatakānā*, *phatkānā*, *phatkānā*, *phatkānā*, *phatkānā*, *sailānā*, *sarhatnā*, *sirēd mānā*]—to winnow grain. East districts and Bundelkhand. Also see *khajūrā*, *ohāb*.

Usā dēnā—to cool the syrup in a sugar factory. Rohilkhand (*kolhvār*).

Usar—[Skt. *ushara*, *ūsha* = salt ground]—**Usar**—land infested with various salts—see *rēh*.

Nārī atī bal hot hai, apnē kul kī phāns,
Kuru Pāndū kē vaṇsh ko kiyo Draupadi nās :
Kiyo Draupadi nās : Kēkayī Dashrath māri,
Rām Lakshman Sigā sōi ban bās sidhārī.
Kahi Girdhar koirīdē—bani ūsar kē bārī :
Mārā parush jiyā jān, jubai parghar gai nārī.

[Woman is very powerful and a snare to her family; as Draupadi ruined the houses of the Kauravas and Pandavas and Kekayi caused the death of Dashratha and caused Rāma, Lakshmana and Sita to take up their abode in the forest. Says Girdhar, prince of poets—“Verily she is like barren land. Consider him as dead whose wife goes to the house of another.]

Usārā—[Skt. *apasārīta* = removed] (*osārā*)—

the outer chamber or verandah of a house (*dālān*).

Usarēliyā—[*ūsar*]—land injured by noxious salts.

Ustā—[said to be corr. of *ustād* = a teacher]—a respectful name for a barber.

Ustā hajjām nāt,
Ek mēn ek mērā bhāt.

[The barber, the shaver, the hair-cutter: one or other is my brother: based on the story of a barber who called himself various names and got several shares] (*nāl*).

Ustād—a preceptor, teacher, a cunning fellow.

Ustarā—[*ustā*] (*astārā*, *chhūrā*, *chhūrā*)—a barber's razor—see *nāl*.

Ūt—[*aūd*]—a person who dies without a son to perform the annual obsequies and who hence becomes a malignant spirit. The favourite taunt addressed to the Gipsy Kanjar tribe is—

Ūt kē ūt, ujar kē bhūt :
Sitā kē sarāpē; janam kē sharābī.

[Sita's curse is on you that you shall die senseless; devils of the jungle, and drunkards all your life!]

Uṭaharā—[*uṭhānā* = to raise]—the prop in front of a cart (*gārī*).

Uṭak natak—uneven ground. East districts (*ūsar khūbhar*).

Uṭār—[Skt. *utārana* = transporting over, *Uṭārā*] rescuing; rt. *uttrī* = to pass out of]—

(1) forced labour (*bēgārī*); (2) (*jog*, *jhāro*) a spell, incantation used for the purpose of curing disease: some rubbish exposed on a saucer on the road, with the idea that whoever touches it first will take away the disease from the sick person.

Uṭarā—see *uṭaharā*.

Uṭārī—[*at*]—the block on which fodder, etc., is cut. Duāh (*nisuhā*).

Uṭarpā—[*uṭaharā*]—the front support of a cart (*gārī*).

Uṭhallā chūlhā—[*uṭhānā* = to raise] (*uṭhāo chūlhā*)—a moveable fire-place. East districts (*chūlhā*).

Uṭhāngan—[*uṭhāngnā* = to rest on]—a large house courtyard. Kumaun (*paṭāngan*).

Uṭhāo chūlhā—see *uṭhallā chūlhā*.

Uṭhāonī—[*uṭhānā* = to raise]—(1) money

Uṭhāvanī—paid in advance to secure a

Uṭhāvanī—supply of anything. East districts; (2) keeping a running

Uṭhāunī—account with a shop-keeper and paying him in cash from time to time. East districts; (3) money given to Brahmans after

the astrological signs for a wedding have been tested. East districts; (4) a small sum sent to

the girl's family before betrothal as a pledge of the marriage agreement; (5) anything put

aside to mark a vow (*Anguṇī*); (6) money set apart to avert some evil; (7) (*phāl*) a ceremony performed in memory of a deceased

Hindū on the second or third day after cremation. The bones (*phāl*) are collected from the

ashes of the pyre and sent at once or on the next favourable occasion to be poured into at

sacred river, such as the Ganges or Jumna, (8) a light ploughing to cover in rice seed.

East districts (*gāhnā*).

Uṭḥgan—[*uṭḥaṅgā* = to rest on] (*ṭḥkan*, *uchukun*, *uḥkukun*)—a prop put under a vessel to tilt it up or keep it steady. East districts.

Uṭṭi partī—[*uṭṭānā* = to take up for cultivation]—a system of tenure in Azamgarh where rent is payable only on the land actually under cultivation, not on fallow.

Uttā— } [Skt. *uttara*]—(1)—the north = *paḥā-*
Uttar— } *ri alaṅg*, *paḥāri* or ;
Uttarā— }

Biṭār chālēhi uttā,
Ḡhar baiṭhē piyo pūṭā.

[When the north wind blows, sit at home and drink my son (as there is sure to be rain).]

(2) a collective term for a number of minor crops, such as *arhar*, *mūṅg*, etc.—cf. *chharṛā*.

Uttara Bhādrapad— } the 26th lunar asterism—
Uttara Bhādrapadā— } see *nakshatra* and *magha*.

Uttara khārha— } [*uttara*, *Āsārḥ*]—the 21st
Uttara shāḍha— } lunar asterism—see *nak-*
Uttara shārha— } *shatra*.

Uttarainī— } [Skt. *uttarayana*]—the sun's
Uttarayanī— } northern declination, or his passage from the southern to the northern part of the ecliptic: the winter solstice: a name in the Hills for the constellation *Makar* or Capricornus, as it marks the beginning of the winter solstice.

V

Va'dah kā ruqah—the letter announcing a marriage engagement among Muhammadans.

Vair— } [*vairnā* = to pour gradually from
Vairā— } the hand or from a vessel]—(1) the
Vairnā— } pipe in the drill plough. West districts (*haḷ*); (2) drill sowing. West districts (*bonā*).

Vaiṭā—a reel for thread. Rohilkhand (*aṭṛan*).

Vai—sand or sandy soil found at the base of hills. Mathura.

Valgiyā—[? Skt. *valgita* = leaped]—a name in the Hills for the constellation Leo—see *śinḥa sankrānt*.

Vaqtī—[*vaqt* = time]—perquisites at harvest to village servants. Duāb.

Vardī—[Skt. *viruda* = panegyric]—(1) uniform; (2) a necklace consisting of chains and metal bosses.

Vārphēr—[*vār*, *vāra* = time; *phērnā* = to turn] (*nēochhāvar*)—an offering of money or other valuables, waved three times over the heads of the bride and bridegroom, and then distributed as alms to menials in order to avert the evil eye.

Vēdan—[Skt. *vēdana* = pain]—rinderpest in cattle. Upper Duāb (*chēchak*).

Vērā—[*vairnā*]—gram and barley mixed. Agra (*ērā*).

Vēro—[*vairnā*]—the handful of grain poured at one time into the quern or flour mill. Kumaun (*chakkḷ*).

Vilāyat—[Arabic *valī* = guardian]—a foreign country.

Vilāyatī—[*vilāyat*]—foreign: *vilāyatī jai* = oats (*jai*).

Viparī—[*duharī*]—a cook's word: two small lumps of dough (*lōḥ*) are smeared with clarified butter, put one on the top of the other, and then rolled out and baked on a griddle.

Viran—waste—of land, a village, etc.: opposed to *ābād*.

Visākhā— } [*viśākhā* = branchless, having
Viśākhā— } spreading branches]—the 16th lunar asterism (*nakshatra*).

Y

Yakhnī pulāo—a native dish—see *akhnī*.

Yama dutiyā—a holiday—see *bhāiyāḍṭ*.

Yāqut—a ruby (*nag*).

Yoginī ēkādashī—[Skt. *yoginī*; *yoga* = junction] the festival on the 11th dark half of *Āsāḍh*: observed by people who have vowed to keep every 11th holy—see *ēkādashī*.

Z

Zabṭī—[Arabic *zabt* = restraint]—special rents in cash paid for certain crops at rates varying according to the kind of crop. The more valuable crops, such as sugarcane, cotton, maize and fodder (*charī*), are usually included in this class. "The name points no doubt to an authoritative and forcible imposition of these cash rents in some forgotten struggle between the State Collector and the tenant. The term now bears no such signification: in fact it is regarded as a privilege" (Bijnor Sett. Rep., p. 87). West districts and Rohilkhand.

Zakhīrah—[Arabic *Zakhīrah* = provisions]—(1) a nursery for trees, etc. (*biyār*, *paudkhānah*); (2) a stock or supply of anything.

Zambūr—[Arabic *zambūr* = a hornet]—a pincers for drawing nails.

Zamīndār—[*zamīn* = land; *dār* = holding]—(1) a landed proprietor; (2) in the Upper Duāb specially applied to the *Jāt* yeomen or cultivators.

Zamīndārī—[*zamīndār*]—a system of land tenure in which the whole land of the village is held and managed in common. The rents and all other profits from the estate are thrown into a common stock, and after deducting the Government revenue (*mālguzārī*) and village expenses (*gānv kharch*), the balance is divided among the sharers according to their shares, or the law or custom prevailing in the village.

Zamīnqand—[*zamin* = earth; *qand* = crystallized sugar] (*sūran*)—a kind of yam (*Dioscorea bulbifera*).

Zamurrād—the emerald (*nag*).

Zanānah—[Pers. *zan* = a woman]—the women's quarters in a house: opposed to *nardānah*.

Zangāl— } verdigris.

Zangār— }

Zanjīr—a chain: the links are *kaṛḍ*, *karī*: a cattle chain *bēil*, *saṅkal*, *sankar*, *saṅkal*, *sānkar*: a chain for an elephant *gaḍbandhan*.

Zar'at—[*jarāt*]—home farm land (*śr*).

Zērband—[*zēr* = beneath; *band* = fastening]—(1) a string or strap for fastening a bed cover, etc.; (2) a martingale for a horse.

Zēvar—(*gahnd, tām*)—jewellery. When hollow it is *kholūd*; when moulded *dharuān*; when beaten out *piṭuān*.

Zīn—(*jīn*)—a saddle made of padded cloth: a saddle with a wooden frame is *kāṭhī*.

Zīnah—[*jīnd, paithsāl, paithsār*]*—*a ladder: a set of stairs (*siṛhl*).

Zīrah—[Skt. *jīrṇha, jīraṇa*: *jīra* = quick, lively]*—*the plant which gives the spice cummin (*Cuminum cyminum*).



The end.

SREE SARASWATI BOOK BINDING WORKS